

EPISCOPALIAN

The Episcopal Church was originated by Henry VIII after his quarrel with the Catholic Church because the pope of Rome refused to annul his marriage to Catherine of Aragon, that he might be free to marry Anne Boleyn, an Irish beauty with whom he became infatuated. Through the conniving of Henry, the English Parliament was induced to sever the connection of the Church of England and the Church of Rome and make him head of the English Church.

During the reign of Henry VIII, Thomas Cranmer began the writing of the Book of Homilies and the Forty-Two Articles. Later this book was reduced to Thirty-Nine Articles as now incorporated in the Common Book of Prayer. The Episcopal Church of today is based upon the Apostles' and Nicene Creeds, together with the Thirty-Nine Articles of the Church of England.

The Church of England was established in the new world by English colonists and was under the jurisdiction of the Bishop of London. This ecclesiastical connection was severed during the War of the Revolution and the Church of England in the colonies became the Protestant Episcopal Church in the United States. The Episcopal Church derives its name from its Episcopalian form of government inherited from the Roman Church whereby the churches are governed by bishops or overseers. The word overseer comes from the Greek word, "episkopos", hence the name, Episcopal.

EPISCOPALIANISM TEACHES:

- I. That the Church should be governed by the episcopacy.

THE BIBLE:

1. No such thing as Diocesan Episcopacy—one bishop ruling over several churches—to be found in the New Testament.
2. Bishop and elder are two names for the same officer in the New Testament (Acts 20: 17, 28; Titus 1: 5-7; I Peter 5: 1-3).

3. Each New Testament congregation had a plurality of bishops or elders, but there is no case of a bishop or elder being over a plurality of churches (Acts 14: 23; 15: 2, 22, 23; 16: 4; Phil. 1: 1, 2; I Tim. 3: 1-7; I Tim. 5: 17).

II. That their bishops are successors to the apostles.

THE BIBLE:

1. An apostle is a witness (Luke 1: 2; 24: 33; Acts 1: 1-3, 19-22; Acts 10: 39-41; I Cor. 9: 1; 15: 5, 7, 8; II Peter 1: 16; I John 1: 1).
2. A witness can not have a successor, but another witness can testify.
3. Only one case of apostolic succession in the Scriptures (Acts 1: 15-26).
4. A successor of an apostle must have companied with Christ from the baptism of John to the ascension of Christ (Acts 1: 21, 22).
5. None today, or immediately following the days of the apostles could meet the requirements of an apostle or the successor to an apostle. Therefore apostolic succession is unScriptural.
6. When James was beheaded they did not meet and select one to take his place as in the case of Judas (Acts 2: 15-26; 15: 1-29).
7. Modern episcopacy is popery with the pope omitted.

III. That the Church has a priesthood, based upon the continuation of the Aaronic priesthood.

THE BIBLE:

1. No priesthood in the New Testament except that of Jesus Christ as the High Priest (Heb. 7: 12-15).
2. And the Priesthood of all believers (I Peter 2: 5).
3. The Aaronic priesthood superseded by a greater priesthood, that of Christ, which is after the order of Melchizedek (Heb. 7: 11-17).

4. Christ is the High Priest and His body of obedient believers the priesthood (Heb. 4: 15; I Peter 2: 5, 9; Rev. 1: 5, 6).

5. No authority given to the Christian ministry—only commissioned to teach and preach (Matt. 28: 18, 19).

Christ has all authority (Matt. 28: 18).

IV. That the authority of the Church is to be found in the canon law and prayer book rubrics.

THE BIBLE:

1. The Bible alone is sufficient (Isa. 8: 20; Matt. 28: 18; John 12: 48; Rev. 22: 18, 19).

V. That Christ died to reconcile His Father to us.

“Who suffered, was crucified, dead and buried to reconcile His Father to us.” (Art. 2, Prayer Book.)

THE BIBLE:

1. The exact opposite is true—Christ was in the world to reconcile us to the Father (II Cor. 5: 18, 19; Rom. 5: 10).

VI. That we are justified by faith only.

“Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort.” (Art. 11, Prayer Book.)

THE BIBLE:

1. Faith without works is dead (James 2: 17).

2. Faith without works is as dead as the body without the spirit (James 2: 26).

3. If faith alone will save, all the devils will be saved, for they believe (James 2: 19).

NOTE: This would be universal salvation.

4. Justification is by works and NOT by Faith ONLY (James 2: 24).

5. Faith only gives us power to become sons of God (John 1: 12).

6. We are justified by:

- (1.) By God (Rom. 8: 33).
- (2.) By Christ (Acts 13: 39).
- (3.) By Faith (Rom. 5: 1).
- (4.) By Christ's blood (Rom. 5: 9).
- (5.) By the name of Jesus (I Cor. 6: 11).
- (6.) By grace (Titus 3: 7).
- (7.) By works (James 2: 24).

VII. That the Lord's Supper is a sacrifice or mass.

THE BIBLE:

1. The Lord's Supper is a memorial of a "finished" sacrifice (Luke 22: 19; I Cor. 11: 24).
2. The Lord's Supper is a communion (I Cor. 10: 16).
3. Christ was only sacrificed once (Heb. 7: 27; Heb. 6: 6; Heb. 9: 12, 24-28; 10: 11, 12).

VIII. That the worship of the congregation is to be governed by the ritual.

THE BIBLE:

1. New Testament church had no prayer book.

IX. That affusion is sufficient for baptism.

THE BIBLE:

1. Baptism is a birth (John 3: 5).
2. Baptism is a "going down into" and a "coming up out of" (Acts 8: 36-39).
3. Baptism is a washing (Acts 22: 16).
4. Baptism is a burial (Rom. 6: 4).
5. Baptism is a planting (Rom. 6: 5).
6. Baptism is a resurrection (Col. 2: 12).
7. There is only ONE baptism (Eph. 4: 5).

NOTE: The Church of England practiced immersion until after the reformation. The second prayer book of Edward VI gave permission to practice affusion. The Rubric in the English Church and in the Protestant Episcopal

Church now reads: "They shall be dipped."
Episcopalians do not follow their own rubric,
but rather Roman Catholicism.

X. That the infant is regenerated in baptism.

"Almighty and immortal God, the aid of all who need, the helper of all who flee to Thee for succor, the life of those who believe and the resurrection of the dead; we call upon Thee for this infant, that he, coming to thy holy baptism, may receive remission of sins, by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well beloved Son. (Book of Common Prayer, p. 230.)

THE BIBLE:

1. One must hear, believe, repent, confess Christ and be baptized (Rom. 10: 13-17; Heb. 11: 6; Luke 13: 3; Acts 17: 30; II Peter 3: 9; Matt. 10: 32; Acts 8: 37; Mark 16: 15, 16).
2. NOTE: "In the apostolic age and in the three centuries which followed it, it is evident that, as a general rule, those who came to baptism, came in full age, of their own deliberate choice the old liturgical service of baptism was framed for full-grown converts and is only by adaptation applied to the case of infants." (Christian Institutions, pp. 19, 20. Arthur P. Stanley, Dean of Westminster Abbey and leading scholar of the Church of England.)

XI. That there is no salvation in a name.

THE BIBLE:

1. Adam and his wife wore the same name (Gen. 5: 2).
2. Adam is a figure of Christ (Rom. 5: 14).
3. Adam's wife is then a figure of Christ's wife, the Church.
4. Adam and his wife wearing the same name pic-

tured Christ and His wife, the church, wearing the same name.

5. Phophesied that a new name was to be given by the mouth of the Lord when salvation went out from Jerusalem and the Gentiles saw His righteousness.
6. The prophecy fulfilled.
 - (1.) Salvation went out from Jerusalem (Acts 2: 1-47; Luke 24: 47).
 - (2.) The Gentiles saw His righteousness (Acts 10: 1-48; 11: 1).
 - (3.) The New name given—Christian (Acts 11: 25, 26).
- (7.) We are married to Christ and should wear His name (Rom. 7: 4).
- (8.) King Agrippa knew the followers of Christ wore the name Christian (Acts 26: 28).
9. The Holy Spirit, through Peter, commanded us to suffer in the name Christian (I Peter 4: 16).
- (10.) There is no salvation in any other name (Acts 4: 12).