

*Usage of relevant words in the koine Greek of 200 BC.* The Septuagint, a Greek translation of the Hebrew Old Testament made by Alexandrian Jews about 200 BC, uses the word *baptizo* four times. Two of the instances occur in Apocryphal books, which were included with the Old Testament books in the Septuagint, but not regarded as Scripture. Although the Septuagint translation was not inspired, it gives us an important witness to Greek word usage at that time.

In 2 Kings 5:14, Elisha tells Naaman to go and *wash* in the Jordan River seven times, and Naaman baptizes himself (*baptizo*) seven times *according to the saying of the man of God*. The Old Testament Hebrew word which *baptizo* here translates means "to dip." Therefore, *baptizo*, even if it includes the additional idea of a symbolic washing away of the uncleanness of leprosy, retains the idea of dipping in this instance.

In Judith 12:7b, we read that Judith "baptized herself at the fountain of water in the camp." Since the fountain was in a camp containing 182,000 soldiers, and was the army's water supply, it would seem likely that this "baptism" was a ritual purification by pouring or sprinkling which Judith, a very scrupulous Jewess, performed every night, rather than an immersion.

In Ecclesiasticus (Sirach) 34:25, we are told that "He that baptizeth himself because of a dead body, if he touch it again, what availeth his washing?" This "baptism" according to Numbers 19 is a ceremonial and hygienic washing from uncleanness, accomplished by sprinkling upon the unclean one of ashes mixed with water on the third and the seventh day, and by the unclean one's washing of his body and his clothes on the seventh day. No mode is prescribed for the latter hygienic washing.

The Isaiah 21:4 usage is admittedly figurative: "transgression baptizes me" simply means "transgression overwhelms me."

*Usage of relevant words in the koine Greek of the New Testament.* Although *baptizo* is used 70 times in the New Testament, there is not one instance in which, from its usage in context, it can be demonstrated to *mean* or even strongly *imply* Immersion. The same statement may, however, also be made concerning Affusion and Aspersion, with the probable exception of Mark 7:3, 4 and Luke 11:38 (taken together). Here the word does not *mean* Affusion or Aspersion, but rather "to wash in a