

THE PASTORAL EPISTLES

God's Vision for the Church as His Faithful Family

Week 4: The Gospel & Holy Baptism

Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon us your servants the forgiveness of sin, received us as your own children by adoption, made us members of your Holy Church, and raised us to the new life of Grace. Sustain us, O Lord, in your Holy Spirit, that we may enjoy everlasting salvation through Jesus Christ our Lord. **Amen.**

ADAPTED FROM

**THE PRAYER
FOR THE NEWLY
BAPTIZED**

THE GOSPEL
& HOLY BAPTISM

Outline of Today's Class

- Orienting Ourselves to the Issues
- Interpreting Titus 3.5
- Summary & Conclusion

THE GOSPEL
& HOLY BAPTISM

The Washing of Regeneration

Titus 3.4–7 (ESV)

When the goodness and loving kindness of God our savior appeared, he saved us, not because of works done in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our savior, so that being justified by his grace we might become heirs according to the hope of eternal life.

ORIENTING OURSELVES TO THE ISSUES

- **The Nature and Efficacy of the Sacraments**
- **The Definition of “Regeneration”**
- **Sacramental Interpretations of Scripture**

ORIENTING OURSELVES
TO THE ISSUES

> **Nature & Efficacy of
Sacraments**

Definition of Regeneration

Sacramental Interpretation of
Scripture

Nature & Efficacy of the Sacraments

Article 25 – Thirty-Nine Articles

Sacraments...be certain sure witnesses, and effectual signs of grace and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him...only as worthily receive [the sacraments], they have a wholesome effect or operation.

ORIENTING OURSELVES
TO THE ISSUES

> **Nature & Efficacy of
Sacraments**

Definition of Regeneration

Sacramental Interpretation of
Scripture

Nature & Efficacy of the Sacraments

- The key point: God works through the sacraments.
- Sacraments are not *mere* symbols, but effectual signs—when received rightly.
- Sacraments “quicken, strengthen, and confirm” our faith.
- Non-sacramental traditions reject both the theology of sacraments and the term itself. “Ordinances”

ORIENTING OURSELVES
TO THE ISSUES

Nature & Efficacy of Sacraments

> **Definition of Regeneration**

Sacramental Interpretation of
Scripture

Definition of “Regeneration”

The Particular View

- Two main views: “Particular” and “General”
- The Particular View: Conversion
- Proponents: Bishop J.C. Ryle, Rev. Dr. John Stott
- How does this view deal with the fact that not all baptized Christians are truly converted? Ryle:

“The principle of the Prayer-book is, to suppose all members of the church to be in reality what they are by profession, to be true believers in Christ...”

– Bishop J. C. Ryle

ORIENTING OURSELVES
TO THE ISSUES

Nature & Efficacy of Sacraments

> **Definition of Regeneration**

Sacramental Interpretation of
Scripture

Definition of “Regeneration”

The General View

- The General View: Covenant
- Proponents: Rev. Dr. J. I. Packer (ca. 2013, Essay for ACNA Task Force), Rev. M. F. Sadler
- The reorienting change in covenantal status that bears fruit in the lives of those who exercise faith and repentance.

“...‘regeneration’ and ‘new birth’ are not technical terms...not a first implanting of life in any sense, any more than natural birth implants life in children who for nine months have been growing inside the womb...” – Rev. Dr. J. I. Packer

ORIENTING OURSELVES
TO THE ISSUES

Nature & Efficacy of Sacraments

Definition of Regeneration

> **Sacramental Interpretation of
Scripture**

Sacramental Interpretation

- Neither allegorical nor a-historical
- Old Testament example: The Exodus historical event as Israel's baptism and Eucharist (cf. 1 Corinthians 10, sacramental typology)
- New Testament example: The Emmaus Road (Luke 24, Word and Sacrament)
- The Church is formed through Word and Sacrament
- New Testament authors do not divorce sacramental sign from sacramental grace signified.

INTERPRETING TITUS 3.5

- **Baptism & Works Righteousness**
- **Anglican vs. Roman Catholic Views on Baptism**
- **The Old Testament Background: Ezekiel 36.16–35**
- **The Interpretation of the Historical Church**

INTERPRETING TITUS 3.5

Baptism & Works Righteousness

Anglican vs. Roman Catholic Views

Old Testament Background

Historical Interpretation

Interpreting Titus 3.5

Titus 3.5

He [Christ] saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit...

INTERPRETING TITUS 3.5

> **Baptism & Works Righteousness**

Anglican vs. Roman Catholic Views

Old Testament Background

Historical Interpretation

Baptism & Works Righteousness

- Argument typically levied by non-sacramental traditions; see baptism as work of obedience.
- In the sacraments the recipients are *passive*.
- It is God who works through sacraments, not works that we do.
- Sacraments are no more “works righteousness” than our own faith and repentance—God’s gifts to us.

INTERPRETING TITUS 3.5

Baptism & Works Righteousness

> **Anglican vs. Roman Catholic Views**

Old Testament Background

Historical Interpretation

Anglican vs. Roman Catholic Views on Baptism

- Both believe God works through sacraments; both believe recipients are passive.
- *Ex Opere Operato* – “by the work performed” (cf. Council of Trent, Session VII, Can 8, 1547)
- RC: Sacraments are indiscriminately efficacious.
- Anglicanism: Sacraments are efficacious when taken worthily—by faith. (Art. 27, 28, 29; Catechism Q122, Q128)

INTERPRETING TITUS 3.5

Baptism & Works Righteousness

Anglican vs. Roman Catholic Views

> **Old Testament Background**

Historical Interpretation

Old Testament Background

Ezekiel 36.22, 25–26

It is not for your sake, Israel, that I am about to act, but for the sake of my holy name... I will sprinkle clean water upon you, and you shall be clean from all your uncleanness, and from all your idols I will cleans you. A new heart I will give you, and a new spirit I will put within you...

INTERPRETING TITUS 3.5

Baptism & Works Righteousness

Anglican vs. Roman Catholic Views

> **Old Testament Background**

Historical Interpretation

Old Testament Background

Ezekiel 36.22, 25–26

- Prophecy regarding the New Covenant, revealed in Jesus Christ
- Physical, tangible sign: Sprinkling of clean water
- Inward, Invisible Grace: Cleaned from all uncleanness; new heart and new spirit.
- Biblical covenants always involves such signs, e.g., physical circumcision & heart circumcision (Deut. 10.16, 30.6; Jer. 4.4; Romans 2.28–29; cf. Col. 2.11–13)

INTERPRETING TITUS 3.5

Baptism & Works Righteousness

Anglican vs. Roman Catholic Views

Old Testament Background

> **Historical Interpretation**

The Historical Interpretation

- From Apostolic Fathers to Reformers
- John Calvin
 - “By the washing of regeneration I have no doubt that [Paul] alludes, at least, to baptism, and even I will not object to having this passage expounded as relating to baptism”
 - “The Apostles are wont to draw an argument from the Sacraments...God does not sport with us by unmeaning figures, but inwardly accomplishes by his power what he exhibits by the outward sign; therefore, baptism is fitly and truly said to be ‘the washing of regeneration.’”
 - “By Baptism wicked men are neither washed nor renewed...but here Paul addresses believers, in whom baptism is always efficacious”
 - *Commentaries on the Epistles to Timothy, Titus, and Philemon*, Titus 3.5.

SUMMARY & CONCLUSION

- **Summary & Conclusion**
- **Service for Holy Baptism, October 17th**

SUMMARY & CONCLUSION

> Summary & Conclusion

Service for Holy Baptism

Summary

- Our Prayer Book & Formularies teach rightly that Baptism is a sign, seal, and pledge of regeneration; Their use of Titus 3.5 accords with the faithful, historic, Christian interpretation.
- Non-sacramental traditions and Roman Catholicism err in their teaching on baptism.
- Regardless of one's definition of regeneration, Baptism is rightly said to bring us into the covenant family of God.

Service for Holy Baptism (October 17th) Acts 2.38–39

Repent and be baptized for the forgiveness of sin. The promise is for you and your children, and for all who are far off, everyone whom the Lord our God calls to himself.

SUMMARY & CONCLUSION

Summary & Conclusion

> **Service for Holy Baptism**

TODAY'S SOURCES

- Catechism of the Catholic Church.
- “Concerning Holy Baptism” and “Holy Baptism” in *Book of Common Prayer (2019)*.
- Council of Trent, Session VII.
- J. C. Ryle, *A Guide to Churchmen about Baptism and Regeneration*, http://www.tracts.ukgo.com/ryle_baptism_and_regeneration.pdf.
- J. I. Packer, “Baptism and Regeneration,” 2013, https://bcp2019.anglican church.net/wp-content/uploads/2020/06/ART-Baptism_and_Regeneration_Dr_Packer.pdf.
- John Calvin, *Commentary on Timothy, Titus, and Philemon*.
- John Stott, “The Evangelical Doctrine of Baptism,” *Churchman*, 112/1 (1998), https://churchsociety.org/docs/churchman/112/Cman_112_1_Stott.pdf.
- M.F. Sadler, *The Second Adam and the New Birth, or, The Doctrine of Baptism as Contained in Holy Scripture*, <https://archive.org/details/secondadamnewbir00sadlrich>.
- *To Be a Christian: An Anglican Catechism*