



**Notes:**

The translators were also careful in their selection of Greek words for washing, sprinkling, and pouring.

Read Leviticus 14:6-8,15-16

Read Exodus 12:22 – Dipping sounds simple enough, but what were the precise steps?

Read Leviticus 11:32 – The Hebrew word for “put” (*bō*) is translated with *baptō* in the Septuagint.

Read 2 Kings 5:10,13-14 – Note first the command to wash (*louō*) in verses 10 and 13, and then the act of dipping (*baptizō*) in verse 14. How do you think this relates to Ephesians 5:26 and Titus 3:5?

By the way, why do you think the NT would use the Red Sea crossing (1 Corinthians 10:1-2) and the Flood (1 Peter 3:20-21) as analogies to baptism, but never the case of Naaman? Hint: Think about Naaman’s heritage and the heritage of the first Christians.

## Jewish Apocrypha

These books were written between the testaments. They circulated among the Jews and were included in the Septuagint, but were never considered part of Holy Scripture (except by the Roman Catholic Church).

*The Wisdom of Jesus the Son of Sirach*, sometimes known in Catholic circles as *Ecclesiasticus*, was written in Hebrew around 200-175 BC, and translated into Greek around 132 BC.

*If one washes [baptizō] after touching a corpse, and touches it again, what has been gained by washing [loutron] ? – Sirach 34:30[25]*

The *Book of Judith* is an early historical novel about a Judean woman who beheads an Assyrian general, thus saving her people. It was probably written around 160 BC.

<sup>7</sup> ...*She went out each night to the valley of Bethulia, and bathed [baptizō] at the spring in the camp.* <sup>8</sup> *After bathing, she prayed the Lord God of Israel to direct her way for the triumph of his people.* <sup>9</sup> *Then she returned purified and stayed in the tent until she ate her food toward evening. – Judith 12:7-9*

Notice in each passage that the washing or bathing is a purification ritual. It changes the person’s status, but not the person.



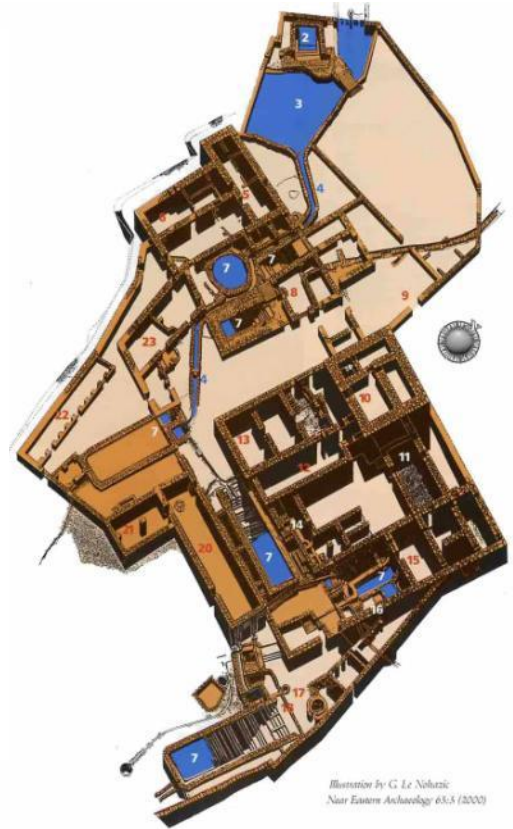
**Notes:**

of Essenes. Scrolls belonging to the community were recovered from nearby caves. Many of these documents provide insights into the beliefs and practices of the community.

Essenes practiced ritual immersion to an even greater degree than their fellow Jews. It did not involve repentance.

•••  
Plan view of Qumran with water features in blue. There were a number of cisterns and ten *mikva'oth*.

•••  
“...when they have clothed themselves in white veils, they then bathe their bodies in cold water” – Josephus, *Wars* 2.129



## Proselyte Baptism

During the 1st century AD, rabbis were still debating the necessity of immersion for people converting to Judaism.

Eventually, the procedure came to involve an acceptance of the Law (signified by circumcision), followed sometime later by immersion. This procedure was only used for Gentiles (compare Matthew 23:15). Children born to proselyte converts did not need to be immersed.

Immersion took place with teaching and witnesses. It was self-administered, and could not take place at night.

Circumcision, and not immersion, was the critical mark of conversion. Immersion ritually cleansed the former pagan for God's service. The proselyte, like any Jew, may have frequented the *mikva'oth* on subsequent occasions for other ritual purposes.

How does Jewish proselyte baptism differ from Christian baptism?























## LESSON 7: SOURCE DOCUMENTS

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### Didache – anonymous

Late 1st century/early 2nd century (tr. Robert Grant, 1965)

7<sup>1</sup> Baptize in the name of the Father and of the Son and of the Holy Spirit, in running water. <sup>2</sup> But if you do not have running water, use whatever is available. And if you cannot do it in cold water, use warm. <sup>3</sup> But if you have neither, pour water on the head three times – in the name of Father, Son, and Holy Spirit. <sup>4</sup> And prior to baptism, both he who is baptizing and he who is being baptized should fast, along with any others who can. And be sure that the one who is to be baptized fasts for one or two days beforehand.

9<sup>5</sup> But let no one eat or drink from your Eucharist except those who are baptized in the Lord's Name. For the Lord also has spoken concerning this: Do not give what is holy to dogs.

### Letter of Barnabas – Pseudo-Barnabas

Late 1st century/early 2nd century (tr. Robert Grant, 1965)

11<sup>1</sup> But let us investigate whether the Lord was concerned to reveal beforehand concerning the water and concerning the cross. First, concerning the water, it is written with reference to Israel how they never will accept the baptism which conveys forgiveness of sins, but they will build [cisterns] for themselves... <sup>8</sup> Perceive how he referred to the water and the cross together. For this is what he is saying: "Blessed" [Psalm 1:1] are those who, having placed their hope in the cross, descend into the water.... <sup>11</sup> He [Ezekiel 47:1-12] is saying this, that we go down into the water full of sins and vileness, and we come up bearing fruit in our heart, having in the spirit, fear, and hope in Jesus.

### Letter to the Smyrnaeans – Ignatius of Antioch

Early 2nd century (tr. Lightfoot & Harmer, 1891)

8<sup>2</sup> ...It is not lawful apart from the bishop either to baptize or to hold a love-feast; but whatsoever he shall approve, this is well-pleasing also to God; that everything which ye do may be sure and valid. [or "safe and reliable" – Ferguson].

## Letter to the Smyrnaeans – Ignatius of Antioch

Early 2nd century (tr. Lightfoot & Harmer, 1891)

**6**<sup>2</sup> Please the Captain in whose army ye serve, from whom also ye will receive your pay. Let none of you be found a deserter. Let your baptism abide with you as your shield; your faith as your helmet; your love as your spear; your patience as your body armour....

## 2 Clement – anonymous

Mid 2nd century (tr. Charles H. Hoole, 1885)

**6**<sup>7</sup> If, therefore, we do the will of Christ, we shall find rest; but if not, nothing will deliver us from eternal punishment, if we obey not his commandments. <sup>8</sup> For the scripture saith in Ezekiel, “If Noah, and Job, and Daniel should rise up, they shall not deliver their children in the captivity.” <sup>9</sup> If, therefore, such righteous men as these cannot by their righteousness deliver their children, with what confidence shall we, if we keep not our baptism pure and undefiled, come unto the kingdom of God? or who shall be our advocate unless we be found having the works that are holy and just?

**8**<sup>6</sup> Doth he not, therefore, say this, Keep your flesh pure and your seal unspotted, that ye may inherit eternal life?







## LESSON 8: SOURCE DOCUMENTS

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### Apostolic Tradition – various

Mid/late 2nd century; early 3rd century (tr. Alistair Stewart-Sykes, 2001)

**19**<sup>2</sup> If a catechumen should be arrested for the sake of the name of the Lord he should not be double-minded in respect of his witness. For if violence is brought against him and he is killed before receiving baptism for the remission of his sins he will be justified. For he has received baptism in his own blood.

**21**<sup>1</sup> Now at the time when the cock crows they shall first pray over the water. <sup>2</sup> The water should be flowing into the tank or be poured down into it.... <sup>3</sup> And they should take off their clothes. <sup>4</sup> You are to baptize the little ones first. All those who are able to speak for themselves should speak. With regard to those who cannot speak for themselves their parents, or somebody who belongs to their family, should speak. <sup>5</sup> Then baptize the grown men and finally the women, after they have let down their hair and laid down the gold and silver ornaments which they have on them.... <sup>12</sup> When the one being baptized goes down into the waters the one who baptizes, placing a hand on him, should say thus: “Do you believe in God the Father Almighty?” <sup>13</sup> And he who is being baptized should reply: “I believe.” <sup>14</sup> Let him baptize him once immediately, having his hand placed upon his head.... <sup>16</sup> And when he has said, “I believe [in Christ Jesus],” he is baptized again.... <sup>18</sup> And he who is being baptized should say: “I believe [in the Holy Spirit].” And so he should be baptized a third time.

### On Baptism – Tertullian

c. AD 200 (tr. Sydney Thelwall, 1869; ed. Allan Menzies, 1885)

**13** The comparison with this law [Matthew 28:19] of that definition, “Unless a man have been reborn of water and Spirit, he shall not enter into the kingdom of the heavens” [John 2:5], has tied faith to the necessity of baptism. Accordingly, all thereafter who became believers used to be baptized.

**15** We enter, then, the font [*lavacrum*, “bath”] once: once are sins washed away, because they ought never to be repeated.

**17** Of giving it, the chief priest (who is the bishop) has the right: in the next place, the presbyters and deacons, yet not without the bishop’s authority, on account of the honour of the Church, which being preserved, peace is preserved. Beside these, even laymen have the right; for what is equally received can be equally given.

**18** ...the delay of baptism is preferable...in the case of little children.... Let them “come,” then, while they are growing up; let them “come” while they are learning, while they are learning whither to come; let them become Christians when they have become able to know Christ. Why does the innocent period of life hasten to the “remission of sins?”

**19** The Passover affords a more than usually solemn day for baptism... After that, Pentecost is a most joyous space for conferring baptisms; wherein, too, the resurrection of the Lord was repeatedly proved among the disciples... However, every day is the Lord’s; every hour, every time, is apt for baptism: if there is a difference in the solemnity, distinction there is none in the grace.

## To Fidus – Cyprian

c. AD 252, a.k.a. *Epistle 58* (Ernest Wallis, 1868; ed. A. Cleveland Coxe, 1885)

**3** For God, as He does not accept the person [Acts 10:34], so does not accept the age ; since He shows Himself a Father to all with well-weighed equality for the attainment of heavenly grace.

**5** ...an infant, who, being lately born, has not sinned, except in that, being born after the flesh according to Adam, he has contracted the contagion of the ancient death at its earliest birth.

## To Januarius – Cyprian

c. AD 255, a.k.a. *Epistle 69*

**1** the water should first be cleansed and sanctified by the priest, that it may wash away by its baptism the sins of the man who is baptized; because the Lord says by Ezekiel the prophet: “Then will I sprinkle clean water upon you...” [Ezekiel 36:25].

## To Jubaianus – Cyprian

c. AD 256, a.k.a. *Epistle 73*

**22** they certainly are not deprived of the sacrament of baptism who are baptized with the most glorious and greatest baptism of blood, concerning which the Lord also said, that He had “another baptism to be baptized with.” [Luke 12:50] But the same Lord declares in the Gospel, that those who are baptized in their own blood, and sanctified by suffering, are perfected, and obtain the grace of the divine promise, when He speaks to the thief believing and confessing in His very passion, and promises that he should be with Himself in paradise. [Luke 23:43]

## To Magnus – Cyprian

c. AD 255, a.k.a. *Epistle 75*

**12** nor ought it to trouble any one that sick people seem to be sprinkled or affused.... Holy Scripture speaks by the mouth of the prophet Ezekiel, and says, “Then will I sprinkle clean water upon you...” [Ezekiel 36:25]. Whence it appears that the sprinkling also of water prevails equally with the washing of salvation...







## LESSON 9: SOURCE DOCUMENTS

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### On Baptism – Augustine

early 400s; a.k.a. Against the Donatists (tr. J.R. King)

1<sup>14</sup> And yet even such, if they have once been born in baptism, need not be born again.

4<sup>23</sup> And this is the firm tradition of the universal Church, in respect of the baptism of infants, who certainly are as yet unable “with the heart to believe unto righteousness, and with the mouth to make confession unto salvation” [Romans 10:10], as the thief could do [Luke 23:39-43]; nay, who even, by crying and moaning when the mystery is performed upon them, raise their voices in opposition to the mysterious words, and yet no Christian will say that they are baptized to no purpose....

2<sup>4</sup> And if any one seek for divine authority in this matter, though what is held by the whole Church, and that not as instituted by Councils, but as a matter of invariable custom, is rightly held to have been handed down by apostolical authority, still we can form a true conjecture of the value of the sacrament of baptism in the case of infants, from the parallel of circumcision....

5<sup>15</sup> But it is clear that baptism does remain inseparably in the baptized person; because into whatever depth of evil, and into whatever fearful whirlpool of sin the baptized person may fall, even to the ruin of apostasy, he yet is not bereft of his baptism. And therefore, if through repentance he returns, it is not given again, because it is judged that he could not have been bereft of it.

6<sup>7</sup> We, therefore, maintaining on the subject of the identity of all baptisms what must be acknowledged everywhere to be the custom of the universal Church, and what is confirmed by the decision of general Councils....

7<sup>19</sup> If you say that the grace of baptism is identical with baptism, then it exists among heretics; but if baptism is the sacrament or outward sign of grace, while the grace itself is the abolition of sins, then the grace of baptism does not exist with heretics [because it only exists with God – TM].

### Tractates on the Gospel of John 5 – Augustine

early 400s (William Harmless, *Augustine In His Own Words*, 2010, pp. 254-255)

6 For it is one thing to baptize in the role of a minister; another to baptize with power. For the quality of baptism is commensurate with the quality of the person whose power it is given, not with the quality of the person through whose ministry it is given....

## On Marriage and Concupiscence – Augustine

c. 419-420 (tr. Peter Holmes)

1<sup>20</sup> This is the reason, indeed, why of even the just and lawful marriages of the children of God are born, not children of God, but children of the world; because also those who generate, if they are already regenerate, beget children not as children of God, but as still children of the world....

22 From this power of darkness, therefore, of which the devil is the prince,—in other words, from the power of the devil and his angels,—infants are delivered when they are baptized; and whosoever denies this, is convicted by the truth of the Church’s very sacraments, which no heretical novelty in the Church of Christ is permitted to destroy or change,

## To Florus – Julian of Eclanum

c. 418, quoted in Augustine’s *Against Julian* (Peter Brown, *Augustine of Hippo*, 2000, p. 394)

1<sup>48</sup> “Tiny babies,” you say, “are not weighed down by their own sin, but they are being burdened with the sin of another.” Tell me then, tell me: who is this person who inflicts punishment on innocent creatures.... You answer: God. God, you say! God! He Who commended His love to us, Who has loved us, Who has not spared His own Son for us [Romans 8:32]... He it is, you say, Who judges in this way; He is the persecutor of newborn children; He it is who sends tiny babies to eternal flames.... It would be right and proper to treat you as beneath argument; you have come so far from religious feeling, from civilized thinking, so far, indeed, from mere common sense, in that you think that your Lord God is capable of committing a crime against justice such as is hardly conceivable even among the barbarians.







## LESSON 10: SOURCE DOCUMENTS

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### Council of Florence – Pope Eugene IV

1439, a.k.a. the Papal Bull *Exultate Deo*

Holy Baptism holds the first place among the sacraments, because it is the door of the spiritual life; for by it we are made members of Christ and incorporated with the Church. And since through the first man death entered into all, unless we be born again of water and the Holy Ghost, we can not enter into the kingdom of Heaven... [T]he principal cause from which baptism has its efficacy is the Holy Trinity, and the instrumental cause is the minister who confers the sacrament exteriorly.... The effect of this sacrament is the remission of all sin, original and actual; likewise of all punishment which is due for sin.

### Large Catechism – Martin Luther

1529

**13a** But if God did not accept the baptism of infants, He would not give the Holy Ghost nor any of His gifts to any of them [historical church leaders who were only baptized as infants – TM]; in short, during this long time unto this day no man upon earth could have been a Christian...

Baptism is nothing else than water and the Word of God in and with each other, that is when the Word is added to the water, Baptism is valid, even though faith is lacking. For my faith does not make baptism; rather it receives baptism. Baptism does not become invalid even if it is not properly received or used, as I have said, for it is not bound to our faith but to the Word.

### Westminster Confession of Faith – Westminster Assembly

1646

**1** Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto him a sign and seal of the covenant of grace....

**3** Dipping of the person into the water is not necessary; but Baptism is rightly administered by pouring, or sprinkling water upon the person.

4 Not only those that do actually profess faith in and obedience unto Christ, but also the infants of ne, or both, believing parents, are to be baptized.

6 The efficacy of Baptism is not tied to that moment of time wherein it is administered....

7 The sacrament of Baptism is but once to be administered unto any person.[18]

## **Confession of the Prisoner – Endres Keller**

1536 (tr. Walter Klaasen, *Anabaptism in Outline*, 1981)

You will have to admit that the popes are responsible for this wretched situation. One can plainly see it, and no one can deny that there was no infant baptism in the time of the apostles, and that they baptized no children. Had they baptized children, it would be recorded in Scripture. Infant baptism cannot be defended from Scripture even if Luther and the pope say so.

## **Christian Fundamentals – Mennonite Church**

1921

9 We believe that the Church is the body of Christ, composed of all those who through repentance toward God, and faith in the Lord Jesus Christ, have been born again and were baptized by one Spirit into one body, and that it is her divinely appointed mission to preach the Gospel to every creature, teaching obedience to all His commandments.

## **Abstract of Principles – James P. Boyce**

1858, from *Fundamental Laws of the Southern Baptist Theological Seminary*

15 Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

## **The Christian Baptist – Alexander Campbell**

Issue 2, September 1, 1823, "Essay on the proper and primary intention of the gospel, and its proper and immediate effects."

Or why could he have received baptism, the import of which to the believer was the remission of his sins, had he not believed the divine attestation to him in that ordinance, concerning the pardoning of his sins upon his believing and being baptized! Every one, then, from the very commencement of christianity, who felt convinced of the truth of the gospel testimony, and was baptized, was as fully persuaded of the remission of his sins, as he was of the truth of the testimony itself.