

FIRST PETER 3:21

ON BAPTISM (PART 2 – THE MEANING OF BAPTISM)

"As James Dunn observes, 1 Peter 3:21 contains the nearest approach to a definition of baptism that the New Testament offers."¹ – Matt Waymeyer

Baptism is the formal, visible (public) appeal a believer makes to God for a clean conscience on the basis of truth of the gospel message.

1. "...the formal, visible (public)..."

cf. Acts 2:37-38

2. "...appeal a believer makes"²

3. "...to God for a clean conscience..."

4. "...on the basis of the truth of the gospel message."³

cf. Rom. 11:36

¹ Matt Waymeyer, *A Biblical Critique of Infant Baptism* (The Woodlands, TX: Kress Christian Publications, 2008), 104.

² *Ibid.*,

³ See Murray J. Harris's remarks on the Greek preposition *Δια*, *Prepositions and Theology in the Greek New Testament* (Grand Rapids, MI: Zondervan Academic, 2012), 72ff.

QUOTES

1. "Canon IV. If any one shall say, that the sacraments of the New law are not necessary unto salvation, but superfluous, and that without them, and without the desire thereof, men, through faith alone, obtain of God the grace of justification; though all [the sacraments] be not necessary for every individual; let him be anathema."⁴
2. "Canon V. If any one shall say, that these sacraments were instituted for the sake of nourishing faith alone; let him be anathema."⁵
3. "Canon VI. If any one shall say, that the sacraments of the New Law do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle in the way; as though they were merely outward signs of grace or righteousness received through faith, and certain marks of the Christian profession, by which the believers are distinguished amongst men from the unbelievers; let him be anathema."⁶
4. "Canon VIII. If any one shall say, that by the said sacraments of the New Law grace is not conferred through the act performed [ex opere operato], but that faith alone in the divine promise suffices for obtaining grace; let him be anathema."⁷
5. "Canon V. If any one shall say, that baptism is free, that is, not necessary unto salvation; let him be anathema."
6. "The Catholic Church teaches that the Sacraments have an objective efficacy, that is, an efficacy independent of the subjective disposition of the recipient or of the minister... The expression used by the Schoolmen (since the time of Hugo of St. Victor) and by the Council of Trent, 'The Sacraments contain grace,' asserts that grace is contained in the Sacraments in the same manner as the instrumental cause."⁸ – Ludwig Ott
7. "The Fathers ascribe the sanctification of the soul immediately to the sacramental sign. They particularly stress the power of the water in baptism to bring about inner sanctity."⁹
8. "They that understand the weight of baptism will rather dread the receiving of it, than the delaying of it."¹⁰ – Tertullian

⁴ Theodore Alois Buckley, *Canons and Decrees of the Council of Trent* (London: George Routledge and Co., Soho Square, 1851), 52. The following several quotes are taken from the canons of Session VII of the Council of Trent, celebrated on May 3, 1547; first, "Touching the Sacraments in General" and then, "Touching Baptism".

⁵ Ibid.

⁶ Ibid.

⁷ Ibid.

⁸ Ludwig Ott, *Fundamentals of Catholic Dogma* (Charlotte, NC: TAN Books, 1974), 328-329.

⁹ Ibid., 329.

¹⁰ Quoted by Paul K. Jewett, *Infant Baptism & the Covenant of Grace* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1978), 21.