

an essay:

ON THE ANGLICAN “THIRTY NINE ARTICLES OF RELIGION”

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I. INTRODUCTION

“The 39 Articles of Religion” are the foundational confession of Christian faith and life of the worldwide Anglican Communion of The Church on earth. Those Churches and Christians within The Church of England tradition who desire to be faithful to our Lord JESUS CHRIST are bound to both confess and live within The 39 Articles both individually and corporately. In view of the great extent of The English Church throughout the earth, among which we find most such Christians earnestly confessing and living out this Christian tradition, it therefore behooves The Church in general and all Christians to seek a better understanding and appreciation of orthodox Anglican Christianity. Thus this essay.

The Anglican Church Fathers strove to test, reform and when necessary reject, all aspects of The Church under their control and sway that they felt were contrary to The Holy Scriptures. So although this Article may be applied to every issue addressed in The 39 Articles, it is perhaps best to consider Article XX here, titled “Of the Authority of The Church,” which confesses, “The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for The Church to ordain any thing that is contrary to GOD's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although The Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.”¹

II. PART ONE – ON THE FAITH OF THE ANGLICAN COMMUNION

Here we ask four questions: A. How do The 39 Articles of Religion affirm continuity with traditional catholic Christianity? B. How do The 39 Articles distinguish the position of The Church of England from that of the medieval Roman Church with regard to matters then needing reform? C. How do The 39 Articles address certain challenges put forward by the Puritans then and now? D. How The 39 Articles respond to the errors of numerous radical sects of the reformation both then and now?

A. THE 39 ARTICLES AFFIRM CONTINUITY WITH CATHOLIC CHRISTIANITY

How do The 39 Articles of Religion affirm continuity with traditional catholic Christianity? We may begin by observing that they do so by affirming the character and nature of GOD in general, then addressing the nature of The Trinity in particular, in accordance with The Holy Scriptures and the undivided Church Councils of The early undivided Church. Article I declares both of these.

¹ 1, 39 Articles, Article XX, “Of the Authority of The Church.”

We shall find that Articles I to V of The Anglican 39 Articles affirm traditional Christianity on the nature of GOD The Father, The Son and The Holy Ghost. For The Almighty is One in the unity of His Godhead, and yet three distinct Persons. And if we look at The Apostles' and Nicene Creeds, as well as the early undivided Church Councils of Nicea and Chalcedon in particular, we shall find a very close match of these first five Articles of this Anglican confession of Christianity to them.

Therefore we shall do so. And in doing so, though we shall observe significant disagreements between The mother Roman Catholic Church and our separated Church of England brethren in CHRIST, we will find that the orthodox Anglican Communion worldwide holds no "new" invention of The Faith. Rather, it shall become clear that The 39 Articles of Religion affirms its continuity and continues its connection with much of catholic Christianity.

1. ARTICLE I ON THE NATURE OF GOD THE FATHER & THE HOLY TRINITY

We read in Article I, titled "I. Of Faith in The Holy Trinity," confesses, "There is but one living and true GOD, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; The Maker, and Preserver of all things both visible and invisible. And in unity of This Godhead there be three Persons, of one substance, power, and eternity; The Father, The Son, and The Holy Ghost."²

Article I then speaks of GOD The Father and His nature, of which all three Persons of The Godhead share in these characteristics. He is The only GOD, as The Hebrew Shema states in DEUTERONOMY 6:4, "Hear, O Israel: The LORD our GOD is one LORD!"³ He is everlasting, both within time and outside of it, infinite in power, absolute in wisdom. I TIMOTHY 1:17, "Now unto The King eternal, immortal, invisible, The only wise GOD, be honour and glory for ever and ever. Amen."⁴

We see further consistency of Article I with The Holy Scriptures, in that it confesses that GOD is The Creator of all that is seen and unseen, The everlasting One Who never rests. ISAIAH 40:28, "Hast thou not known? hast thou not heard, that The everlasting GOD, The LORD, The Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding."⁵ He is perfect in goodness and great in compassion. PSALM 86:15, "But thou, O Lord, art a GOD full of compassion, and gracious, longsuffering, and plenteous in mercy and truth."⁶

² 1, 39 Articles, Article I, "Of Faith in The Holy Trinity."

³ 2, KJV, DEUTERONOMY 6:4.

⁴ 2, KJV, I TIMOTHY 1:17.

⁵ 2, KJV, ISAIAH 40:28.

⁶ 2, KJV, PSALM 86:15.

Note the continuity of Article I with The Apostles' Creed, which opens with these words, "I believe in GOD, The Father Almighty, Creator of Heaven and earth."⁷ We observe the same continuity here with The Nicene Creed, "I believe in one GOD, The Father, The Almighty, Maker of Heaven and earth, of all that is seen and unseen."⁸

2. ARTICLES II, III & IV ON THE NATURE OF GOD THE SON

Articles II, III and IV speak of GOD the nature and works of GOD The Son. Here The faithful Anglican Communion confesses CHRIST as GOD Incarnate, pre-existing with The Father, of one substance with The Father, fully GOD and yet full Man but without sin. So we read in Article II, titled "Of The Word or Son of GOD, Which was made very Man," declares, "The Son, Which is The Word of The Father, begotten from everlasting of The Father, The very and eternal GOD, and of one substance with The Father, took Man's nature in the womb of the blessed Virgin, of her substance."⁹

JOHN 1:1-3, "In the beginning was The Word, and The Word was with GOD, and The Word was GOD. The same was in the beginning with GOD. All things were made by Him; and without Him was not any thing made that was made."¹⁰ Article II confesses this boldly, for without a proper foundational understanding of Who JESUS CHRIST is in The Incarnation – fully GOD and fully Man but without sin - Christianity falls and our Lord becomes no more than an inspired teacher and prophet.

Therefore Article II continues, "so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one CHRIST, very GOD, and very Man; Who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."¹¹

Note also Article II's complete consistency also with the ancient undivided Church's confessions of faith in The Apostles' and Nicene Creeds. From The Apostles' Creed, "I believe in JESUS CHRIST, His only Son, our Lord. He was conceived by the power of The HOLY SPIRIT and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried."¹² And from The Nicene Creed, "We believe in one Lord, JESUS CHRIST, The only Son of GOD, eternally begotten of The Father, GOD from GOD, Light from Light, true GOD from true GOD, begotten, not made, one in being with The Father. For us men and our salvation He came down from Heaven: by the power of The HOLY SPIRIT, He was born of The Virgin Mary, and became Man. For our sake He was crucified under Pontius Pilate; He suffered, died and was buried..."¹³

⁷ 3, Catholic Family Prayer Book, Apostles' Creed, p 58, paragraph 1.

⁸ 3, Catholic Family Prayer Book, Nicene Creed, p 72, paragraph 1.

⁹ 1, 39 Articles, Article II, "Of The Word or Son of GOD, Which was made very Man."

¹⁰ KJV, JOHN 1:1-3.

¹¹ 1, 39 Articles, Article II, "Of The Word or Son of GOD, Which was made very Man."

¹² 3, Catholic Family Prayer Book, Apostles' Creed, p 58, paragraph 2.

¹³ 3, Catholic Family Prayer Book, Nicene Creed, p 72-73, paragraph 2-4.

We note the consistency of Article II on the nature of The Incarnation with the early undivided Church Council of Nicea in 325 AD, which confessed that GOD The Son is of the same substance as that of GOD The Father, One Person of two natures, fully GOD and fully Man but without sin: “We believe in one GOD, The Father Almighty, Maker of all things visible and invisible. And in one Lord JESUS CHRIST, The Son of GOD, begotten of The Father [The only-begotten; that is of the essence of The Father, GOD of GOD], Light of Light, very GOD of very GOD, begotten, not made, being of one substance [homo-ousious] with The Father...”¹⁴ The word “homo-ousious” is a transliteration of the Greek word which means “of the same substance,” in that GOD The Son is “of the same substance’ as GOD The Father. CHECK REFERENCE

Note also the consistency of Article II on the nature of The Incarnation with the early undivided Church Council of Chalcedon in 451 AD, which confessed the “hypostatic union” of The Person of CHRIST, being fully GOD and fully Man but without sin: “We ...confess one and the same Son, our Lord JESUS CHRIST, The same perfect in Godhood and also perfect in manhood; truly GOD and truly Man, of a reasonable [rational] soul and body; consubstantial [coessential] with The Father according to The Godhood, and consubstantial with us according to The Manhood; in all things like unto us, without sin; begotten before all ages of The Father according to The Godhood...”¹⁵

The Council of Chalcedon continued, “One and The same CHRIST, Son, Lord, Only-begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person (prosopon) and one Subsistence (hypostasis), not parted or divided into two Persons, but One and The same Son, and only begotten, GOD The Word, The Lord JESUS CHRIST...”¹⁶

Here are confessed CHRIST’s passion, death, resurrection. Here also is the substitutionary atoning death by JESUS The Messiah for us His saints. So Article III, titled “Of the going down of CHRIST into Hell,” confesses, “As CHRIST died for us, and was buried, so also is it to be believed, that he went down into Hell.”¹⁷ ROMANS 5:8-10, “but GOD commends His love to us, in that, we being still sinners, CHRIST has died for us. Much rather therefore, having been now justified in the power of His Blood, we shall be saved by Him from wrath. For if, being enemies, we have been reconciled to GOD through the death of His Son, much rather, having been reconciled, we shall be saved in the power of His life.”¹⁸

¹⁴ 4, Erickson, The Council of Nicea, “The Nicene Creed, p 55.

¹⁵ 4, Erickson, The Council of Chalcedon, declaration of The Faith, p 65.

¹⁶ 4, Erickson, The Council of Chalcedon, declaration of The Faith, p 65.

¹⁷ 1, 39 Articles, Article III, “Of the going down of CHRIST into Hell.”

¹⁸ 2, KJV, ROMANS 5:8-10.

Article III is completely consistent with the ancient undivided Church's confessions of faith in The Apostles' and Nicene Creeds. From The Apostles' Creed, "He descended to the dead..." that is, to hell.¹⁹ I PETER 3:18-19, "for CHRIST indeed has once suffered for sins, the just for the unjust, that He might bring us to GOD; being put to death in flesh, but made alive in The Spirit, in which also going He preached to the spirits which are in prison," that is in eternal damnation in hell."²⁰

Here also our Redeemer's ascension to the right hand of The Father in Heaven is confessed. So also is The Saviour's Second Advent confessed. His future judging of all men's lives and souls is affirmed. So we read in Article IV, titled "Of the Resurrection of CHRIST," which confesses, "CHRIST did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith He ascended into Heaven, and there sitteth, until he return to judge all Men at the last day."²¹ ROMANS 14:10-11, "...for we shall all stand before the judgment seat of CHRIST. For it is written, As I live, saith The Lord, every knee shall bow to Me, and every tongue shall confess to GOD."²²

Article IV is completely consistent with the ancient undivided Church's confessions of faith in The Apostles' and Nicene Creeds. From The Apostles' Creed, "On the third day He rose again. He ascended into heaven, and is seated at the right hand of The Father. He will come again to judge the living and the dead."²³ And from The Nicene Creed, "On the third day he rose again in fulfillment of The Scriptures; He ascended into heaven and is seated at the right hand of The Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end."²⁴

3. ARTICLE V ON THE NATURE OF GOD THE HOLY SPIRIT

Article V speaks of GOD The Holy Ghost, Who is of one substance, majesty and glory with and proceeding from GOD The Father and GOD The Son. So we read in Article V, titled, "Of The Holy Ghost," which confesses, "The Holy Ghost, proceeding from The Father and The Son, is of one substance, majesty, and glory, with The Father and The Son, very and eternal GOD."²⁵ JOHN 14:16, "And I will beg The Father, and He will give you another Comforter, that He may be with you for ever."²⁶

¹⁹ 3, Catholic Family Prayer Book, Apostles' Creed, p 58, paragraph 2.

²⁰ 2, KJV, I PETER 3:18-19.

²¹ 1, 39 Articles, Article IV, "Of the Resurrection of CHRIST."

²² 2, KJV, ROMANS 14:10-11.

²³ 3, Catholic Family Prayer Book, Apostles' Creed, p 58, paragraph 2.

²⁴ 3, Catholic Family Prayer Book, Nicene Creed, p 72-73, paragraph 4-5.

²⁵ 1, 39 Articles, Article V, "Of the Holy Ghost."

²⁶ 2, KJV, JOHN 14:16.

Further, JOHN 14:26, “but The Comforter, The HOLY SPIRIT, Whom The Father will send in My Name, He shall teach you all things, and will bring to your remembrance all the things which I have said to you.”²⁷ JOHN 15:26, “But when The Comforter is come, whom I will send to you from The Father, The Spirit of Truth Who goes forth from with The Father, He shall bear witness concerning Me.”²⁸

Article V is completely consistent with the ancient undivided Church’s confessions of faith in The Apostles’ and Nicene Creeds. From The Apostles’ Creed, “I believe in The HOLY SPIRIT...”²⁹ And from The Nicene Creed, “We believe in The HOLY SPIRIT, The Lord, the giver of life, Who proceeds from The Father and The Son. With The Father and The Son, He is worshipped and glorified. He has spoken through the Prophets...”³⁰

B. THE 39 ARTICLES DISTINGUISH THE ANGLICAN CHURCH FROM ROME

How do The 39 Articles distinguish the position of The Church of England from that of the medieval Roman Church with regard to matters then needing reform? The Articles next show us where the Anglican Fathers wished to separate their doctrines from that of Rome in those places that they saw a need for reform. We shall observe that The 39 Articles serve well in separating The Anglican Fathers from what they saw as errors within The Roman Catholic Church.

1. THE REJECTION OF THE INTER-TESTAMENTAL APOCRYPHAL BOOKS

Article VI affirms the canonical Books of The Holy Bible, but removes what Protestants refer to as “the Apochryphal books” from the classification of “Holy Scripture.” They are however still retained for The Church as worthy examples of godliness and instruction, but are not employed for the establishing of Protestant Christian doctrine. The second issue was the question of justification by faith and good works or by faith alone.

Article VI, titled “Of the Sufficiency of The Holy Scriptures for Salvation,” states, “Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of The Faith, or be thought requisite or necessary to salvation. In the name of The Holy Scripture we do understand those canonical Books of The Old and New Testament, of whose authority was never any doubt in The Church.”³¹

²⁷ 2, KJV, JOHN 14:26.

²⁸ 2, KJV, JOHN 15:26.

²⁹ 3, Catholic Family Prayer Book, Apostles’ Creed, p 58, paragraph 3.

³⁰ 3, Catholic Family Prayer Book, Nicene Creed, p 72-73, paragraph 5.

³¹ 1, 39 Articles, Article VI, “Of the Sufficiency of The Holy Scriptures for Salvation,” para 1.

The “Apocryphal books” was not part of The Hebrew canon initially, but its books were included when The Hebrew Bible was translated into Greek in The Septuagint (LXX). Saint Jerome’s translation of The LXX into Latin in The early Western Church brought the so-called “Apocryphal books” into The Vulgate Christian Bible canon. Indeed, what the Reformation Fathers termed the “Apocryphal books” were held as part of Holy Scripture in The Western Church for a millennium.

Article VI lists The Old Testament Books, and before listing The New Testament Books – all of which are held by both The Roman Catholic Church and The Reformation Fathers as within Bible canon.³² Article VI then states: “And the other Books (as Hierome [Saint Jerome] saith) The Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following: The Third Book of Esdras, The rest of the Book of Esther, The Fourth Book of Esdras, The Book of Wisdom, The Book of Tobias, Jesus the Son of Sirach, The Book of Judith, Baruch the Prophet, The Song of the Three Children, The Prayer of Manasses, The Story of Susanna, The First Book of Maccabees, Of Bel and the Dragon, The Second Book of Maccabees.”³³

In these “inter-Testamental books,” many have claimed justification for such doctrines as Purgatory, prayer to the dead saints of GOD in Heaven, and other practices that were widely held within The Western Church for a millennium. But when The Reformation Fathers rejected these “inter-Testamental books” as Holy Scripture, the Church doctrines and practices which found their support in them were thus also rejected.

2. THE QUESTION OF JUSTIFICATION BY FAITH AND GOOD WORKS

Almost certainly the most significant issue that The Reformation Fathers differed on with The Roman Catholic Church was the question of justification of man by faith and good works versus justification only by faith, good works being a result of justification. Are men totally dependant upon GOD’s saving Grace for salvation, or may men by good works come to earn and deserve – to merit – salvation?

Or if the two are intimately linked, how so? EPHESIANS 2:8-10, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of GOD: Not of works, lest any man should boast. For we are His workmanship, created in CHRIST JESUS unto good works, which GOD hath before ordained that we should walk in them.”

³⁴ Are then Saint Paul and Saint James in contradiction? Articles XI and XII answer clearly to this question, “Most certainly not!” They rightly hold faith and good works in tension, but not in contradiction, resolving the question in declaring their intimate and inseparable union.

Article XI, titled “Of the Justification of Man,” declares, “We are accounted righteous before GOD, only for the merit of our Lord and Saviour JESUS CHRIST by

³² 1, 39 Articles, Article VI, “Of the Sufficiency of The Holy Scriptures for Salvation,” para 2.

³³ 1, 39 Articles, Article VI, “Of the Sufficiency of The Holy Scriptures for Salvation,” para 3-4.

³⁴ 2, KJV, EPHESIANS 2:8-10.

Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.”³⁵

Article XII, titled “Of Good Works,” then declares, “Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of GOD's judgment; yet are they pleasing and acceptable to GOD in CHRIST, and do spring out necessarily of a true and lively Faith insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.”³⁶

ROMANS 5:1-2, “Therefore being justified by faith, we have peace with GOD through our Lord JESUS CHRIST: By Whom also we have access by faith into this Grace wherein we stand, and rejoice in hope of the glory of GOD”³⁷ JAMES 2:14-20, “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith [alone] save him? ...if it hath not works, is dead, being alone. ...shew me thy faith without thy works, and I will shew thee my faith by my works... But wilt thou know, O vain man, that faith without works is dead?”³⁸

So Articles XI and XII observe that Saint Paul and Saint James fight the same battle of faith for our souls in CHRIST, as it were back to back. They defend and proclaim our salvation from attack by the same enemies – sin, death and the devil – who come at us from different directions. Therefore a man is justified by earnest faith in The Saviour JESUS CHRIST, which if it is a living faith, produces the good works which The Almighty has decreed for us His saints to serve in from before the foundations of the universe!

3. THE QUESTION OF EXTRA GRACE EARNED AND ITS APPLICATION

The Reformation Fathers had other questions: If men do more than is required by GOD's Word, can they then earn extra Grace, which might cancel out their sins, or the sins of others? And can The church, as a treasury of infinite Grace, dispense such stored up merit for the forgiveness of sins, release of souls from Purgatory and even secure salvation for those who do not believe earnestly and have no faith? Can men pay The Church for such meritorious Grace with good works, services rendered – Pilgrimages and the Crusades, to name two common to The Middle Ages – and even money? The 39 Articles answer, “Most certainly not!”

³⁵ 1, 39 Articles, Article XI, “Of the Justification of Man.”

³⁶ 1, 39 Articles, Article XII, “Of Good Works.”

³⁷ 2, KJV, ROMANS 5:1-2.

³⁸ 2, KJV, JAMES 2:14-20.

Article XIII, titled “Of Works before Justification,” declares, “Works done before the Grace of CHRIST, and the Inspiration of His Spirit, are not pleasant to GOD, forasmuch as they spring not of faith in JESUS CHRIST; neither do they make men meet to receive Grace, or (as the School-authors say) deserve Grace of congruity: yea rather, for that they are not done as GOD hath willed and commanded them to be done, we doubt not but they have the nature of sin.”³⁹

This leads us into Article XIV, “Of Works of Supererogation,” which rejects supererogation and declares, “Voluntary Works besides, over and above, GOD’s Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto GOD as much as they are bound to do, but that they do more for His sake, than of bounden duty is required: whereas CHRIST saith plainly When ye have done all that are commanded to you, say, We are unprofitable servants.”⁴⁰

The 39 Articles affirm that we are saved by faith in what JESUS CHRIST has done for us and in Who He is, and not by any good works which we might do for Him. This is consistent with HABAKKUK 2:4, “Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.”⁴¹ And again, as in ROMANS 1:17, “For therein is the righteousness of GOD revealed from faith to faith: as it is written, The just shall live by faith.”⁴²

The 39 Articles then affirm that good works before our salvation do not save our souls. ISAIAH 64:6, “But we are all as an unclean thing, and all our righteousnesses are as filthy rags...”⁴³ While our good works after salvation are the fruits of The HOLY SPIRIT in us. GALATIANS 5:22-23, “But the fruit of The Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance...”⁴⁴ I JOHN 3:23-24, “And this is His Commandment, That we should believe on The Name of His Son JESUS CHRIST, and love one another, as He gave us Commandment. And he that keepeth His Commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by The Spirit which He hath given us.”⁴⁵

³⁹ 1, 39 Articles, Article XIII, “Of Works before Justification.”

⁴⁰ 1, 39 Articles, Article XIV, “Of Works of Supererogation.”

⁴¹ 2, KJV, HABAKKUK 2:4.

⁴² 2, KJV, ROMANS 1:17.

⁴³ 2, KJV, ISAIAH 64:6.

⁴⁴ 2, KJV, GALATIANS 5:22-23.

⁴⁵ 2, KJV, I JOHN 3:23-24.

The 39 Articles further reject the concepts of Purgatory and the pardon of Indulgences, in that The Church has no authority to grant a reduction of time of punishment for souls past, present or future. JOHN 19:30, “When JESUS therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.”⁴⁶ II CORINTHIANS 5:10, “For we must all appear before the judgment seat of CHRIST; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”⁴⁷

The 39 Articles reject the adoration and veneration of statues, The consecrated Host of The Eucharist, departed saints and manmade representations of them and holy relics, which The Anglican Fathers saw as idolatry. LEVITICUS 26:1, “Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am The LORD your GOD.”⁴⁸ I JOHN 5:21, “Little children, keep yourselves from idols. Amen.”⁴⁹ And they reject the praying to the saints in Heaven, which The Reformation Fathers saw as breaking The First Commandment. EXODUS 20:3, “Thou shalt have no other gods before Me.”⁵⁰

Therefore Article XXII, titled “Of Purgatory,” declares, “The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to The Word of GOD.”⁵¹

4. CONTROVERSY WITH ROME OVER THE SACRAMENTS

The Anglican Fathers next challenged Rome on the number of The Sacraments, declaring that there are only 2 Sacraments as instituted and commanded by CHRIST, i.e. Baptism and Holy Communion. And of The 2 Sacraments confessed by The 39 Articles, there was regarding these deep disagreement with Rome as to their nature and proper use. MATTHEW 28:19, “[JESUS commanded, saying,] Go ye therefore, and teach all nations, baptizing them in The Name of The Father, and of The Son, and of The Holy Ghost.”⁵² MATTHEW 26:26-28, “...JESUS took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; This is My body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is My Blood of The New testament, Which is shed for many for the remission of sins.”⁵³

⁴⁶ 2, KJV, JOHN 19:30.

⁴⁷ 2, KJV, II CORINTHIANS 5:10.

⁴⁸ 2, KJV, LEVITICUS 26:1.

⁴⁹ 2, KJV, I JOHN 5:21.

⁵⁰ 2, KJV, EXODUS 20:3.

⁵¹ 1, 39 Articles, Article XIX, “Of Purgatory.”

⁵² 2, KJV, MATTHEW 28:19.

⁵³ 2, KJV, MATTHEW 26:26-28.

Article XXV, titled “Of The Sacraments, declares “Sacraments ordained of CHRIST be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of Grace, and GOD's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him. There are two Sacraments ordained of CHRIST our Lord in The Gospel, that is to say, Baptism, and The Supper of The Lord.”⁵⁴

Article XXV continues by rejecting the other 5 rites that had been held in The united Western Church under Rome as Sacraments: “Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of The Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in The Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of GOD.”⁵⁵

I CORINTHIANS 11:27-29, “Wherefore whosoever shall eat this bread, and drink this cup of The Lord, unworthily, shall be guilty of The Body and Blood of The Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning The Lord's Body.”⁵⁶

Having denied the physical Presence of CHRIST in The Eucharist via the doctrine of transubstantiation, Article XXV closes by rejecting the adoration of The consecrated Host as The real Body and Blood of The Lord and refocuses on the proper reception of The Holy Communion: “The Sacraments were not ordained of CHRIST to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.”⁵⁷

The English Reformers speak to the nature and proper use of Christian Baptism in Article XXVII, “Of Baptism,” confessing, “Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into The Church; the promises of the forgiveness of sin, and of our adoption to be the sons of GOD by The Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto GOD. The Baptism of young Children is in any wise to be retained in The Church, as most agreeable with the institution of CHRIST.”⁵⁸

⁵⁴ 1, 39 Articles, Article XXV, “Of The Sacraments,” paragraph 1-2.

⁵⁵ 1, 39 Articles, Article XXV, “Of The Sacraments,” paragraph 3.

⁵⁶ 2, KJV, I CORINTHIANS 11:27-29.

⁵⁷ 1, 39 Articles, Article XXV, “Of The Sacraments,” paragraph 4.

⁵⁸ 1, 39 Articles, Article XXVII, “Of Baptism.”

The Anglican Fathers repeat and expand their understanding of The Eucharist in Article XXVIII, titled “Of The Lord's Supper,” confessing, “The Supper of The Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by CHRIST's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of The Body of CHRIST; and likewise the Cup of Blessing is a partaking of The Blood of CHRIST.”⁵⁹

Article XXVIII continues by confessing to only a spiritual, but denying a physical, Presence of CHRIST in The Eucharist: “Transubstantiation (or the change of the substance of Bread and Wine) in The Supper of The Lord, 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. The Body of CHRIST is given, taken, and eaten, in The Supper, only after an heavenly and spiritual manner. And the mean whereby The Body of CHRIST is received and eaten in the Supper, is Faith. The Sacrament of The Lord's Supper was not by CHRIST's ordinance reserved, carried about, lifted up, or worshipped.”⁶⁰

Article XXX, titled “Of both Kinds,” chastises Rome for keeping The Communion Cup from the laity, confessing that the Christian man is commanded and in need of receiving both The consecrated Bread and Wine at The Eucharist: “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.”⁶¹

And of the Roman Catholic understanding of offering up CHRIST in The Eucharistic liturgy, The Anglican Fathers also rejected, seeing this as an error in doctrine and practice that was certainly associated with abuse in The Western Church during The Middle Ages. HEBREWS 7:25-27, “Wherefore He [JESUS CHRIST] is able also to save them to the uttermost that come unto GOD by Him, seeing He ever liveth to make intercession for them. For such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself.”⁶²

Therefore, as HEBREWS 9:28 declares, “ So CHRIST was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.”⁶³ So Article XXXI, titled “Of the one Oblation of Christ finished upon the Cross,” confesses, “The Offering of CHRIST once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore

⁵⁹ 1, 39 Articles, Article XXVIII, “Of The Lord's Supper,” paragraph 1.

⁶⁰ 1, 39 Articles, Article XXVIII, “Of The Lord's Supper,” paragraph 2-4.

⁶¹ 1, 39 Articles, Article XXX, “Of both Kinds.”

⁶² 2, KJV, HEBREWS 7:25-27.

⁶³ 2,, KJV, HEBREWS 9:28.

the sacrifices of Masses, in the which it was commonly said, that the Priest did offer CHRIST for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.”⁶⁴

5. OPPOSITION TO HOLDING SERVICES IN AN ALIEN LANGUAGE

Men must understand The Gospel in order to believe and accept its message of salvation. ROMANS 10:13-17, “For whosoever shall call upon The Name of The Lord shall be saved. How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? ...How beautiful are the feet of them that preach The Gospel of peace, and bring glad tidings of good things! ...So then faith cometh by hearing, and hearing by The Word of GOD.”⁶⁵

So the Anglican Fathers castigated Rome for holding Church services in the Latin tongue, which by the 16th Century AD few of the laity in The Western Churches understood. Article XXIV, titled “Of Speaking in the Congregation in such a Tongue as the people understandeth,” confesses, “It is a thing plainly repugnant to The Word of GOD, and the custom of The Primitive Church to have public Prayer in The Church, or to minister The Sacraments, in a tongue not understood of the people.”⁶⁶

6. OPPOSITION TO CLERICAL CELIBACY

The Anglican Fathers opposed the Roman view on requiring clergy to remain celibate. I CORINTHIANS 7:31-35, “And they that use this world, as not abusing *it*: for the fashion of this world passeth away. But I would have you without carefulness [of things of the world first in your heart]. He that is unmarried careth for the things that belong to The Lord, how he may please The Lord: But he that is married careth for the things that are of the world, how he may please *his* wife. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon The Lord without distraction.”⁶⁷

As Saint Paul says further in I CORINTHIANS 7:36-38, “But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart [before The Lord], having no necessity [to marry], but hath power over his own will [so that men do not lust in the flesh and commit sexual sin], and hath so decreed in his heart that he will keep his virgin, doeth well. So then he that giveth *her* in marriage [and takes a wife in marriage] doeth well; but he that giveth *her* not in marriage [nor requires to take a wife in marriage] doeth better.”⁶⁸

⁶⁴ 1, 39 Articles, Article XXXI, titled “Of the one Oblation of Christ finished upon the Cross.”

⁶⁵ 2, KJV, ROMANS 10:13-17.

⁶⁶ 1, 39 Articles, Article XXIV, “Of Speaking in the Congregation in such a Tongue as the people understandeth.”

⁶⁷ 2, KJV, I CORINTHIANS 7:31-35.

⁶⁸ 2, KJV, I CORINTHIANS 7:36-38.

So Article XXXII, titled “Of the Marriage of Priests,” confesses, “Bishops, Priests, and Deacons, are not commanded by GOD’s Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.”⁶⁹

C. THE 39 ARTICLES ADDRESS CHALLENGES OF PURITANS & ANABAPTISTS

How do The 39 Articles address certain challenges put forward by the then Puritans and Anabaptists then and now?

1. THE OLD TESTAMENT VITAL TO THE CHRISTIAN FAITH

Certain radical Anabaptist Protestant sects asserted that Christianity has no need of The Old Testament. ISAIAH 40:8, “The grass withereth, the flower fadeth: but The Word of our GOD shall stand for ever.”⁷⁰ MATTHEW 5:18, “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from The Law, till all be fulfilled.”⁷¹ GALATIANS 3:24, “Wherefore The Law was our schoolmaster to bring us unto CHRIST, that we might be justified by faith.”⁷² As The Lord’s Second Coming has not yet occurred, and His Kingdom in Heaven is not fully yet established on earth, The Law of Moses remains the foundation upon which The Gospels are built.

So The 39 Articles affirm the vital place of The Old Testament within Christianity, which Anabaptists rejected as now unnecessary because of The New Testament. Article VII, titled “Of The Old Testament,” confesses, “The Old Testament is not contrary to the New: for both in The Old and New Testament everlasting life is offered to Mankind by CHRIST, Who is The only Mediator between GOD and Man, being both GOD and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although The Law given from GOD by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of The Commandments which are called Moral.”⁷³

2. CHRISTIANS ARE STILL LIABLE TO SIN AFTER SALVATION

Certain Protestant radicals asserted that, after conversion, the “true” Christian was totally without sin and unable to fall into sin. The 39 Articles affirm that only CHRIST is without sin, and that Christians after baptism and conversion still fall into sin, but have recourse to forgiveness at The Cross. The Anabaptists for instance often held that they and they alone, being the only “true Christians,” were without sin.

⁶⁹ 1, 39 Articles, Article XXXII, “Of the Marriage of Priests.”

⁷⁰ 2, KJV, ISAIAH 40:8.

⁷¹ 2, KJV, MATTHEW 5:18.

⁷² 2, KJV, GALATIANS 3:24.

⁷³ 1, 39 Articles, Article VII, “Of The Old Testament.”

I JOHN 1:7-10, “But if we walk in the light, as He is in the light, we have fellowship one with another, and The Blood of JESUS CHRIST His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.”⁷⁴ I JOHN 2:1, “...And if any man sin, we have An Advocate with The Father, JESUS CHRIST The righteous.”⁷⁵

So Article XV, titled “Of CHRIST alone without Sin,” confesses, “CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which He was clearly void, both in His flesh, and in His spirit. He came to be The Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in Him. But all we the rest, although baptized and born again in CHRIST, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.”⁷⁶

And Article XVI, titled “Of Sin after Baptism,” confesses, “Not every deadly sin willingly committed after Baptism is sin against The Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received The Holy Ghost, we may depart from Grace given, and fall into sin, and by the Grace of GOD we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.”⁷⁷

3. THE NEED FOR PROPER ORDINATION OF GOD’S MINISTERS

It is of note that, as the Anglican Reformers rejected the need for ordination from The Church of Rome of GOD’s Ministers, so once they formed their own Church of England they found themselves facing the same challenge. Many Anabaptists and Puritans rejected the need for ordination of their Ministers to serve as Preachers by the ecclesiastical authority of The Church of England, they tending towards separatism from the Anglican Church as the Anglican Church separated from The Church of Rome.

The Anabaptist totally rejected the need for all established Church authority – except of course their Churches – most especially the authority of The Church of England herself. So the 39 Articles counter by defining the marks of a true Church, which was also directed at the same time against The Roman Church. Two key hallmarks of “The true Church” are by absolute necessity the preaching and expounding of The Word of GOD and the administration of The Sacraments of Baptism and The Eucharist. These Church functions require the presence of duly authorized, trained and sent clergy, for none of these functions can be served outside of The Church.

⁷⁴ 2, KJV, I JOHN 1:7-10.

⁷⁵ 2, KJV, I JOHN 2:1.

⁷⁶ 1, 39 Articles, Article XV, “Of CHRIST alone without Sin.”

⁷⁷ 1, 39 Articles, Article XVI, “Of Sin after Baptism.”

So Article XIX, titled “Of The Church,” confesses, “The visible Church of CHRIST is a congregation of faithful men, in which The pure Word of GOD is preached, and The Sacraments be duly ministered according to CHRIST’s ordinance, in all those things that of necessity are requisite to the same. As The Church of Jerusalem, Alexandria, and Antioch, have erred, so also The Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.”⁷⁸

4. AGAINST PERSONAL NEW REVELATION ALLEGEDLY BY THE SPIRIT

As modern day Pentecostal Christians often hold, the Anabaptists during the time of The English Reformation held to the receiving and proclaiming of personal revelation by The HOLY SPIRIT within The Church in general and within the congregational worship in particular. This included the speaking in tongues in unknown languages and the interpretation thereof. The Anabaptists held to personal direct revelation by GOD to themselves outside of The established Church.

If men can not understand the language in which GOD’s Word is read and preached, who may they come to understand and be edified in CHRIST? II TIMOTHY 3:15-17, “And that from a child thou hast known The Holy Scriptures, Which are able to make thee wise unto salvation through faith which is in CHRIST JESUS. All Scripture is given by inspiration of GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of GOD may be perfect, throughly furnished unto all good works.”⁷⁹ As for tongues and prophesying in the congregation of The Church, so also for the reading and preaching of The Word of GOD. I CORINTHIANS 14 &40, “For GOD is not *The Author* of confusion, but of peace, as in all Churches of the saints. Let all things be done decently and in order.”

So Article XXIV, titled “Of Speaking in the Congregation in such a Tongue as the people Understandeth,” declares, “It is a thing plainly repugnant to The Word of GOD, and the custom of The Primitive Church to have public Prayer in The Church, or to minister The Sacraments, in a tongue not understood of the people.”⁸⁰

5. THE BIBLICAL NEED FOR INFANT BAPTISM

The 39 Articles specifically counter this “raison d’etre” of the Anabaptist movement, the rejection of infant baptism, and gives justification for the same as the Christian Covenantal sign and means of CHRIST’s Grace. Consider that in The Old Testament, GOD commanded that all those in Covenant with The LORD were to be circumcised in the flesh. For adult converts, this held, as well as for infants, who were to be circumcised into The Covenant with The Almighty on the 8th day after their birth.

⁷⁸ 1, 39 Articles, Article XIX, “Of The Church.”

⁷⁹ 2, KJV, II TIMOTHY 3:15-17.

⁸⁰ 1, 39 Articles, Article XXIV, “Of Speaking in the Congregation in such a Tongue as the people Understandeth.”

So we read in GENESIS 17:9-12, “And GOD said unto Abraham, Thou shalt keep My Covenant therefore, thou, and thy seed after thee in their generations. This *is* My Covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be circumcised... And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.”⁸¹

King David cries out to The LORD in PSALM 51:1-2, “...O GOD, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin!”⁸² This was possible only for those who were entered into the Covenant of Grace under The Law of Moses. Some in Israel entered that state as adults, others as infants. Obviously, the infants who were circumcised into The Old Covenant were not able to choose or discern with their intellect the conscious choice of reception of GOD’s Grace for their salvation. It was done for them by adult family members.

So in The New Testament Saint John The Baptist speaks of The First Advent of JESUS The Messiah in MARK 1:8, “I indeed have baptized you with water: but He shall baptize you with The Holy Ghost.”⁸³ The function of the sign of The New Covenant is likewise observed. Baptism is a Sacrament generally necessary for salvation in CHRIST, entry into The New Testament Covenantal community, and the receiving of GOD’s Grace unto eternal life. CHRIST reminds Nicodemus in JOHN 3:3, “...Verily, verily, I say unto thee, Except a man be born again, he cannot see The Kingdom of GOD.”⁸⁴

Except for entrance into The Covenant of Grace under The Law of CHRIST, there is no salvation for the souls of men. Would then The Lord deny to those infants who die before attaining the age of responsibility before GOD their entrance into Heaven, baptism being generally necessary for a soul to be counted in The Eternal Kingdom Above? Most certainly not! Therefore the Anabatists, who denied the necessity of infant Christian Baptism, were greatly in error.

So here we repeat Article XXVII, titled “Of Baptism,” which confesses, “Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into The Church; the promises of the forgiveness of sin, and of our adoption to be the sons of GOD by The Holy Ghost, are visibly signed and sealed, Faith is confirmed, and Grace increased by virtue of prayer unto GOD. The Baptism of young Children is in any wise to be retained in The Church, as most agreeable with the institution of CHRIST.”⁸⁵

⁸¹ 2, KJV, GENESIS 17:9-12.

⁸² 2, KJV, PSALM 51:1-2.

⁸³ 2, KJV, MARK 1:8.

⁸⁴ 2, KJV, JOHN 3:3.

⁸⁵ 1, 39 Articles, Article XXVII, “Of Baptism.”

6. IMPERFECT CLERGY DO NOT INVALIDATE THE SACRAMENTS RECEIVED

Saint Augustine opposed the ancient “Donetist” Puritans of his day, in that the work of The Sacraments in The Faithful is not dependant upon the righteousness and worthiness of the clergyman who administers Them. With Augustine, The 39 Articles confess that the means and functions of The Sacraments are dependant rather “on the work which is worked” by CHRIST Himself in us His people.

The Puritans sought an impossibly pure clergy, claiming that only if men received The Sacraments from their supposedly sinless clergy, could Christians be sure of receiving valid Sacraments. In their eyes, all depended upon the worthiness and uprightness of the clergy, loosing sight of the fact that The Sacraments are what They are and do what They do because of Who CHRIST is and What His work on The Cross completed. The 39 Articles reject this concept, else how could any Christian man be certain if The Sacraments he receives from his clergyman were in fact valid?

So Article XXIII, “Of Ministering in the Congregation,” confesses, “It is not lawful for any man to take upon him the office of public preaching, or ministering The Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into The Lord's vineyard.”⁸⁶

And Article XXIX, titled “Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper,” confesses, “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.”⁸⁷

VI. IN CONCLUSION

We began with the realization that, because so many people throughout the world are Anglican Christians, it behooves The Church in general and all Christians to seek a better understanding and appreciation of orthodox Anglican Christianity. “The 39 Articles of Religion” are the foundational confession of Christian faith and life of the worldwide Anglican Communion of The Church on earth. Those Churches and Christians within The Church of England tradition who desire to be faithful to our Lord JESUS CHRIST are bound to both confess and live within The 39 Articles both individually and corporately. Thus this most profitable inquiry into The Christian denominations born of The Protestant Church of England.

⁸⁶ 1, 39 Articles, Article XXIII, “Of Ministering in the Congregation.”

⁸⁷ 1, 39 Articles, XXIX, “Of the Wicked, which eat not The Body of CHRIST in the use of The Lord's Supper.”

We have seen how The 39 Articles of Religion affirm continuity with traditional catholic Christianity. We have seen how The 39 Articles distinguish the position of The Church of England from that of the medieval Roman Church with regard to matters then needing reform. We have seen how The 39 Articles address certain challenges put forward by the Puritans then and now. And we have seen how The 39 Articles respond to the errors of numerous radical sects of the reformation both then and now.

We observed what The 39 Articles say on the nature and character of The true Church. We observed what The 39 Articles say on the legitimate extent of Church authority and its limits. And we observed what The 39 Articles say of the relationship of The Church and her authority to The Holy Scriptures.

We considered what The 39 Articles declare of The Sacraments as efficacious means of Divine Grace versus The Sacraments as evidences of our human response and obedience. We considered what The 39 Articles declare of the relationship between The Word of GOD and His holy Sacraments. And we considered what The 39 Articles declare of the connection between The Sacraments and the Biblical concepts of Covenant, Promise and The Gospel.

We have discerned what significant insights we may gain from The 39 Articles on The Reformations and The Counter-Reformation. And we have hopefully also discerned what practical bearing we can obtain from The 39 Articles in our service in CHRIST's Church on earth, and on our everyday ministry to people in this present suffering world.

VII. REFERENCES

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3. “Catholic Family Prayer Book.” Jacquelyn Lindsey, Editor. Our Sunday Visitor, Inc. Huntington, Indiana. 2001.

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6/27/2010 – I never finished this essay because I do NOT believe what The 39 Articles confess. I am, by The Grace of GOD, a faithful Catholic Christian. I hope to leave this world as such, and – singing to The Glory of our Lord JESUS CHRIST – enter Heaven as such! And There remain before His Beautific Vision HAOLAM!