

## Christian baptism

The candidates are asked about their motives for conversion (*Apostolic Tradition* 16.2).

The candidates must have witnesses who can guarantee their sincerity (*Apostolic Tradition* 16.2).

Pre-baptismal instruction in ethical catechism (*Didache* 1–5; Justin, *First Apology* 61; *Apostolic Tradition* 16–17).

Immediately before baptism: Exorcisms, prayer and fasting (*Didache* 7; *First Apology* 61; *Apostolic Tradition* 20.3–10).

Candidate renouncing the Devil = rejection of idol worship (*Apostolic Tradition* 21.9).

Baptism preferably in “living [running] water”, but also in a basin (*Didache* 7).

Water to touch every part of the body, women should loosen their hair and take off all jewelry, nobody bring an alien object with them (*Apostolic Tradition* 21.5).

After baptism: participation in first eucharist, bringing bread/wine as first offering (*First Apology* 65; *Apostolic Tradition* 20.10; 23.1).

## Jewish proselyte baptism

The candidates are asked about their motives for conversion (*TB Yevamot* 47a).

[Two or three witnesses required at baptism (*TB Yevamot* 46b)].

Instruction in some of the heavier and some of the lighter commandments (*TB Yevamot* 47a).

Proselyte Aseneth praying and fasting (*Joseph and Aseneth* 10–13).

Aseneth renouncing the Devil and idols (*Joseph and Aseneth* 10:8–13; 12:9–12).

Baptism in “flowing water” (*Sibylline Oracles* 4:162–70), or in a *mikveh*.

Water to touch every part of the body, women should untie their hair and nobody let an object come between the water and their body (*TB Bava Qamma* 82a/b).

After baptism: participation in first Passover meal; bringing of sacrifice (*M Pesahim* 8:8; *Keritot*<sup>1</sup>

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<sup>1</sup> Skarsaune, O. (2002). [\*In the shadow of the temple: Jewish influences on early Christianity\*](#) (pp. 359–360). InterVarsity Press.