

A Historical View of Greek Words Underlying “Baptism, Baptize”

Compiled by Gary Martin

Word List (footnote numbers in the texts refer to the numbers to the left of the words listed)

1	βαπτίζω	baptízō	to baptize, dip, plunge
2	βάπτισμα	báptisma	baptism
3	βαπτισμός	baptismós	a dipping, washing
4	βαπτιστής	baptistḗs	Baptist [used only of John the Baptist]
5	βάπτω	báptō	to dip [with related words, e.g. βαφή, baphḗ, “dye”]
6	βαπτός	baptós	dipped, dyed
7	βάπτισις	báptisis	baptism [1x in all Greek literature from 8 th cent. BC through 3 rd cent. AD].
8	ἀβάπτιστος	abáptistos	undipped

CLASSICAL GREEK PERIOD: 8th cent. BC – 4th cent. BC

“Dip, Submerge”

1. Metal in water to temper it: 8th cent. BC: Homer

Odyssey 9.392 Cyclops...spoke, and reeling fell upon his back, and lay there...and sleep, that conquers all, laid hold on him. And from his gullet came forth wine and bits of human flesh, and he vomited in his drunken sleep. Then verily I thrust in the stake under the deep ashes until it should grow hot...But when that olive-wood stake...began to glow terribly...I drew the stake nigh...and my comrades thrust it into his eye, while I, throwing my weight upon it from above...whirled it around in his eye...And as when a smith **dips**⁵ a great axe or an adze in cold water amid loud hissing to temper it...even so did his eye hiss round the stake of olive-wood. Terribly then did he cry aloud...

2. Sword in blood to seal an oath: 5th cent. BC: Xenophon

Anabasis 2.2.9 These oaths they sealed by sacrificing a bull, a boar, and a ram over a shield, the Greeks **dipping**⁵ a sword in the blood and the barbarians a lance.

3. Material in dye: 5th cent. BC: Plato

Republic 429D-E You are aware that **dyers**⁵ when they wish to **dye**⁵ wool so as to hold the purple hue begin by selecting from the many colours there be the one nature of the white and then give it a careful preparatory treatment so that it will take the hue in the best way, and after the treatment, then and then only, **dip**⁵ it in the **dye**⁵. And things that are **dyed**⁵ by this process become fast-coloured and washing either with or without lyes cannot take away the sheen of their hues. But otherwise you know what happens to them, whether anyone **dips**⁵ other colours or even these without the preparatory treatment. / I know, he said, that they present a ridiculous and washed-out appearance. [Translator note: The idea that the underlying substance must be of neutral quality may have been suggested to Plato by Anaxagoras. It occurs in the *Timaeus* 50 D–E]

4. A substance in water from which God made human bone material: 5th cent. BC: Plato

Timaeus 73E And bone He compounded in this wise. Having sifted earth till it was pure and smooth, He kneaded it and moistened it with marrow; then He placed it in fire, and after that **dipped**⁵ it in water, and from this back to fire, and once again in water; and by thus transferring it many times from the one element to the other He made it so that it was soluble by neither.

5. Object put into the sea: 5th cent. BC: Pindar

Pythian Odes 2.80 Purveyors of slander are a deadly evil...But what profit really results from that cunning? None, for just as when the rest of the tackle labors in the depths of the sea, like a cork I shall go **undipped**⁸ over the surface of the brine [salt-water sea]. [Translator note: The image is that of a cork floating on the surface while the weights and nets sink into the sea.]

6. Land submerged under tide waters: 4th cent. BC: Aristotle

Mirabilia [On Marvellous Things Heard] 844a.28

They say that Phoenicians who live in what is called Gades, on sailing outside the Pillars of Heracles with an east wind for four days, came to some desert lands, full of rushes and seaweed, which were not **submerged**¹ when the tide ebbed, but were covered* when the tide was full, upon which were found a quantity of tunny-fish, of incredible size and weight when brought to shore; pickling these and putting them into jars they brought them to Carthage.

[* This word, parallel to “submerged”, is from κατακλύζω which means “deluge, inundate”; it is the word from which we have “cataclysm” which in Greek means “flood”.]

Metaphorical Senses

1. Drunkenness: 5th cent. BC: Plato

Symposium 176B [A] Well, gentlemen, what mode of drinking will suit us best? For my part, to tell the truth, I am in very poor form as a result of yesterday’s bout...

a good suggestion of yours, that we make a point of consulting our comfort in our cups; for I myself am one of those who **got such a soaking**¹ yesterday.

2. Getting “too deep” in a discussion: 5th cent. BC: Plato

Euthydemus 277D [A youth has been tricked twice by word games]

Euthydemus was proceeding to press the youth for the third fall, when I, perceiving the lad was **going under [was getting into deep water, LSJ]**¹, and wishing to give him some breathing-space lest he should shame us by losing heart, encouraged him with these words...

HELLENISTIC GREEK PERIOD: 3rd cent. BC – 2nd cent. AD

1. Plunging into pools and swamps: 2nd cent. BC: Polybius

History 5.47.2.4 On approaching Xenoeatas’ force, unfamiliar as they were with the country, they had no need of any effort on the part of the enemy, but **plunging**¹ or sinking* by the impetus of their own advance into the pools and swamps were all rendered useless, while not a few perished.

[* The word here is from καταδύνω which means “go down, sink, plunge into”.]

2. Wading through a sea: 1st cent. BC/1st cent. AD: Strabo

Geography 14.3.9.18 Near Phaselis, by the sea, there are many defiles [straits], through which Alexander led his army. And here there is a mountain called Climax, which lies near the Pamphylian Sea and leaves a narrow pass on the shore; and in calm weather this pass is free from water, so that it is passable for travelers, but when the sea is at flood-tide it is to a considerable extent hidden by the waves... Alexander, meeting with a stormy season... set out before the waves had receded; and the result was that all day long his soldiers marched in water **submerged**¹ to their navels.

3. Wading through a river: 1st/2nd cent. AD: Plutarch

Caesar 49.8.2 In this war [with Egypt], to begin with, Caesar encountered the peril of being shut off from water, since the canals were dammed up by the enemy; in the second place, when the enemy tried to cut off his fleet, he was forced to repel the danger by using fire, and this spread from the dockyards and destroyed the great library; and thirdly, when a battle arose at Pharos, he sprang from the mole into a small boat and tried to go to the aid of his men in their struggle, but the Egyptians sailed up against him from every side, so that he threw himself into the sea and with great difficulty escaped by swimming. At this time, too, it is said that he was holding many papers in his hand and would not let them go, though missiles were flying at him and he was **immersed**¹ in the sea, but held them above water with one hand and swam with the other... Then, leaving Cleopatra on the throne of Egypt... he set out for Syria.

4. Drowning in a raging river: 1st cent. BC: Diodorus Siculus

Biblio. Histor. 16.80.3.6 As the battle was renewed [340/39 BC], the Phoenicians were overwhelming the Greeks with their superior numbers when, suddenly, from the heavens sheets of rain broke and a storm of great hailstones, while lightning flashed and thunder roared and the wind blew in fierce gusts... There was crowding and it was difficult to keep one's feet in the stream. Worst of all, as the rain came down heavily, the river swept downstream as a raging torrent and carried the men with it, **drowning**¹ them as they struggled to swim in their heavy armour.

5. Submerging a fishing spear: 1st cent. BC/1st cent. AD: Strabo

Geography 1.2.16.17 ...and when the skiff draws near it, the man in the bow strikes the fish at close range and then withdraws the spear-shaft... If the spear-shaft fall into the water, it is not lost; for it is made of both oak and pine wood, so that although the oaken end **sinks**¹ because of its weight, the rest stays afloat and is easily recovered.

6. Objects submerged in a lake: 1st cent. BC/1st cent. AD: Strabo

Geography 12.5.4.7 After Galatia towards the south are situated Lake Tatta, which lies alongside Greater Cappadocia... but is a part of Greater Phrygia... Now Lake Tatta is a natural salt-pan; and the water so easily congeals round everything that is **immersed**¹ in it, that when people let down into it rings made of rope they draw up wreaths of salt, and that, on account of the congealing of the salt, the birds which touch the water with their wings fall on the spot and are thus caught.

7. Difficult to immerse oneself in a salt lake: 1st cent. BC/1st cent. AD: Strabo

Geography 16.2.42.23 Lake Sirbonis is large... It is full of asphalt... no person who walks into it can **immerse**¹ himself either, but is raised afloat.

[Translator note: On a recent visit to the Dead Sea (December, 1929), the translator found that Strabo's whole account is substantially correct. As for floating, a very corpulent person could walk out only up to the navel before floating, but a very lean person up to the shoulders.]

8. Difficult to submerge an inflated bladder: 1st cent. AD: Philo

Every Good Man is Free 97.2 Protestations and judgements like these may well bring to our lips the saying of Zeno: “Sooner will you **sink**¹ an inflated bladder than compel any virtuous man to do against his will anything that he does not wish.” For never will that soul surrender or suffer defeat which right reason has braced with principles firmly held.

Metaphorical Senses**1. Drowning in a flood of passions: 1st cent. AD: Philo**

Allegorical Interpretation 3.18.10 Jacob, therefore, the mind in training, when he sees passion groveling low before him, awaits its onset calculating that he will master it by force... he crosses the river of objects of sense, that swamps and **drowns**¹ the soul under the flood of passions, and, when he has crossed it, sets his face for the lofty high-land, the principle of perfect virtue.

2. Drunkenness: 1st cent. AD: Philo

Contemplative Life 46.2 Draughts of strong wine act upon them like mandragora [mandrakes], they throw the left elbow forward, turn the neck at a right angle, belch into the cups and sink into a profound sleep, seeing nothing and hearing nothing, having apparently only one sense and that the most slavish, taste. I know of some who when they are half-seas-over and before they have completely **gone under**¹ arrange donations and subscriptions in preparation for tomorrow's bout, considering that one factor in their present exhilaration is the hope of future intoxication. In this way they spend their whole life ever heartless and homeless, enemies to their parents, their wives and their children, enemies too to their country and at war with themselves. For a loose and dissolute life is a menace to all.

3. Submerging children’s minds with excessive instruction: 1st/2nd cent. AD: Plutarch:

Education of Children 9.C.1 In my time I have seen fathers in whom excessive affection had become the cause of no affection...in their eagerness that their children may the sooner rank first in everything, they lay upon them unreasonable tasks, which the children find themselves unable to perform, and so come to grief; besides, being depressed by their unfortunate experiences, they do not respond to the instruction which they receive. For, just as plants are nourished by moderate applications of water, but are drowned by many in succession, in the same fashion the mind is made to grow by properly adapted tasks, but is **submerged**¹ by those which are excessive. Children must be given some breathing-space from continued tasks, for we must bear in mind that our whole life is divided between relaxation and application. For this reason there have been created not only waking hours but also sleep, not only war but also peace, not only storm but also fair weather, not only periods of vigorous activity but also holidays.

JOSEPHUS: 1ST cent. AD

1. Dye (hair)

Jewish War, 1.490 ...Herod, a shameless old man who **dyes**⁵ his hair

2. A sinking ship

Antiquities of the Jews, 9.212 [on Jonah]

but finally, as their distress pressed more heavily upon them and the vessel was on the point of **sinking**¹...they cast him into the sea.

Jewish War, 2.556 [Some Jews leave Jerusalem, 66 AD]

After this catastrophe of Cestius many distinguished Jews abandoned the city as swimmers desert a **sinking**¹ ship.

Jewish War, 3.368 [Josephus’ speech to dissuade comrades from committing suicide]

It is noble to destroy oneself, another will say. Not so, I retort, but most ignoble; in my opinion there could be no more arrant coward than the pilot who, for fear of a tempest, deliberately **sinks**¹ his ship before the storm.

3. Drowning in a pool of water

Antiquities of the Jews, 15.55 [Herod has the young High Priest Aristobulus murdered by drowning]

When the festival [of Tabernacles] was over and they were being entertained at Jericho...he [Herod] showed great friendliness to the youth [Aristobulus] and led him on to drink without fear...But as the place was naturally very hot, they soon went out in a group for a stroll, and stood beside the swimming-pools, of which there were several large ones around the palace, and cooled themselves off from the excessive heat of noon...But with darkness coming on while he swam, some of the friends, who had been given orders to do so, kept pressing him down and **holding him under water**¹ as if in sport, and they did not let up until they had quite suffocated him. In this manner was Aristobulus done away with when he was at most eighteen years old and had held the high priesthood for a year. [Parallel account in Jewish War, 1.437.9]

4. Sword plunged into one’s own body (self-inflicted fatal wound)

Jewish War, 2.476 [A certain Simon kills his family and himself rather than die by the enemy.]

After slaying every member of his family, he stood conspicuous on the corpses, and with right hand uplifted to attract all eyes, **plunged**¹ the sword up to the hilt into his own throat. So perished a youth who...

5. Metaphorical: Drunkenness

Antiquities of the Jews, 10.169 [on events in connection with Jeremiah ch. 51]

But, when a period of thirty days had elapsed, Ismaelos came with ten men to Gadalias at the city of Masphatha, where he entertained them with a splendid banquet and presents and, in his cordial reception of Ismaelos and those with him, went so far as to become drunk. Seeing him in this condition, **sunken**¹ into unconsciousness and a drunken sleep, Ismaelos sprang up with his ten friends and slaughtered Gadalias and those reclining with him at the banquet table.

6. Metaphorical: Crowd of people “flooding” the city of Jerusalem

Jewish War, 4.137 The garrisons of the towns, partly from reluctance to take risks, partly from their hatred of the nation, afforded little or no protection to the distressed. In the end, satiated with their pillage of the country, the brigand chiefs of all these scattered bands joined forces and, now merged into one pack of villainy, stole into poor Jerusalem—a city under no commanding officer and one which, according to hereditary custom, unguardedly admitted all of Jewish blood, and the more readily at that moment when it was universally believed that all who were pouring into it came out of goodwill as its allies. Yet it was just this circumstance which, irrespectively of the sedition, eventually **wrecked**¹ the city; for supplies which might have sufficed for the combatants were squandered upon a useless and idle mob, who brought upon themselves, in addition to the war, the miseries of sedition and famine.

[LSJ note: **flooded** the city, metaph., of the crowds who flocked into Jerusalem at the time of the siege.]

7. John’s Baptism

Antiquities of the Jews, 18.117 [Herod’s defeat attributed to his murder of John the Baptist]

But to some of the Jews the destruction of Herod’s army seemed to be divine vengeance, and certainly a just vengeance, for his treatment of John, surnamed the Baptist⁴. For Herod had put him to death, though he was a good man and had exhorted the Jews to lead righteous lives, to practice justice towards their fellows and piety towards God, and so doing to join in **baptism**³. In his view this was a necessary preliminary if **baptism**⁷ was to be acceptable to God. They must not employ it to gain pardon for whatever sins they committed, but as a consecration of the body implying that the soul was already thoroughly cleansed by right behavior.

[This passage is quoted by Eusebius, Ecclesiastical History, 1.11.5.4]

SEPTUAGINT (LXX): 3rd–1st cent. BC

“Dip” (βαπτίζω)

1. A person dipping/washing in water

Naaman the Leper

2Ki 5:14 So he went down and **dipped**¹ himself seven times in the Jordan

Judith

Judith 12:7 Them Holofernes commanded his guard that they should not hinder her; and she stayed in the camp three days, and went out in the night into the ravine of Bethulia, and **washed herself**¹ in the camp by a fountain [stream, source] of water. 8 And when she came up, she besought the Lord God of Israel to direct her...

2. Metaphorical Sense: “Overwhelm”

Isa 21:4

My heart wanders, and transgression **overwhelms**¹ me; my soul is occupied with fear.

[Hebrew text: My mind reels, horror overwhelms me; the twilight I longed for has been turned for me into trembling.]

“Dip” (βάπτω)

1. Dipping hyssop

In blood

Ex 12:22 Take a bunch of hyssop and **dip**⁵ it in the blood which is in the basin

Lev 14:6 He shall take the living bird with the cedarwood and the scarlet stuff and the hyssop, and **dip**⁵ them and the living bird in the blood of the bird that was killed over the running water

In water

Num 19:18 then a clean person shall take hyssop, and **dip**⁵ it in the water, and sprinkle it upon the tent, and upon all the furnishings, and upon the persons who were there, and upon him who touched the bone, or the slain, or the dead, or the grave;

2. Priest dipping finger

In blood

Lev 4:6 and the priest shall **dip**⁵ his finger in the blood and *sprinkle* part of the blood seven times before the LORD in front of the veil of the sanctuary. 4:7 And the priest shall *put* some of the blood on the horns of the altar of fragrant incense before the LORD which is in the tent of meeting, and the rest of the blood of the bull he shall *pour* out at the base of the altar of burnt offering which is at the door of the tent of meeting.

Lev 4:17 and the priest shall **dip**⁵ his finger in the blood and sprinkle it seven times before the LORD

Lev 9:9 And the sons of Aaron presented the blood to him, and he **dipped**⁵ his finger in the blood and put it on the horns of the altar, and poured out the blood at the base of the altar;

Lev 14:51 and shall take the cedarwood and the hyssop and the scarlet stuff, along with the living bird, and **dip**⁵ them in the blood of the bird that was killed and in the running water, and sprinkle the house seven times.

In oil

Lev 14:16 14:15 Then the priest shall take some of the log of oil, and pour it into the palm of his own left hand, 14:16 and **dip**⁵ his right finger in the oil that is in his left hand, and sprinkle some oil with his finger seven times before the LORD.

3. Dip foot in river's edge

Jos 3:15 and when those who bore the ark had come to the Jordan, and the feet of the priests bearing the ark were **dipped**⁵ in the brink of the water (the Jordan overflows all its banks throughout the time of harvest),

4. Cleansing of articles

Lev 11:32 And anything upon which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any vessel that is used for any purpose; it must be **put**⁵ into water, and it shall be unclean until the evening; then it shall be clean.

5. Dipping food in wine

Ruth 2:14 And at mealtime Boaz said to her, Come here, and eat some bread, and **dip**⁵ your morsel in the wine.

6. Dipping staff in honeycomb

1 Sam 14:27 But Jonathan had not heard his father charge the people with the oath; so he put forth the tip of the staff that was in his hand, and **dipped**⁵ it in the honeycomb, and put his hand to his mouth; and his eyes became bright.

7. Dipping coverlet in water

2 Ki 8:15 But on the morrow he [Hazael] took the coverlet and **dipped**⁵ it in water and spread it over his face, till he [Ben-hadad, king of Aram] died. And Hazael became king in his place.

8. A drenched body

Dan-Th 4:33 Immediately the word was fulfilled upon Nebuchadnezzar. He was driven from among men, and ate grass like an ox, and his body **was wet**⁵ with the dew of heaven till his hair grew as long as eagles’ feathers, and his nails were like birds’ claws.

Dan-Th 5:21 he was driven from among men, and his mind was made like that of a beast, and his dwelling was with the wild asses; he was fed grass like an ox, and his body **was wet**⁵ with the dew of heaven, until he knew that the Most High God rules the kingdom of men, and sets over it whom he will.

9. Military defeat of enemies

Ps 67:24 that you may **bathe**⁵ your feet in blood, [Heb. Ps 68:23]

10. Metaphorical of prosperity: Dip foot in oil

Deut 33:24 And of Asher he said, Blessed above sons be Asher; let him be the favorite of his brothers, and let him **dip**⁵ his foot in oil.

11. Metaphorical of suffering and anticipation of dying

Job 9:31 yet thou wilt **plunge**⁵ me into a pit, and my own clothes will abhor me.

“Dyed” (βαπτός)**Dyed material**

Ezek 23:15 [Chaldeans] having variegated girdles on their loins, having also richly **dyed**⁶ attire on their heads; all had a princely appearance, the likeness of the children of the Chaldeans, of their native land.

NEW TESTAMENT: 1st cent. AD**Jewish washings**

Mark 7:4 and when they come from the market place, they do not eat unless they **purify themselves**¹; and there are many other traditions which they observe, the **washing**³ of cups and pots and vessels of bronze [some mss. add: “and couches (beds/pallets/stretchers/dining couches)”, see KJV].

NOTE: According to Jewish traditions recorded in the Mishnah, entire beds were in fact subject to full immersion rules. (Quotations below are from the Danby edition, Oxford University Press.)

Mikwaoth 7:7, “If a bed was immersed therein [Immersion-pool: gm] even if its legs sank into the thick mud, it becomes clean, since the water first touched them. If the water of an Immersion-pool was too shallow it may be dammed [to one side] even with bundles of sticks or reeds, that the level of the water may be raised and so he may go down and immerse himself...” (Danby, 741).

Kelim 19:1, “If a man took a bed to pieces to immerse it, he that touches the ropes [of the webbing] remains clean...” (Danby, 633; see also *Kelim* 23:4; 24:8).

Luke 11:38 The Pharisee was astonished to see that he did not first **wash**¹ before dinner

Heb 6:2 with instruction about **ablutions**³, the laying on of hands, the resurrection of the dead, and eternal judgment

Heb 9:10 but deal only with food and drink and various **ablutions**³, regulations for the body imposed until the time of reformation.

Metaphorical of suffering

Mark 10:38 Are you able to drink the cup that I drink, or to be **baptized**¹ with the **baptism**² with which I am **baptized**¹?

Mark 10:39 The cup that I drink you will drink; and with the **baptism**² with which I am **baptized**¹, you will be **baptized**¹

Luke 12:50 I have a **baptism**² to be **baptized**¹ with; and how I am constrained until it is accomplished!

Image of Israelites crossing the Red Sea

1 Cor 10:2 and all were **baptized**¹ into Moses in the cloud and in the sea,

Titles for John

Participle as title for John:

Mark 1:4 John the **baptizer**¹ appeared in the wilderness

Mark 6:14 Some said, John the **baptizer**¹ has been raised from the dead

Mark 6:24 What shall I ask? And she said, The head of John the **baptizer**¹.

Noun used as title for John:

Matt 3:1 John the **Baptist**⁴

Matt 11:11 John the **Baptist**⁴

Matt 11:12 John the **Baptist**⁴

Matt 14:2 John the **Baptist**⁴

Matt 14:8 John the **Baptist**⁴

Matt 16:14 John the **Baptist**⁴

Matt 17:13 John the **Baptist**⁴

Mark 6:25 John the **Baptist**⁴

Mark 8:28 John the **Baptist**⁴

Luke 7:20 John the **Baptist**⁴

Luke 7:33 John the **Baptist**⁴

Luke 9:19 John the **Baptist**⁴

John’s baptizing others

Matt 3:6 and they were **baptized**¹ in the Jordan river by him [John], confessing their sins

Mark 1:4 preaching a **baptism**² of repentance for the forgiveness of sins

Mark 1:5 and they were **baptized**¹ by him in the river Jordan, confessing their sins

Luke 3:3 and he went into all the region about the Jordan, preaching a **baptism**² of repentance for the forgiveness of sins

Matt 3:7 But when he saw many of the Pharisees and Sadducees coming for **baptism**², he said to them, You brood of vipers!

Luke 3:7 He said therefore to the multitudes that came out to be **baptized**¹ by him, You brood of vipers!

Luke 3:12 Tax collectors also came to be **baptized**¹

Matt 3:11 I [John] **baptize**¹ you with [or, in] water for [unto] repentance

Mark 1:8 I have **baptized**¹ you with water

Luke 3:16 I **baptize**¹ you with water

John 1:26 I **baptize**¹ with water

Acts 1:5 for John **baptized**¹ with water

Acts 11:16 And I remembered the word of the Lord, how he said, John **baptized**¹ with water,

Luke 3:21 Now when all the people were **baptized**¹

Luke 7:29 When they heard this all the people and the tax collectors justified God, having been **baptized**¹ with the **baptism**² of John

Luke 7:30 but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been **baptized**¹ by him.

John 1:25 They asked him, Then why are you **baptizing**¹, if you are neither the Christ, nor Elijah, nor the prophet?

- John 1:28 This took place in Bethany beyond the Jordan, where John was **baptizing**¹
- John 3:23 John also was **baptizing**¹ at Aenon near Salim, because there was much water there; and people came and were **baptized**¹.
- John 10:40 He [Jesus] went away again across the Jordan to the place where John at first **baptized**¹
- John 1:31 I myself did not know him; but for this I came **baptizing**¹ with water
- John 1:33 I myself did not know him; but he who sent me to **baptize**¹ with water said to me
- Matt 21:25 The **baptism**² of John, whence was it? From heaven or from men?
- Mark 11:30 Was the **baptism**² of John from heaven or from men? Answer me.
- Luke 20:4 Was the **baptism**² of John from heaven or from men?
- Acts 1:22 beginning from the **baptism**² of John until the day when he was taken up from us
- Acts 10:37 the word which was proclaimed throughout all Judea, beginning from Galilee after the **baptism**² which John preached
- Acts 13:24 Before his coming John had preached a **baptism**² of repentance to all the people of Israel.

Jesus' own baptism by John

- Matt 3:13 Then Jesus came from Galilee to the Jordan to John, to be **baptized**¹ by him.
- Mark 1:9 Jesus came from Nazareth of Galilee and was **baptized**¹ by John in the Jordan.
- Matt 3:16 And when Jesus was **baptized**¹, he went up immediately from the water
- Luke 3:21 and when Jesus also had been **baptized**¹ and was praying

Jesus' baptizing others with Holy Spirit and fire

- Matt 3:11 he [Jesus] will **baptize**¹ you with [or, in] the Holy Spirit and fire
- Luke 3:16 he will **baptize**¹ you with the Holy Spirit and with fire
- Mark 1:8 he will **baptize**¹ you with the Holy Spirit [note: “and fire” does not occur here]
- John 1:33 He on whom you see the Spirit descend and remain, this is he who **baptizes**¹ with the Holy Spirit.
- Acts 1:5 but before many days you shall be **baptized**¹ with the Holy Spirit.
- Acts 11:16 ... but you shall be **baptized**¹ with the Holy Spirit.

Jesus' (and his disciples') baptizing others before Pentecost

- Matt 3:14 I [John] need to be **baptized**¹ by you [Jesus], and do you come to me?
- John 3:22 there he [Jesus] remained with them and **baptized**¹
- John 3:26 Rabbi, he who was with you beyond the Jordan, to whom you bore witness, here he is, **baptizing**¹, and all are going to him.
- John 4:1 Now when the Lord knew that the Pharisees had heard that Jesus was making and **baptizing**¹ more disciples than John
- John 4:2 although Jesus himself did not **baptize**¹, but only his disciples

John's baptism after Pentecost [?]

- Acts 18:25 He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the **baptism**² of John
- Acts 19:3 And he said, Into what then were you **baptized**¹? They said, Into John's **baptism**².
- Acts 19:4 John **baptized**¹ with the **baptism**² of repentance, telling the people to believe in the one who was to come after him, that is, Jesus.

Jesus’ disciples baptizing others after Pentecost*Advance Teaching About:*

Matt 28:19 Go therefore and make disciples of all nations, **baptizing**¹ them in the name of the Father and of the Son and of the Holy Spirit

Mark 16:16 He who believes and is **baptized**¹ will be saved

After Pentecost:

- Acts 2:38 Repent, and be **baptized**¹ every one of you in the name of Jesus Christ for the forgiveness of your sins
- Acts 2:41 So those who received his word were **baptized**¹, and there were added that day about three thousand souls
- Acts 8:12 But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were **baptized**¹, both men and women.
- Acts 8:13 Even Simon himself believed, and after being **baptized**¹ he continued with Philip.
- Acts 8:16 for it [the Holy Spirit] had not yet fallen on any of them, but they had only been **baptized**¹ in the name of the Lord Jesus
- Acts 8:36 And as they went along the road they came to some water, and the eunuch said, See, here is water! What is to prevent my being **baptized**¹?
- Acts 8:38 And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he **baptized**¹ him.
- Acts 9:18 And immediately something like scales fell from his [Paul’s] eyes and he regained his sight. Then he rose and was **baptized**¹,
- Acts 10:47 Can any one forbid water for **baptizing**¹ these people who have received the Holy Spirit just as we have?
- Acts 10:48 And he commanded them to be **baptized**¹ in the name of Jesus Christ.
- Acts 16:15 And when she [Lydia] was **baptized**¹, with her household
- Acts 16:33 And he [Philippian jailor] took them the same hour of the night, and washed their wounds, and he was **baptized**¹ at once, with all his family.
- Acts 18:8 Crispus, the ruler of the synagogue, believed in the Lord, together with all his household; and many of the Corinthians hearing Paul believed and were **baptized**¹.
- Acts 19:5 On hearing this, they were **baptized**¹ in the name of the Lord Jesus.
- Acts 22:16 And now why do you wait? Rise and be **baptized**¹, and wash away your sins, calling on his name.
- Rom 6:3 Do you not know that all of us who have been **baptized**¹ into Christ Jesus were **baptized**¹ into his death?
- Rom 6:4 We were buried therefore with him by **baptism**² into death,
- Col 2:12 and you were buried with him in **baptism**³, in which you were also raised with him through faith in the working of God, who raised him from the dead
- 1 Cor 1:13 Is Christ divided? Was Paul crucified for you? Or were you **baptized**¹ in the name of Paul?
- 1 Cor 1:14 I am thankful that I **baptized**¹ none of you except Crispus and Gaius
- 1 Cor 1:15 lest any one should say that you were **baptized**¹ in my name.
- 1 Cor 1:16 (I did **baptize**¹ also the household of Stephanas. Beyond that, I do not know whether I **baptized**¹ any one else.)

- 1 Cor 1:17 For Christ did not send me to **baptize**¹ but to preach the gospel,
- 1 Cor 12:13 For by one Spirit we were all **baptized**¹ into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.
- Gal 3:27 For as many of you as were **baptized**¹ into Christ have put on Christ.
- Eph 4:5 one Lord, one faith, one **baptism**²
- 1 Pet 3:21 **Baptism**², which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ

Baptism for the dead

- 1 Cor 15:29 Otherwise, what do people mean by being **baptized**¹ on behalf of the dead? If the dead are not raised at all, why are people **baptized**¹ on their behalf?

“Dip” (βάπτω)

- Luke 16:24 And he called out, Father Abraham, have mercy upon me, and send Lazarus to **dip**⁵ the end of his finger in water and cool my tongue; for I am in anguish in this flame.
- John 13:26 It is he to whom I shall give this morsel when I have **dipped**⁵ it. So when he had **dipped**⁵ the morsel, he gave it to Judas, the son of Simon Iscariot.
- Rev 19:13 He is clad in a robe **dipped**⁵ in blood, and the name by which he is called is The Word of God.

AUTHORS AND WORKS

Aristotle (born 384 BC)

Greek philosopher; tutor to Alexander the Great. He opened a school of philosophy at Athens known as the “Peripatetic” school, from the Greek word “to walk up and down”, because Aristotle liked to walk about while teaching.

Diodórus Siculus (born ca. 40 BC)

Contemporary of Julius Caesar whose major work, *Library of History*, was a history of the world focused on Rome.

Homer (ca. 8th cent. BC)

Greek poet who composed the *Iliad* and the *Odyssey*, works that were highly regarded in ancient Greece.

Josephus (born 37 AD)

Jewish statesman and soldier who later served under Roman leaders; he witnessed the destruction of the temple in Jerusalem in 70 AD.

Philo (flourished ca. 39 AD)

Judaic philosopher who lived in Alexandria, Egypt. He is best known for his allegorical interpretations of the Old Testament.

Pindar (born ca. 520 BC)

Greek lyric poet who studied pipe-playing, choral direction, and music. Some of the most famous poems he wrote are in honor of victors of Greek games and are collected in the Olympian and Pythian Odes.

Plato (born ca. 427 BC)

Greek Philosopher who taught in the Academy at Athens. Many of his works record discussions of Socrates.

Plutarch (born ca. 46 AD)

Greek biographer and moral philosopher. His works “are an attempt to satisfy the demand for moral guidance in an age of reaction against the decadence of the Roman world, when the faith in the old gods and philosophies was failing” (*Oxford Companion to Classical Literature*, p. 336).

Polybius (born ca. 202 BC)

Greek historian whose *History* records the rise of Roman supremacy during the 3rd–2nd centuries BC.

Septuagint

Greek translation of the Hebrew Bible (Old Testament) begun in Alexandria, Egypt in the mid-3rd cent. BC. New Testament quotations of the Old Testament are often taken directly from the Septuagint (abbreviated: LXX).

Strabo (born ca. 64 BC)

Greek geographer who described the physical geography of territories in the Roman empire.

Xenophon (born ca. 430 BC)

Greek historian who wrote the *Anabasis*, an account of the ill-fated expedition of Cyrus to unseat his brother Artaxerxes II from the throne of Persia.

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New Testament Greek: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2nd edition, 1979 [BAGD]; 3rd edition, 2000 [BDAG].

English translations of biblical texts generally, *Revised Standard Version*, from Bible Windows, Version 6.0.

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Biographies of authors come from the Loeb edition introductions and from *The Oxford Companion To Classical Literature*, by Sir Paul Harvey, Oxford University Press, reprint 1987.