

this spring was a major water supply for the army, and since the spring was in the camp, and since Judith was a devout and scrupulous Jewess, It is highly unlikely that she immersed each night in the spring or undressing to bathe in the spring. It is probable that Judith washed her hands and feet and perhaps her face each night at the spring, both to cleanse herself ceremonially in running water and to establish the pattern of going out of Holofernes' tent each night without arousing suspicion. Thus on the fourth night when Holofernes gave a banquet and sent everyone out of his tent in order to seduce Judith, it was relatively easy for Judith, after she had cut off the head of the drunken general, to make her way out of the camp and back to her besieged city carrying his head in her food bag! Now although the Apocryphal books are not part of Scripture, and although the LXX is not an inspired translation, nevertheless it provides us with an important witness to Greek word usage at about 250 B.C. As such, this use of BAPTIZO is important, as far as meaning is concerned.

In the Apocryphal book of Ecclesiasticus (or The Wisdom of Sirach) 34:25, we are told that "If a man washes himself (BAPTIZO) after touching a corpse and then touches it again, What good has his bath (LOUTRON) done him?" This "baptism", according to Numbers 19:11-22, is a ceremonial washing from uncleanness, accomplished by the sprinkling upon the unclean person of the ashes of a burnt heifer mixed with water on the third day and on the seventh day, and by the unclean person's washing of his body and his clothing on the seventh day. No mode is prescribed for the washing of the body.

In Isaiah 21:4 the usage of BAPTIZO is admittedly figurative: "My mind reels, horror overwhelms (BAPTIZO) me." Actually the LXX says: "transgression (ANOMIA) overwhelms me." But the meaning is that mentioned by Fairfield, of being overwhelmed in a bad sense (the figurative use of BAPTIZO).

### (3) Usage of relevant words in the New Testament

BAPTO is used four times in the New Testament:

Luke 16:24 (that he may dip the tip of his finger)

John 13:26 (the one for whom I shall dip the morsel . . . when He had dipped the morsel)

Revelation 19:13 (He is clothed with a robe dyed with blood)

Note: BAPTO in Rev. 19:13 should be translated "dyed". When we compare verse 15 ("He treads the wine press of the fierce wrath of God, the Almighty") with Isaiah 63:3, we see how Christ's robe is dyed. There our Lord is quoted as saying:

"I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger, And trampled them in My wrath; And their life blood is sprinkled on My garments, And I stained all My raiment."

Here is an interesting case! Christ's robe is dyed (BAPTO) with blood, yet the dyeing was not accomplished by dipping, but by sprinkling!