

Patristic Writings

110-165 AD JUSTIN MARTYR

"He that, out of contempt, will not be baptized, shall be condemned as an unbeliever, and shall be reproached as ungrateful and foolish. For the Lord says: 'Except a man be baptized of water and of the Spirit, he shall by no means enter into the kingdom of heaven.' And again: 'He that believeth and is baptized shall be saved but he that believeth not shall be damned.'" (Justin Martyr "Constitutions of the Holy Apostles," Ante-Nicene Fathers, vol. 7, pg. 456-457.)

Patristic Writings

120-205 AD IRENAEUS

"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." (Against Heresies, bk. 1, chap. 21, sec. 1, Ante-Nicene Fathers, vol. 1, pg. 345.)

140-230 AD TERTULLIAN

"After the world had been hereupon set in order through its elements, when inhabitants were given it, 'the waters' were the first to receive the precept 'to bring forth living creatures.' Water was the first to produce that which had life, that it might be no wonder in baptism if waters know how to give life." (Tertullian, "On Baptism," Ante-Nicene Fathers, vol. 3, page 670)

Patristic Writings

140-230 AD TERTULLIAN

"Baptism itself is a corporal act by which we are plunged into the water, while its effect is spiritual, in that we are freed from our sins" (Baptism 7:2).

Patristic Writings

140-230 AD TERTULLIAN

"But they roll back an objection from that apostle himself, in that he said, 'For Christ sent me not to baptize;' as if by this argument baptism were done away! For if so, why did he baptize Gaius, and Crispus, and the house of Stephanas? However, even if Christ had not sent him to baptize, yet He had given other apostles the precept to baptize. But these words were written to the Corinthians in regard of the circumstances of that particular time; seeing that schisms and dissensions were agitated among them, while one attributes everything to Paul, another to Apollos. For which reason the 'peacemaking' apostle, for fear he should seem to claim all gifts for himself, says that he had been sent 'not to baptize, but to preach.' For preaching is the prior thing, baptizing the posterior. Therefore the preaching came first: but I think baptizing withal was lawful to him to whom preaching was." (Tertullian, "On Baptism," Ante-Nicene Fathers, vol. 3, pg. 676)

Patristic Writings

140-230 AD TERTULLIAN "How mighty is the grace of water, in the sight of God and His Christ, for the confirmation of baptism! Never is Christ without water: if, that is, He is Himself baptized in water; inaugurates in water the first rudimentary displays of his power, when invited to the wedding; invites the thirsty, when He makes a discourse, to Himself being living water; approves, when teaching concerning love, among works of charity, the cup of water offered to a poor child; recruits His strength at a well; walks over the water; willingly crosses the sea; ministers water to his disciples. Onward even to the passion does the witness of baptism last: while He is being surrendered to the cross, water intervenes; witness Pilate's hands: when He is wounded, forth from His side bursts water; witness the soldier's lance!... True and stable faith is baptized with water, unto salvation; pretended and weak faith is baptized with fire, unto judgment." (Tertullian, "On Baptism," Ante-Nicene Fathers, vol. 3, pg. 673, 674)

Patristic Writings

150-200 AD CLEMENT

"Being baptized, we are illuminated; illuminated, we become sons; being made sons, we are made perfect; being made perfect, we are made immortal... This work is variously called grace, and illumination, and perfection, and washing. Washing, by which we cleanse away our sins; grace, by which the penalties accruing to transgressions are remitted; and illumination, by which that holy light of salvation is beheld, that is, by which we see God clearly."
(Clement of Alexandria, "The Instructor," Ante-Nicene Fathers, vol. 2, pg. 215)