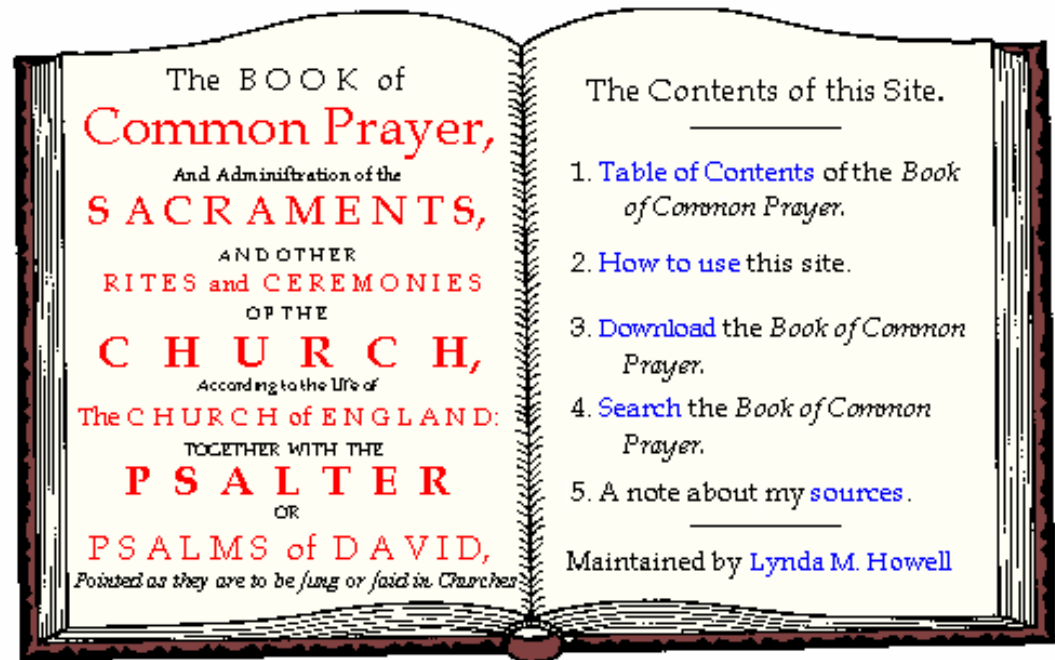


Overview of the 39 Articles of Religion

Church of the Ascension Fall 2006

Class 03

David Laughlin



Outline

- Introduction to the Reformation in England
- Catholic Beliefs (articles 1-8)
- **Salvation: Our Perspective
(articles 9-16)**
- Salvation: God's Perspective (articles 17/18)
Church and Councils (articles 19-24)
- The Sacraments (articles 25-30)
- Church Discipline (articles 31-36)
- Church and State (articles 37-39)
- Summary

Today's Topics:

IX. Of Original or Birth-Sin.

X. Of Free-Will.

XI. Of the Justification of Man.

XII. Of Good Works.

XIII. Of Works before Justification.

XIV. Of Works of Supererogation.

XV. Of Christ alone without Sin.

XVI. Of Sin after Baptism.

Why do we need Salvation?

We are sinners

IX. Of Original or Birth-Sin.

Note: the articles jump right into the problem of sin. There is no discussion of creation and a that all was considered Good by God. This should be kept in mind or else we get a distorted view of creation: only that AFTER the FALL

IX. Of Original or Birth-Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is **engendered** of the offspring of Adam; whereby man is very far gone from **original righteousness**, and is of his **own nature** inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, φρονημα σαρκος, (which some do expound the *wisdom*, some *sensuality*, some the *affection*, some the *desire*, of the flesh), is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

φρονημα σαρκος

Romans 8:6-7

For to be **carnally minded** is death; but to be spiritually minded is life and peace. [7] Because the **carnal mind** is enmity against God: for it is not subject to the law of God, neither indeed can be.

Romans 8:27

And he that searcheth the hearts knoweth what is the **mind** of the Spirit, because he maketh intercession for the saints according to the will of God.

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Romans 7:17 Now then it is no more I that do it, but sin that dwelleth in me. ^[18] For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. ^[19] For the good that I would I do not: but the evil which I would not, that I do. ^[20] Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. ^[21] I find then a law, that, when I would do good, evil is present with me. ^[22] For I delight in the law of God after the inward man: ^[23] But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ^[24] O wretched man that I am! who shall deliver me from the body of this death? ^[25] I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

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concupiscence and lust

Eager or vehement desire; in *Theol.* use (transl. of N.T. ἐπιθυμία) the coveting of ‘carnal things’, desire for the ‘things of the world’.

The term “*original sin*” is not in the Bible. It was proposed by Augustine to describe the fact that we are born with sinful natures (or inclinations).

The Latin phrase used by Augustine (*peccatum originale*) really means *birth sin* or even better, *birth sinfulness*. It describes what we **are** at birth.

It is a *state* not an *act*!

We are not born as innocent perfect creatures, but creatures with a nature to sin.

Why is that? Listen to the Apostle Paul

This is the doctrine which the apostle Paul teaches in Romans 5:

Romans 5:12:

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned-- ^[13] sin was indeed in the world before the law, but sin is not reckoned when there is no law. ^[14] Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come.

^[17] If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.

^[18] Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. ^[19] For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

This doctrine is also taught by the apostle Paul in I Corinthians 15:

1 Cor. 15:20: But in fact Christ has been raised from the dead, the first fruits of those who have died. ^[21]
For *since death came through a human being*, the resurrection of the dead has also come through a human being; ^[22] for *as all die in Adam*, so all will be made alive in Christ.

Original Sin not only condemns us as *guilty*, it puts us in a *state that* is likened unto that of *death*:

Ephes. 2:1

You were dead through the trespasses and sins

This *death* means we must *first be made alive* before we can respond to the Gospel. *Making alive* is the work of the Holy Spirit in *regeneration*.

cf the resuscitation of Lazarus: Jesus' call is followed by Lazarus' response!

Westminster Shorter Catechism

Wherein consists the sinfulness of that estate whereinto man fell?

A: The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin,¹ the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin;² together with all actual transgressions which proceed from it.³

Romans 5:6. For when we were yet without strength, in due time Christ died for the ungodly.

Ephesians 2:1-3. And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked

Romans 8:7-8. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.

Genesis 6:5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Romans 3:10-20. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Psalms 51:5. Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Psalms 58:3. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

James 1:14-15. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Matthew 15:19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

Who was Pelagius?

A fifth century British monk.

Pelagianism - *the teaching which stresses man's **ability** to take the **initial steps** toward salvation by his own efforts, apart from special grace.*

Semi-Pelagianism - *the teaching which accepts the necessity of grace for salvation while maintaining that the **first step is taken by man** and that grace supervened only later.*

Catechism of the Catholic Church

Semi-Pelagianism ?

406 The Church's teaching on the transmission of original sin was articulated more precisely in the fifth century, especially under the impulse of **St. Augustine's** reflections against Pelagianism, and in the sixteenth century, in opposition to the Protestant Reformation. Pelagius held that man could, by **the natural power of free will and without the necessary help of God's grace**, lead a morally good life; he thus reduced the influence of Adam's fault to bad example. The first Protestant reformers, on the contrary, taught that original sin has radically perverted man and **destroyed his freedom**; they identified the sin inherited by each man with the tendency to evil (*concupiscentia*), which would be insurmountable. The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange (529) and at the Council of Trent (1546).

3rd and 4th articles of the Remonstrance of 1610.

III. That man has not saving grace of himself, nor of the working of his own free-will, inasmuch as in his state of apostasy and sin he can for himself and by himself think nothing that is good--nothing, that is, truly good, such as saving faith is, above all else. But that it is necessary that by God, in Christ and through his Holy Spirit he be born again and renewed in understanding, affections and will and in all his faculties, that he may be able to understand, think, will, and perform what is truly good, according to the Word of God [John 15:5].

IV. That this grace of God is the beginning, the progress and the end of all good; so that even the regenerate man can neither think, will nor effect any good, nor withstand any temptation to evil, without grace precedent (or prevenient), awakening, following and co-operating. So that all good deeds and all movements towards good that can be conceived in through must be ascribed to the grace of God in Christ. But with respect to the mode of operation, grace is not irresistible; for it is written of many that they resisted the Holy Spirit [Acts 7 and elsewhere passim].

Why we as sinners can not save ourselves:
Why we need God's Action on our behalf

X. Of Free-Will.

X. Of Free-Will.

The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, **by his own natural strength** and **good works**, to faith, and calling upon God. Wherefore **we have no power** to do good works pleasant and acceptable to God, without the grace of God by Christ **preventing** us, that we may have a good will, and working with us, when we have that good will.

9-11 edited and 12 added to 42 from CW

by our own natural strength we have no power
to turn and prepare ourselves

without the grace of God by Christ **preventing** us,
(this means going before us) (prevenient grace)
*...Except we be born from above we can not SEE the
kingdom of God...*

*...by grace are we saved through faith and not of
itself, it (faith) is the gift of God...*

This is the basic Augustinian view of humanity
without God's Grace. It follows from Original Sin.
Pelagianism is the historic alternative to this and semi-
Pelagianism is a mid-way point between the Biblical
doctrine and Pelagianism.

What God does on our behalf

XI. Of the Justification of Man.

XI. Of the Justification of Man.

We are **accounted** righteous before God, only for the **merit of** our Lord and Saviour Jesus Christ by 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*.

Unfortunate use of by faith alone, since James

Note on the homilies

Trent

Canon 9.

If anyone says that the sinner is *justified by faith alone*, meaning that nothing else is **required** to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be **prepared and disposed by the action of his own will**, let him be anathema.



return

CERTAIN
SERMONS
OR
HOMILIES

appointed to be read in
CHURCHES,

In the time of the late Queen Elizabeth
of famous memory.

And now thought fit to be reprinted by
Authority from the KINGS most
Excellent Majesty.

The Homilies

- I. A Fruitful exhortation to the reading of holy Scripture.
- II. Of the misery of all mankind.
- III. Of the salvation of all mankind.
- IV. Of the true and lively faith.
- V. Of good works.
- VI. Of Christian love and charity.
- VII. Against swearing and perjury.
- VIII. Of the declining from GOD.
- IX. An exhortation against the fear of death.
- X. An exhortation to obedience.
- XI. Against whoredom and adultery.
- XII. Against strife and contention.

- I. OF the right use of the Church.
- II. Against peril of Idolatry.
- III. For repairing and keeping clean the Church.
- IIII. Of good works. And first of Fasting.
- V. Against gluttony and drunkenness.
- VI. Against excess of apparel.
- VII. An homily of Prayer.
- VIII. Of the place and time of Prayer.
- IX. Of Common Prayer and Sacraments
- X. An information of them which take offence at certain places of holy Scripture.
- XI. Of alms deeds.
- XII. Of the Nativity.
- XIII. Of the Passion for good Friday.
- XIIII. Of the Resurrection for Easter day.
- XV. Of the worthy receiving of the Sacrament.
- XVI. An Homily concerning the coming down of the holy Ghost, for Whitsunday.
- XVII. An Homily for Rogation week.
- XVIII. Of the state of Matrimony.
- XIX. Against Idleness.
- XX. Of Repentance and true Reconciliation unto God.
- XXI. An Homily against disobedience and wilful rebellion.

Faith only justifies, is the doctrine of old Doctors. And after this wise to be justified only by this true and lively faith in Christ, speaks all the old and ancient Authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. Saint Hilary saith these words plainly in the ix. Canon upon Matthew, Faith only justifies. And Saint Basil a Greek author writes thus, This is a perfect and whole rejoicing in GOD when a man advances not himself for his own righteousness, but acknowledges himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul (saith hee) doth glory in the contempt of his own righteousness, and that he looks for the righteousness of GOD, by faith (Philipp. 3.9).

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But what about our Works after
Salvation?

XII. Of Good Works.

XII. Of Good Works.

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.

The Apostle Paul is careful to link good works to our Faith

Titus 3:4 But when the goodness and loving kindness of God our Savior appeared, ^[5] he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. ^[6] This Spirit he poured out on us richly through Jesus Christ our Savior, ^[7] so that, having been justified by his grace, we might become heirs according to the hope of eternal life. ^[8] The saying is sure.

I desire that you insist on these things, so that those who have come to believe in God may be careful to devote themselves to good works; these things are excellent and profitable to everyone.

Ephes. 2:8 For by grace you have been saved through faith, and **this is not your own doing**; it is the gift of God-- ^[9] **not the result of works**, so that no one may boast. ^[10] For we are what he has made us, **created in Christ Jesus for good works**, which God prepared beforehand to be our way of life.

More on this topic: slide 46

But what about our Works Before
Salvation?

XIII. Of Works before Justification.

XIII. Of Works before Justification.

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.

In the 45 articles the text said “works done before justification”:
Cranmer changed it to the current

Grace precedes faith which precedes justification

This was against the scholastic doctrine of *congruent merit*. This taught that God out of generosity accepts works which do not literally meet the requirements of the law (*condign merit*)

But God's grace precedes our justification:

Acts 10:4

He stared at him in terror and said, "What is it, Lord?" He answered, "Your prayers and your alms have ascended as a memorial before God....."

47-48 "Can anyone withhold the water for baptizing these people who have received the Holy Spirit just as we have?" [48] So he ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for several days.

we doubt not but they have the nature of sin.

Not that they are sinful, but are like sin

Canon 7.

If anyone says that all works done before justification, in whatever manner they may be done, are *truly sins*, or merit the hatred of God; that the more earnestly one strives to dispose himself for grace, the more grievously he sins, let him be anathema.

Canon 9.

If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.

But what about our Works?

XIV. Of Works of Supererogation.

XIV. Of Works of Supererogation.

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.

Luke 17:7-10

"Who among you would say to your slave who has just come in from plowing or tending sheep in the field, 'Come here at once and take your place at the table'? ^[8] Would you not rather say to him, 'Prepare supper for me, put on your apron and serve me while I eat and drink; later you may eat and drink'? ^[9] Do you thank the slave for doing what was commanded? ^[10] So you also, when you have done all that you were ordered to do, say, '**We are worthless slaves; we have done only what we ought to have done!**' "

Monks, friars, and all the rest of them brag that besides the ordinary requirements common to all Christians, they do the works of supererogation, i.e., the performance of more than is required. This is certainly a fiendish illusion. Christ can no longer be crucified in person, but He is crucified in us when we reject grace, faith, free remission of sins and endeavor to be justified by our own works, or by the works of the Law. The Apostle is incensed at the presumptuousness of any person who thinks he can perform the Law of God to his own salvation. He charges that person with the atrocity of crucifying anew the Son of God. (Luther 1535, on Galatians Ch 3.)

XV. Of Christ alone without Sin.

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.

Go to 16

Hebrews 4:15

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, **yet without sin.**

1 John 3:5

You know that he was revealed to take away sins, and **in him there is no sin.**

1 John 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. [9] If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. [10] If we say that we have not sinned, we make him a liar, and his word is not in us.

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XVI. Of Sin after Baptism.

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.

Matthew 12:31

Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Spirit will not be forgiven.

1 John 5:16

If you see your brother or sister committing what is not a mortal sin, you will ask, and God will give life to such a one--to those whose sin is not mortal. There is sin that is mortal; I do not say that you should pray about that.

The following slides are an aside on the problem of Faith and Works. We may not have time to cover them during class but I wanted them in the notes anyway. They would fit after slide 25.

Faith and Works

James 2:21 Was not our ancestor Abraham **justified by works** when he offered his son Isaac on the altar? **22** You see that **faith was active along**

James 2:14 What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? **15** If a brother or sister is naked and lacks daily food, **16** and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? **17** So faith **by itself**, if it has no works, is dead.

Faith without works does not save us!

Luke 3:7, 8a, 10-14

John said to the crowds that came out to be baptized by him, "You brood of vipers! Who warned you to flee from the wrath to come? ⁸Bear fruits worthy of repentance.****

1 Cor. 13:2

And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have **all faith, so as to remove mountains, but do not have **love**, I am nothing.**

James 2:18 But someone will say, "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith.

By works we can show others that we have faith. With no works we can not

James 2;19 You believe that God is one; you do well.
Even the demons believe--and shudder. **20** Do you
want to be shown, you senseless person, that faith
apart from works is barren?

Correct doctrine is NOT enough!

If no works: it is BARREN

Example of Abraham

21 Was not our ancestor Abraham **justified by works** when he offered his son Isaac on the altar? **22** You see that **faith was active along**



with his works, and faith was brought to completion by the works.

23 Thus the scripture was **fulfilled** that says, "Abraham **believed** God, and it was reckoned to him as righteousness," and he was called the friend of God. **24** You see that a person **is justified by works and not by faith alone.**

Example of Rahab



25 Likewise, was not Rahab the prostitute also **justified by works** when she welcomed the messengers and sent them out by another road?.

Abraham	Rahab
friend of God	a prostitute
our Father (Jewish)	a foreigner
a man (male)	a woman

God shows no partiality!

**Abraham and Rahab saved the same way, by a
faith that was expressed in deeds!**

²⁶For just as the **body** without the **spirit** is dead, so **faith** without **works** is also dead

Body with no Spirit

SAME AS

Faith with no works

Faith : THE BODY

Works : THE SPIRIT

Works enliven FAITH

Conflict with Apostle Paul?

Romans 3:19-28

Now we know that whatever the law says, it speaks to those who are under the law, so that every mouth may be silenced, and the whole world may be held accountable to God. 20For "no human being will be justified in his sight" by **deeds prescribed by the law**, for through the law comes the knowledge of sin.

Galatians 2:15-16

We ourselves are Jews by birth and not Gentile sinners; ¹⁶yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law.

What do we do with this?

- **Some try to harmonize**
- **Some say different uses of the word “justify”**
- **Some say works of JAMES different than “works of the law” of PAUL**

The Reformation seems to have taken a caricature of Paul's side!

SOLA FIDE

Luther led the way but all the Protestant Reformers agreed.

“James Epistle is really an epistle of straw...for it has nothing of the nature of the gospel about it”

Martin Luther, 1522

Aside on the SOLA!

- Sola fide**
- Sola Scriptura**
- Sola Christe**

Danger of Slogans!

So is there conflict between Paul and James? **Yes and **No****

Yes in terminology and way of expressing

No in underlying teaching

Works put up a **RED** flag to Paul

He would not allow **them** to be part of his way of presenting the gospel

James saw **works** as the natural outflow from faith and worried that some would say I have faith (only!)

A Lesson from History

We should not allow divisions in the Church to exist because of different emphases and interpretations of the Gospel. Slogans do not bring peace!