Differences in What Christians Teach on Water Baptism - Video

July 25, 2026

Recap of Intro to the Analytical Study of Early Church History
Pre-Nicene Christians had a consensus of at least 4 authors taught and none denied on over 1,237 teachings.
All but 7 were taught by at least one writer between 325-431 A.D. too.
All Christian churches today, would agree on all of these except for about 44.
At least one church today would agree with every teaching except six.
See www.biblequery.org; under "Church History".
Details: www.biblequery.org/History/ChurchHistory/WhatEarlyChristiansTaughtOnDoctrine.html www.biblequery.org/History/ChurchHistory/WhatEarlyChristiansTaughtOnExperienceAndPractice.html.

Some key verses relating to water baptism are Acts 10; Acts 22:16, 1 Corinthian 1:14-17; and 1 Peter 3:21

Legend
White background – A consensus of 4 or more writers taught prior to 325 A.D., and none denied. There are over 1,237 teachings; a few are shown here.
Pale yellow – No consensus
Bright yellow – Nobody taught this before 325 A.D.

WATER BAPTISM
-Ba1. Baptismal Regeneration (10-1)
-Ba2. Believers baptism (4-2)
-Ba3. Baptism normally by immersion (1-0)
-Ba4. If little water can just pour three cups (1-0)
-Ba5. Baptizing objects as well as people (0) (Russian Orthodox)
-Ba6. Rubbing the infant in myron oil right after baptism (0) (Copt)
-Ba7. Giving infants communion bread and wine right after baptism (0) (Copt)

-Ba1. Baptismal Regeneration (10-1)

Roman Catholicism and Church of Christ teach this.

Ignatius of Antioch (-107/116 A.D.) (partial) "He [Jesus] was born and baptized so that by His passion, He could purify the water [of baptism]." [shorter, Greek version] *Epistle to the Ephesians* ch.18 p.57

Epistle of Barnabas (c.70-130 A.D.) ch.11 p144 (partial) "Blessed are they who placing their trust in the cross have gone down into the water. We indeed descend into the water full of sins and defilement; however, we come up bearing fruit in our heart having the fear of God and the trust in Jesus in our spirit."

Shepherd of Hermas (c.115-155 A.D.) book 3 Similitude 9 p.49 "Before a man bears the name of the Son of God, he is dead, but when he receives the seal, he lays aside his deadness and obtains life. This seal, then, is the water. They descend into the water dead and they arise alive."

Justin Martyr (c.150 A.D.) (Not, because they have to pray and fast before baptism) "I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ;

lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. … And for this [rite] we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe; he who leads to the laver the person that is to be washed calling him by this name alone." *First Apology of Justin Martyr* ch.61 p.183

Theophilus of Antioch (168-181/188 A.D.) (implied) "On the fifth day the living creatures which proceed from the waters were produced, through: which also is revealed the manifold wisdom of God in these things; for who could count their multitude and very various kinds? Moreover, the things proceeding from the waters were blessed by God, that this also might be a sign of men's being destined to receive repentance and remission of sins, through the water and laver of regeneration,-as many as come to the truth, and are born again, and receive blessing from God. But the monsters of the deep and the birds of prey are a similitude of covetous men and transgressors." *Theophilus to Autolycus* book 2 ch.16 p.101

Irenaeus of Lyons (182-188 A.D.) "and when we come to refute them, we shall show in its fitting-place, that this class of men have been instigated by Satan to a denial of that baptism which is regeneration to God, and thus to a renunciation of the whole faith." *Irenaeus of Lyons Against Heresies* book 1 ch.21.1 p.345

Irenaeus of Lyons (182-188 A.D.) "And again, giving to the disciples the power of regeneration unto God, He [Jesus] said to them, 'Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" *Irenaeus of Lyons Against Heresies* book 3 ch.17.1 p.444.

Clement of Alexandria (193-217/220 A.D.) (partial) "Being baptized, we are illuminated, illuminated we become sons. This work is variously called grace, illumination, perfection, and washing, washing by which we cleanse away our sins, grace by which the penalties accruing to transgressions are remitted, illuminated by which that holy light of salvation is beheld, that is, by which we see God clearly." *The Instructor* book 1 ch.6 p.215

Tertullian (198-220 A.D.) "And so he observes, assaults, besieges him, in the hope that he may be able in some way either to strike his eyes with carnal concupiscence, or else to entangle his mind with worldly enticements, or else to subvert his faith by fear of earthly power, or else to wrest him from the sure way by perverse traditions: he is never deficient in stumbling-blocks nor in temptations. These poisons of his, therefore, God foreseeing, although the gate of forgiveness has been shut and fastened up with the bar of baptism, has permitted *it* still to stand somewhat open. In the vestibule He has stationed the second repentance for opening to such as knock: but now *once far all*, because now for the second time; but never more because the last time it had been in vain. For is not even this" *On Repentance* ch.7 p.663

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Tertullian (198-220 A.D.) “Happy is our sacrament of water and that by washing away the sins of our early blindness, we are set free and admitted into eternal life. We, like little fishes, after the example of our Ichthus, Jesus Christ, are born in water.” *On Baptism* ch.1 p.669

Tertullian (198-220 A.D.) “Unless a man has been born again of water and spirit, he will not enter into the kingdom of the heavens. These words have tied faith to the necessity of baptism. Accordingly all thereafter, who became believers, were baptized. So it was, too, that Paul when he believed was baptized.” *On Baptism* ch.13 p.676

Hippolytus of Portus (225-235/6 A.D.) “Do you see, beloved, how the prophet spake beforetime of the purifying power of baptism? For he who comes down in faith to the laver of regeneration, and renounces the devil, and joins himself to Christ; who denies the enemy, and makes the confession that Christ is God; who puts off the bondage, and puts on the adoption,-he comes up from the baptism brilliant as the sun,”

Hippolytus of Portus (222-235/6 A.D.) says the baptism regenerates. *Discourse on the Holy Theophany* ch.8 p.237

Commodianus (c.240 A.D.) (partial) “Let the mind be watchful for good things. Beware that thou fall not into former sins. In baptism the coarse dress of thy birth is washed. For if any sinful catechumen is marked with punishment, let him live in the signs *of Christianity*, although not without loss.” *Instructions of Commodianus* ch.46 p.212

Origen (225-253/254 A.D.) “But after that the kindness and love of God our Saviour towards man appeared, by the washing of regeneration, and renewing of the Holy Ghost, which He shed upon us richly, 'we became such as we are.” *Origen Against Celsus* book 1 ch.64 p.425

Origen (246-248 A.D.) “Then again one might inquire at what time those who are called their angels assume guardianship of the little ones pointed out by Christ; whether they received this commission to discharge concerning them, from what time 'by the laver of regeneration,' through which they were born 'as new-born babes, they long for the reasonable milk which is without guile,' and no longer are in subjection to any wicked power; or, whether from birth they had been appointed, according to the foreknowledge and predestination of God, over those whom God also foreknew, and foreordained to be conformed to the glory of the Christ.” *Origen’s Commentary on Matthew* book 13 ch.27 p.491

Novatian (250/4-256/7 A.D.) (partial) “He [the Holy Spirit] who effects with water the second birth as a certain seed of divine generation, and a consecration of a heavenly nativity, the pledge of a promised inheritance, and as it were a kind of handwriting of eternal salvation; who can make us God's temple, and fit us for His house; who solicits the divine hearing for us with groanings that cannot be uttered; filling the offices of advocacy, and manifesting the duties of our defence,-an inhabitant given for our bodies and an effector of their holiness.” *Treatise Concerning the Trinity* ch.29 p.641

X Against *Treatise on Rebaptism* ch.5 p.669-670 Spirit’s suggestion heard the truth from Philip the deacon, believed and was baptized; and when he had gone up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. For he went on his way rejoicing, although, as thou observest, hands were not laid on him by the bishop, that he might receive the Holy Spirit. But if thou admittest this, and believest it to be saving, and dost not gainsay the opinion of all the faithful, thou must needs confess this, that even as this principle proceeds to be more largely discussed, that other also can be more broadly established; that is, that by the imposition of hands alone of the bishop-because baptism in the name of our Lord Jesus Christ has gone before it-may the Holy Spirit also be given to another man who repents and believes. Because the Holy Scripture has affirmed that they who should believe in Christ, must needs be baptized in the Spirit; so that these also may not seem to have anything less than those who are perfectly Christians; lest it should be needful to ask what sort of a thing was that baptism which they have attained in the name of Jesus Christ. Unless, perchance, in that former discussion also, about those who should only have

been baptized in the name of Jesus Christ, thou shouldst decide that they can be saved even without the Holy Spirit, or that the Holy Spirit is not accustomed to be bestowed in this manner only, but by the imposition of the bishop's hands; or even shouldst say that it is not the bishop alone who can bestow the Holy Spirit.

5. And if this be so, and the occurrence of any of these things cannot deprive a man who believes, of salvation, thou thyself also affirmest that the fact of the mystery of the faith being divided in a manner, and its not being, as thou contendest, consummated, where necessity intervenes, cannot take away salvation from a believing and penitent man. Or if thou sayest that a man of this kind cannot be saved, we deprive all bishops of salvation, whom thou thus engagest, under risks as assured as possible, to be bound themselves to afford help to all those who live under their care, and are in weak health, in their districts, scattered up and down, because other men of less degree among the clerics who venture cannot confer the same benefit; so that the blood of those who shall appear to have departed from this life without the benefit would have, of necessity, to be required at the hands of the bishops. And further, as you are not ignorant, the Holy Spirit is found to have been given to men who believe, by the Lord without baptism of water, as is contained in the Acts of the Apostles after this manner: "While Peter was still speaking these words, the Holy Ghost fell upon all them who heard the word. And they who were of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with their tongues, and they magnified God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ."

Even as Peter also subsequently most abundantly taught us about the same Gentiles, saying: "And He put no difference between us and them, their hearts being purified by faith." And there will be no doubt that men may be baptized with the Holy Ghost without water,-as thou observest that these were baptized before they were baptized with water; that the announcements of both John and of our Lord Himself were satisfied,-forasmuch as they received the grace of the promise both without the imposition of the apostle's hands and without the laver, which they attained afterwards. And their hearts being purified, God bestowed upon them at the same time, in virtue of their faith, remission of sins; so that the subsequent baptism conferred upon them this benefit alone, that they received also the invocation of the name of Jesus Christ, that nothing might appear to be wanting to the integrity of their service and faith.

Cyprian of Carthage (c.246-258 A.D.) "But, moreover, the very interrogation which is put in baptism is a witness of the truth. For when we say, 'Dost thou believe in eternal life and remission of sins through the holy Church?' We mean that remission of sins is not granted except in the Church, and that among heretics, where there is no Church, sins cannot be put away." *Epistles of Cyprian* Letter 69 ch.2 p.376

Cyprian of Carthage (256 A.D.) "and only baptism of the holy Church, by divine regeneration, for the kingdom of God, may be born of both sacraments, because it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Epistles of Cyprian* Letter 72 ch.21 p.385

Cyprian of Carthage (252 A.D.) "and from which the saving grace of baptism and of our Redeemer has delivered us," *Epistles of Cyprian* Letter 51 ch.22 p.332

Cyprian of Carthage (c.246-258 A.D.) "But further, one is not born by the imposition of hands when he receives the Holy Ghost, but in baptism, that so, being already born, he may receive the Holy Spirit, even as it happened in the first man Adam. For first God formed him, and then breathed into his nostrils the breath of life." *Epistles of Cyprian* Letter 73 ch.7 p.388

Cyprian of Carthage (c.246 A.D.) "By the help of the water of new birth, the stain of former years had been washed away and a light from above serene and pure had been infused into my reconciled

heart. Then by the agency of the Spirit breathed from heaven, a second birth had restored me to a new man." *Epistles of Cyprian* Letter 1 ch.4 p.276

Cyprian of Carthage (c.246-258 A.D.) "In the baptism of water there is received the remission of sins, in the baptism of blood the crown of virtues." *Treatises of Cyprian* Treatise 11 ch.4 p.497

Cyprian of Carthage (c.246-258 A.D.) "All sins are put away in baptism. In the first epistle of Paul to the Corinthians, he writes, 'And these things indeed you were but you are washed but you are sanctified in the name of our Lord Jesus Christ.'" *Treatises of Cyprian* Treatise 3 ch.65 p.551

Firmilian of Caesarea to Cyprian (256 A.D.) "But they who still abide in life should be baptized with the baptism of the Church, that they may obtain remission of sins, lest by the presumption of others they remain in their old error, and die without the completion of grace. But what a crime is theirs on the one hand who receive, or on the other, theirs who are received, that their foulness not being washed away by the laver of the Church, nor their sins put away, communion being rashly seized, they touch the body and blood of the Lord, although it is written, "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord!" *Epistles of Cyprian* Letter 74.21 p.395

Sedatus of Tuburno at the **Seventh Council of Carthage** (258 A.D.) p.567 said that the water sanctified by the priest washes away both sins and heresies.

Victorinus of Petau (martyred 307 A.D.) vol.7, p346. "They ask that their reproach may be taken away, that is, that they might be cleansed from their sins. For the reproach is the original sin that is taken away in baptism, then they begin to be called Christians."

Lactantius (c.303-320/325 A.D.) (partial) "Man is born mortal. He afterwards becomes immortal when he begins to live in conformity with the will of God, that is, he begins to follow righteousness. And this takes place when man, purified in the heavenly bath, lays aside his infancy along with all the pollution of his past life, then having received an increase of divine vigor, he becomes a perfect and complete man." *The Divine Institutes* book 7 ch.5 p.201

<u>From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)</u>

Hegemonius of Sirmium (before 348 A.D.) translating Archelaus (277/278 A.D.) "If he was not baptized, neither are any of us baptized. Yet if there is no baptism, neither will there be any remission of sins, rather, every man will die in his own sins." (Archelaus is speaking) *Disputation with Manes* (*ANF* vol.6) ch.50 p.228

Hilary of Poitiers (353-367 A.D.) "after the bath of water, the Holy Spirit swoops down upon us from high heaven, and that, adopted by the Father's voice, we become sons of God." Matthew 2:5; PL 9, 927. Quoted from *Catechism of the Catholic Church* part 1 537 p.137

Cyril of Jerusalem (c.349-386 A.D.) "Let me give thee this charge also. Study our teachings and keep them for ever. Think not that they are the ordinary homilies; for though they also are good and trustworthy, yet if we should neglect them to-day we may study them to-morrow. But if the teaching concerning the laver of regeneration delivered in a consecutive course be neglected to-day, when shall it be made right?" *Catechical Lectures* lecture 11 p.3

Augustine of Hippo (412 A.D.) "By this grace baptized infants too are ingrafted into his [Christ's] body, infants who certainly are not yet able to imitate anyone. Christ, in whom all are made alive,…gives also the most hidden grace of his Spirit to believers, grace which he secretly infuses even into infants….It is an excellent thing that the Punic [North African] Christians call baptism salvation and the sacrament of Christ's Body nothing else than life. Whence does this derive, except from an ancient and, as I suppose, apostolic tradition, by which the Churches of Christ hold inherently that without baptism and participation at the table of the Lord it is impossible for any man to attain either to the kingdom of God or to salvation and life eternal? This is the witness of Scripture too…If anyone wonders why children born of the baptized should themselves be baptized, let him attend briefly to this…The sacrament of baptism is most assuredly the sacrament of

regeneration" *Forgiveness and the Just Deserts of Sin, and the Baptism of Infants* 1:9:10; 1:24:34; 2:27:43.

After the Fourth Lateran Council (1215 A.D.)

Macarius Chrysocephalus (1300-1382) "relationship. For it is said, 'Put on him the best robe,' which was the moment he obtained baptism. I mean the glory of baptism, the remission of sins, and the communication of the other blessings, which he obtained immediately he" *Fragment from Macarius Chrysocephalus: Parable of the Prodigal Son, Luke 15. Oration on Luke 15., 6. Towards the Close* ch.6 p.583

In later times

Roman Catholicism (contradictory) says that salvation comes through water baptism.

The Catechism of the Catholic Church (1994) (partial) "The Lord himself affirms that Baptism is necessary for salvation." Part 2 1257 p.320

However, *The Catechism of the Catholic Church* (1994) (partial not) those who died for their faith without being baptized as saved because they are baptized by their death. Part 2 1258 p.321

However, *The Catechism of the Catholic Church* (1994) (partial not) for catechumen who explicitly desired to receive baptism but died before receiving it, "we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way know to God, of the Paschal mystery." (quote from GS 22.5. LG 16. AG 7.

Furthermore, *The Catechism of the Catholic Church* (1994) (partial not) "every man who is ignorant of the Gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have *desired Baptism explicitly* if they had known its necessity." (italics in the original) Part 2 1258 p.321

Even furthermore, *The Catechism of the Catholic Church* (1994) "The Church's relationship with the Muslims. 'the plan of salvation also includes those who acknowledge he Creator, in the first place amongst whom are the Muslims; these process to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day.' (LG 16: cf NA 3)" Part 1 841 p.223. [It seems to include even Muslims who have heard of the Gospel of Christ and rejected it.]

-Ba2. Believers baptism (4-2)

God does not say infants were baptized in His word, the Bible.

Households were baptized though. Lydia's household (Acts 16:15), the Philippian jailer's household (Acts 16:33); the household of Stephanas (1 Corinthians 1:16)

Of course all agree that if children believe in Christ, then they should be baptized. But "household" does not prove infants.

One website claims "The earliest Christian writers also testify that infant baptism was already an established practice" This is untrue, since infants did not publicly repent of their sins and fast.

The Didache (=*Teaching of the Twelve Apostles*) (before 125 A.D.) ch.7 p.379 (implied. Babies could not be expected to fast one or two days before baptism) "And concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before."

(not relevant) Aristides of Athens (125 A.D.) "And if any righteous man among them passes from the world, they rejoice and offer thanks to God; and they escort his body as if he were setting out from one place to another near. And when a child has been born to one of them, they give thanks to God; and if moreover it happen to die in childhood, they give thanks to God the more, as for one who has passed through the world without sins. And further if they see that any one of them dies in his ungodliness or in his sins, for him they grieve bitterly, and sorrow as for one who goes to meet his doom." *Apology of Aristides* (Syriac) ch.15 p.277-278

Epistle of Barnabas (c.70-130 A.D.) ch.11 p.144 (implied) "Mark how He [the Psalmist] has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says He, they shall receive their reward in due time: then He declares, I will recompense them." This does not fit infant baptism, since the infants did not place their trust in the cross.

Justin Martyr (c.150 A.D.) (implied not infant because they have to pray and fast before baptism) "I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing with water. … And for this [rite] we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe; he who leads to the laver the person that is to be washed calling him by this name alone." *First Apology of Justin Martyr* ch.61 p.183

Shepherd of Hermas (160 A.D.) part 2 ch.29 p.53 (infants are innocent) "And they who believed from the twelfth mountain, which was white, are the following: they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly, without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain stedfast, and be as children,[1] without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with Him."

Shepherd of Hermas (160 A.D.) (implied baptism is for repentance) book 2 commandment 4.3 p.22 "And I said to him, 'I should like to continue my questions.' 'Speak on,' said he. And I said, 'I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins.' He said to me, "That was sound doctrine which you heard; for that is really the case."

(not relevant) Irenaeus of Lyons (182-188 A.D.) "Being a Master, therefore, He also possessed the age of a Master, not despising or evading any condition of humanity, nor setting aside in Himself that law which He had appointed for the human race, but sanctifying every age, by that period corresponding to it which belonged to Himself. For He came to save all through means of Himself--all, I say, who through Him are born again to God--infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age, being at the same time made to them an example of piety, righteousness, and submission; a youth for youths, becoming an

example to youths, and thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also, and becoming an example to them likewise. Then, at last, He came on to death itself, that He might be "the first-born from the dead, that in all things He might have the pre-eminence," the Prince of life,(11) existing before all, and going before all." *Irenaeus Against Heresies* book 2 ch.22.4 p.391. Irenaeus was unique in believing that Jesus was about 50 years old at his crucifixion. Irenaeus' point here is that Jesus passed through all ages of life, because he would save people who died in all ages of life. Baptism is not in view here at all.

The New Testament scholar Kurt Aland, writes on this passage in Irenaeus, "It does not seem apparent to me that Irenaeus has baptism in view here, and certainly there is no thought of infant baptism; he is concerned solely with the fact that Jesus sanctified all humanity in that he was made like all, lived through all ages of life and was an example to all . . . Nothing more than this is presupposed; nothing more than this is stated; therefore nothing more than this should be sought from it." (*Did the Early Church Baptize Infants* 59). Significantly Kurt Aland believed in infant baptism himself. Taken from https://anabaptistfaith.org/early-church-fathers-infant-baptism/.

X Origen (233-244 A.D.) mentions baptizing of infants. "The passage from Scripture read today encourages me to treat it again. Little children are baptized 'for the remission of sins.' Whose sins are they? When did they sin? Or how can this explanation of the baptismal washing be maintained in the case of small children, except according to the interpretation we spoke of a little earlier? 'No man is clean of stain, not even if his life upon the earth had lasted but a single day.' Through the mystery of Baptism, the stains of birth are put aside. For this reason even small children are baptized. For, 'unless a man be born again of water and spirit, he will not be able to enter into the kingdom of heaven.'" *Homilies on Luke* homily 14 ch.5 p.58-59

X Cyprian of Carthage (252-258 A.D.) "2. But in respect of the case of the infants, which you say ought not to be baptized within the second or third day after their birth, and that the law of ancient circumcision should be regarded, so that you think that one who is just born should not be baptized and sanctified within the eighth day, we all thought very differently in our council. For in this course which you thought was to be taken, no one agreed; but we all rather judge that the mercy and grace of God is not to be refused to any one born of man. For as the Lord says in His Gospel, 'The Son of man is not come to destroy men's lives, but to save them,' as far as we Can, We must strive that, if possible, no soul be lost. For what is wanting to him who has once been formed in the womb by the hand of God?" *Epistles of Cyprian* Letter 58.2 p.353

Cyprian of Carthage (252-258 A.D.) in supporting infant baptism, says that though infants have 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" *Epistles of Cyprian* Letter 58 ch.5 p.354

Cyprian of Carthage (252-258 A.D.) said that baptizing infants soon after birth was better than waiting for the eighth day. *Epistles of Cyprian* Epistle 58 p.353-354.

(not relevant) A web site claimed that a council of 66 bishops (probably the 258 A.D. Council of Carthage) taught that infants were baptized. It mentions on *ANF* p.568 "strange children" (i.e. heretical people) and that those in the church are "not as children of adultery, but as sons of God," but that is not a reference to infants.

See https://anabaptistfaith.org/early-church-fathers-infant-baptism/ for more info.

<u>Among corrupt or spurious works</u>

X pseudo-Tertullian (after 200 A.D.) "And so, according to the circumstances and disposition, and even age, of each individual, the delay of baptism is preferable; principally, however, in the case of little children. For why is it necessary--if (baptism itself) is not so necessary--that the sponsors

likewise should be thrust into danger? Who both themselves, by reason of mortality, may fail to fulfil their promises, and may be disappointed by the development of an evil disposition, in those for whom they stood? The Lord does indeed say, "Forbid them not to come unto me." 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[8] when they have become able to know Christ. Why does the innocent period of life hasten to the "remission of sins?" More caution will be exercised in worldly[9] matters: so that one who is not trusted with earthly substance is trusted with divine! Let them know how to "ask" for salvation, that you may seem (at least) to have given "to him that asketh." *Against All Heresies* ch.13 p.678

pseudo-Origen (406 A.D.) said that the Apostles gave the tradition of giving baptism to infants. *Origen's Commentary on Romans* (Romans 5:9). However, *Origen's Commentary on Romans* was translated into Latin by Rufinus, and Rufinus is know to have significantly added to his translation of Origen and condensing from Origen's 15 books down to 10. Rufinus also translated *Origen's Homilies on Leviticus*.

From the Council of Nicea I until the Council of Ephesus I (325-431 A.D.)

Ambrose of Milan (370-390 A.D.)

Augustine of Hippo (388-430 A.D.) *On Forgiveness of Sin* 5:25,26-28-29, and *Baptism* ch.26-30, 33-35

In later times

The Catechism of the Catholic Church (1994) mentions infant baptism. Part 1 403 p.102

The **Assyrian Church of the East (Nestorians)** baptize infants by immersing them three times in water. Then they give the infants the Lord's Supper.

-Ba3. Baptism normally by immersion (1-0)

God does not say this in His word, the Bible.

The Didache (=*Teaching of the Twelve Apostles*) (before 125 A.D.) ch.7 p.379 (partial, not three pourings unless no other way.) "And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before."

Shepherd of Hermas (160 A.D.) book 2 commandment 4.3 p.22 "And I said to him, 'I should like to continue my questions.' 'Speak on,' said he. And I said, 'I heard, sir, some teachers maintain that there is no other repentance than that which takes place, when we descended into the water and received remission of our former sins.' He said to me, "That was sound doctrine which you heard; for that is really the case."

Roman Catholic, Anglican, United Methodist, Presbyterian, and Lutheran churches sprinkle infants with water.

The Catechism of the Catholic Church (1994) mentions that people were normally immersed. "Baptism, the original and full sign of which is immersion, efficaciously signifies the descent into the tomb by the Christian who dies to sin with Christ in order to live a new life." Part 1 628 p.163

Baptist, Bible church, Charismatics, and Disciples of Christ, and Church of Christ immerse believers.
The **Assyrian Church of the East (Nestorians)** baptize infants by immersing them three times in water. Then they give the infants the Lord's Supper.

-Ba4. If little water can just pour three cups (1-0)

God does not say this in His word, the Bible.

The Didache (=*Teaching of the Twelve Apostles*) (before 125 A.D.) ch.7 p.379 "And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before."

-Ba5. Baptizing objects as well as people (0) (Russian Orthodox)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

X Never a practice in the Roman Catholic, Protestant, or Greek Orthodox churches.
The **Russian Orthodox** priests baptized cars, basically for good luck. Recently they have baptized tanks.

-Ba6. Rubbing the infant in myron oil right after baptism (0) (Copt)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

The **Coptic Church** baptizes infants; after that they believe the Holy Spirit indwells the infant. They rub the infant in Myron oil, and give babies their first communion.
The Catechism of the Catholic Church (1994) mentions anointing children with "myron". Part 2 1282 p.325.
The Catechism of the Catholic Church (1994) "The sacred chrism (myron), used in anointings as the sacramental sign of the seal of the gift of the Holy Spirit, is traditionaly reserved and venerated in a secure place in the sanctuary. The oil of catechumens and the oil of the sick may also be placed there. Part 2 1184 p.306
The Catechism of the Catholic Church (1994) mentions "myron". Part 2 1290 p.327 and part 2 1300 p.329.

-Ba7. Giving infants communion bread and wine right after baptism (0) (Copt)

God does not say this in His word, the Bible.

No writers prior to Nicea I (325 A.D.).

The Coptic church baptizes infants; after that they believe the Holy Spirit indwells the infant. They rub the infant in Myron oil, and give babies their first communion.

Pre-Nicene Differences on Water Baptism Grid – July 2026

-Ba1. Baptismal Regeneration (10-1) -Ba2. Believers baptism (4-2) -Ba4 Baptism normally by immersion (1-0) -Ba3. If little water can just pour 3 cups (1-0) -Ba5. Baptizing objects as well as people (0) -Ba6. Rubbing the infant in myron oil right after baptism (0)	-Ba7. Giving infants communion bread and wine right after baptism (0)	**Legend for Cells** **W** = wrote explicitly on this **I** = Implied m = Mixed or Inconsistent P = partial - = no reference found **X** = Disagree

Rows: white=Christian writer, orange=schism, pink=strange writer

Christian writer	Pages	Date A.D.	Ba 1	Ba 2	Ba 3	Ba 4	Ba 5	Ba 6	Ba 7					
Clement of Rome (wrote *1 Clement*)	**16.25**	96/98	-	-	-	-	-	-	-					
Papias of Hierapolis, disciple of John	**2**	95-110	-	-	-	-	-	-	-					
"Presbyters" (Papias?)	**0.5**	-95-117	-	-	-	-	-	-	-					
Ignatius disciple of John (shortest version)	**13**	c.100-117	P	-	-	-	-	-	-					
Didache (=*Teaching of the Twelve Apostles*)	**4.75**	c.60-120	-	**I**	-	**W**	-	-	-					
Apology of Aristides (Greek version)	**4**	125-161	-	-	-	-	-	-	-					
Quadratus of Athens fragment (apologist)	**.125**	126	-	-	-	-	-	-	-					
Epistle of Barnabas	**12.5**	c.70-130	P	**I**	-	-	-	-	-					
2 Clement (anonymous writer)	**5.75**	120-140	-	-	-	-	-	-	-					
Polycarp *to the Philippians*	**3.5**	100-155	-	-	-	-	-	-	-					
Mathetes to Diognetus – teaching a disciple	**5.25**	c.130-200	-	-	-	-	-	-	-					
Apostolic fathers totals: all symbols except P	**67.5**	-155	0	2	0	1	0	0	0					
Shepherd of Hermas (= *Hermas*, = *The Pastor*)	**46.5**	c.115-155	**W**	**I**	**W**	-	-	-	-					
Justin Martyr, philosopher, apologist	**116.5**	c.138-165	**W**	**I**	-	-	-	-	-					
Evarestus *Martyrdom of Polycarp*	**5**	c.169	-	-	-	-	-	-	-					
Tatian's *Diatessaron*	**86**	c.172	-	-	-	-	-	-	-					
Christians of Vienna and Lugdunum (Lyons)	**6.5**	177	-	-	-	-	-	-	-					
Athenagoras (apologist)	**33.5**	177	-	-	-	-	-	-	-					
Melito/Meleto of Sardis (Quartodecimian)	**11**	170-177	-	-	-	-	-	-	-					
Hegesippus (chronicler)	**2.5**	170-180	-	-	-	-	-	-	-					
Theophilus of Antioch (*to Autolycus*)	**32**	168-181/188	**W**	-	-	-	-	-	-					
Irenaeus of Lyons, disciple of Polycarp	**284.75**	182-188	**W**	-	-	-	-	-	-					
Passion of the Scillitan Martyrs -died 180 A.D.	**0.75**	180-202	-	-	-	-	-	-	-					
Caius and the Muratorian Canon (Latin)	**3**	190-217	-	-	-	-	-	-	-					
Passion of Perpetua and Felicitas	**7**	c.201/205	-	-	-	-	-	-	-					
Serapion of Antioch -against Marcion, Montanists	**1.333**	191/200-210	-	-	-	-	-	-	-					
The Octavius of Minucius Felix	**25**	210 A.D.	-	-	-	-	-	-	-					
Clement of Alexandria	**389**	193-202	-	-	-	-	-	-	-					
Tertullian	**891**	198-220	**W**	-	-	-	-	-	-					
Hippolytus, pupil of Irenaeus (undisputed)	**218**	222-235/236	**W**	-	-	-	-	-	-					

Theodotus the probable Montanist	**7.75**	ca.240	-	-	-	-	-	-	-						
Instructions of Commodianus	**16**	ca.240	-	-	-	-	-	-	-						
Julius Africanus (undisputed writings)	**9**	232-245	-	-	-	-	-	-	-						
Martyrdom of the Holy Martyrs	**1.5**	< 250	-	-	-	-	-	-	-						
Origen (heterodox teacher)	**1005.15**	225-253/254	**W**	**X**	-	-	-	-	-						
Novatian (his schism lasted over 200 years)	**38.5**	250/254-257	P	-	-	-	-	-	-						
Treatise Against Novatian	**6.5**	254-256	-	-	-	-	-	-	-						
Treatise on Rebaptism	**11**	c.250-258	**W**	-	-	-	-	-	-						
Cyprian of Carthage (against Novatian)	**250.5**	c.246-258	**W**	**X**	-	-	-	-	-						
Roman church leaders (letters 2,29,30)	**1+4.75**	250-251	-	-	-	-	-	-	-						
Lucian et al. (letters 16, *21*)	**.875**	250-251	-	-	-	-	-	-	-						
Moyses, et al. to Cyprian (letter 25)	**2.5**	250	-	-	-	-	-	-	-						
Maximus, et al. to Cyprian (letter 49)	**0.25**	c.246-256	-	-	-	-	-	-	-						
Firmilian of Caesarea to Cyprian (letter74)	**7.25**	256	**W**	-	-	-	-	-	-						
Seventh Council of Carthage (85 bishops)	**7.25**	258	**W**	-	-	-	-	-	-						
Pontius' *The Life and Passion of Cyprian*	**7.5**	258	-	-	-	-	-	-	-						
Theognostus of Alexandria (Origenist)	**0.5**	260	-	-	-	-	-	-	-						
Gregory Thaumaturgus (undisputed works)	**28.5**	240-265	-	-	-	-	-	-	-						
Dionysius of Alexandria (Origenist)	**39.5**	246-265	-	-	-	-	-	-	-						
Malchion *(Against Paul of Samosata)*	**0.25**	270	-	-	-	-	-	-	-						
Pierius of Alexandria (fragment)	**0.5**	275	-	-	-	-	-	-	-						
Adamantius *Dialog on the True Faith in God*	**42**	c.300	-	-	-	-	-	-	-						
Arnobius Against the Heathen (undisputed)	**126.5**	297-303	-	-	-	-	-	-	-						
Victorinus of Petau, Austria –commentator	**18.5**	-304	**W**	-	-	-	-	-	-						
Pamphilus disciple of Pierius (Origenist)	**2.75**	309	-	-	-	-	-	-	-						
Creed of Lucian of Antioch	**0.3**	c.300-311	-	-	-	-	-	-	-						
Peter of Alexandria (undisputed)	**8.5**	306-311	-	-	-	-	-	-	-						
Hesychius [Egypt],Pachomius,Phileas,Theodorus	**1**	-311	-	-	-	-	-	-	-						
Methodius (corrected Origen's followers)	**79.5**	270-311/312	-	-	-	-	-	-	-						
Council of Arles I, France. 26-44 bishops.	**0.333**	Aug. 314	-	-	-	-	-	-	-						
Council of Neocaesarea (Basil and c.19 others).	**1.333**	c.315	-	-	-	-	-	-	-						
Martyrdom of Habib the Deacon by Theophilus	**5.5**	event c.315	-	-	-	-	-	-	-						
Athanasius *Against the Heathen* & *Incarnation*	**56**	318	-	-	-	-	-	-	-						
Lactantius, tutor of Constantine's son	**305.5**	303-325	P	-	-	-	-	-	-						
Alexander of Alexandria-Origenist, undisputed	**11.5**	313-326	-	-	-	-	-	-	-						
Eusebius of Caesarea	**1055.4**	318-325	-	-	-	-	-	-	-						
25 others that do not have references.	**49.11**	170-325	-	-	-	-	-	-	-						
92 Christian writer totals: all symbols except P's + Eusebius of Caesarea prior to 325 A.D.	**4425+ 1055.4**	up to 325:	10-1	4-2	1-0	1-0	0	0	0						
Christian writer	Pages	Date A.D.	Ba 1	Ba 2	Ba 3	Ba 4	Ba 5	Ba 6	Ba 7						