



BAPTIZŌ&COGNATES EXPANDING THE MEANING OF BAPTISM

It sounds academic but its interesting

A need for humility

- Perhaps no doctrines have been more divisive than that of baptism in church history
- Roman catholic view
 - *Baptismal regeneration, paedobaptism, water baptism confers "Spirit Baptism"*
- Southern Baptist convention

"Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead."

 - credo-baptism
- Lutheran view, Reformed view, etc.
- Great variance and opposing views

70BC the turmoil of the early church

- Acts 15 – Gentiles dont have to become Jews
- Does Jews have to become gentiles?
 - *1 Kor 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.*
- Temple destroyed, Jews persecuted. Amount of gentile believers soon greater than Jewish believers
- Lets look at Church fathers progressive “understanding”

Church fathers and early texts

- Didache (baptism and fasting); 80-120 C.E. or later.
 - *"But before the baptism let him that baptizeth and him that is baptized fast, and any others also who are able; and thou shalt order him that is baptized to fast a day or two before."*
- Shepherd of Hermas(saved by water); 100 or 140 C.E.
 - "It is because your life is saved and shall be saved by water."
- Barnabas(water baptism takes away sins); 90-120 C.E.
 - "We go down into the water full of sins and filth, and rise up bearing fruit in our heart, resting our fear and hope on Jesus by the Spirit. 'And whoever, shall eat of these shall live forever.' He means this, whoever shall hear these things spoken and shall believe shall live forever."

■ Justin Martyr before 165 C.E.

- *"As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them.*
- *"Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For in the name of God the Father,...Jesus Christ,...and Holy Spirit they then receive the washing with water...And may obtain in the water the remission of sins formerly committed..."*

■ Tertullian c.160 to c.220 C.E. (*De Baptismo*)

- Ch. 1: *"Happy is our sacrament of water, in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life."
"Like little fishes we are born in water."*
- Ch.4: *"(There is no) distinction between those whom John baptized in the Jordan and those whom Peter baptized in the Tiber. All waters, therefore, in virtue of the pristine privilege of their origin, do, after invocation of God, attain the sacramental power of sanctification; for the Spirit immediately supervenes from the heavens, and rests over the waters, sanctifying them from Himself; and being thus sanctified, they imbibe at the same time the power of sanctifying."*
- Ch. 6: *"Not that in the water we obtain the Holy Spirit; but in the water, under (the witness of) the angel, we are cleansed, and prepared for the Holy Spirit...Thus too, does the angel, the witness of baptism, 'make the paths straight' for the Holy Spirit, who is about to come upon us, by the washing away of sins, which faith, sealed in (the name of) the Father, and the Son, and the Holy Spirit, obtains."*

■ 6 times in NT distinction is made: "John baptized with water but you shall be baptized with the Holy Spirit."

Matthew 3:11	Luke 3:16
Mark 1:8	Acts 1:5
John 1:33	Acts 11:16

Contemporary use of Baptizo(a few)

- Drunk:(Conant's translation) "You seem to me, O guests, to be strangely flooded with vehement words, and WHELMED (BAPTIZED) with undiluted wine. ex. 147, p 70. Athenaeus, Philosopher's Banquet, V. 64.
 - *(Conant's translation) "And I know some, who, when they become slightly intoxicated, before they are completely OVERWHELMED (BAPTIZED) provide, by contributions and tickets, a carousal for the morrow; regarding the hope of the future revel as part of the present festivity. ex. 142, p 68. Philo (the Jew), On a contemplative Life, (ii, 478).]*
 - *[(Conant's translation) "For I myself am one of those who yesterday were OVERWHELMED (BAPTIZED). ex. 146, p 69-70. Plato, Banquet, ch. IV.]*
- Anger:[(Conant's translation) "And he, WHELMED (BAPTIZED) by anger, sinks; and desiring to escape into his own realm is no longer free, but is compelled to hate the object beloved. ex. 113, p 55. Achilles Tatius, book VI. ch. 19.
- Grief:[(Conant's translation) "For Charicles, indeed, it shall be lawful to weep, both now and hereafter; but let not us be WHELMED (BAPTIZED) with him in his grief, nor let us heedlessly be borne away by his tears, as by floods, and throw away the favorable occasion. ex. 109, p 53. Heliodorus, Aethioptics (Story of Theagenes and Chariclea), IV. ch. 20.]
- Sources:
 - http://www.benkeshet.com/webhelp_baptism/WebHelp/The_Meaning_of_Baptizo/Conant.pdf
 - http://www.benkeshet.com/webhelp_baptism/WebHelp/The_Meaning_of_Baptizo/Dale.pdf

Schnabel, 'Language of Baptism', 218–20.

■ I. Physical uses

1. to put into a yielding substance (such as a liquid, e.g. water or dyes, or the body of an animal); glosses: **'to plunge, to dip, to immerse'**;
 - 1a. to cleanse with water; gloss: **'to wash'** (extended meaning of 1: to remove dirt by immersion in water)
 - 1b. to make ceremonially clean; gloss: **'to purify'** or **'to cleanse'** (extended meaning of 1: to immerse in water symbolizing, or effecting, the removal of moral or spiritual defilement); gloss of (later) ecclesiastical language: **'to baptize'**;
 - 1c. to take water or wine by dipping a drinking vessel (in a stream, a fountain, a well, a bowl); gloss: 'to draw' (extended meaning of 1: to immerse a vessel in water or wine to obtain a drink);
 - 1d. to perish by submersion in water; gloss: **'to drown'** (extended meaning of 1: to **suffer death** by suffocation being immersed in water [of persons]; or to disappear by submersion in water, **to sink** [of ships]);
 - 1e. to put to death a living being; gloss: **'to slaughter'** or 'to kill' (extended meaning of 1: to plunge a knife into the body of an animal or a human being);
 - 1f. to tinge fabric with a color; gloss: 'to dye' (extended meaning of 1: to immerse fabric in liquid with color pigments); this meaning is frequently attested for baptein, but not for baptizein.

■ II. Figurative uses

2. to be overpowered by an abstract reality, such as debts or arguments or thoughts; gloss: **'to be overwhelmed'** or **'to be immersed'** (transferred meaning of 1: a person is "immersed" in intangible or abstract realities and consequently overwhelmed by their force);
3. to become intoxicated; gloss: **'to be drunk'** (transferred meaning of 1: a person is 'submerged' in the effects of intoxicating liquids).

■ Difference between Bapto and baptizō

- *Bapto:Definition*
to dip, dip in, immerse
to dip into dye, to dye, colour
- *Not to be confused with baptizo. The clearest example that shows the meaning of baptizo is a text from the Greek poet and physician Nicander, who lived about 200 B.C. It is a recipe for making pickles and is helpful because it uses both words. Nicander says that in order to make a pickle, the vegetable should first be 'dipped'(bapto) into boiling water and then 'baptised' (baptizo) in the vinegar solution. Both verbs concern the immersing of vegetables in a solution. But the first is temporary. The second, the act of baptising the vegetable, produces a permanent change.*

Johns Baptism – from where?

- (Yohanan the cohen son of Zacharias the Cohen – **the lesser**)
- (Yeshua the high priest after the order of Melchizedek – The king of Salem – **the greater**)
 - *Micah 2:13 The **breaker**(the lesser) is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their **king**(the greater) shall pass before them, and the **Lord** on the head of them. (matt 11:11-15)*
 - <https://www.jerusalemerspective.com/17478/>
 - *Isa 40:3 The voice of **him**(the lesser) that crieth in the wilderness, Prepare ye the way of the **Lord**(the greater), make straight in the desert a highway for our **God**(the greater).*
- From God (Matt 21:23-27)
- Foretold? Eze 36.
 - *No direct reference: is that a problem?*
 - *Lets check out John 1*

John 1

- 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, **Who art thou?**
20 And he confessed, and denied not; but confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
24 And they which were sent were of the Pharisees.
25 And they asked him, and said unto him, **Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?**
26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
27 He(the greater) it is, who coming after me(the lesser) is **preferred** before me, whose shoe's latchet I **am not worthy** to unloose.
28 These things were done in Bethabara beyond Jordan, where John was baptizing.
29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of th world.
30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
31 And I knew him not: but **that he should be made manifest to Israel, therefore am I come baptizing with water.**
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
33 And I knew him not: but **he that sent me to baptize with water**, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is **he which baptizeth with the Holy Ghost.**
- 6 times in NT distinction is made: "John baptized with water but you shall be baptized with the Holy Spirit."
 - *They are NEVER conflated*

Matthew 3:11

Luke 3:16

Mark 1:8

Acts 1:5

John 1:33

Acts 11:16

Ezekiel 36

- 17 Son of man, when the house of **Israel** dwelt in their own **land**, they **defiled it** by their own way and by their doings: their way was before me as the uncleanness of a removed woman.
19 And I **scattered** them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.
24 For I **will take you from among the heathen**, and gather you out of all countries, and will **bring you into your own land**.
25 Then will I **sprinkle clean water**(John the lesser?) upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
26 A new heart also will I give you, and a new spirit(Jesus the greater) will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.
27 And I will put my **spirit within** you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.
31 Then shall ye **remember your own evil ways**, and your doings that were not good, and shall **lothe yourselves** in your own sight for your iniquities and for your abominations.

Baptizo as Jewish purification?

Mark 7:4 NKJV

4 When they come from the marketplace, they do not eat unless they wash(Baptizo). And there are many other things which they have received and hold, like the washing(Baptismos) of cups, pitchers, copper vessels, and couches.

Mark 7:8 NKJV

8 For laying aside the commandment of God, you hold the tradition of men—the washing(Baptismos) of pitchers and cups, and many other such things you do.”

1 Corinthians 15:29? Proposed translation

Otherwise, what do they achieve, those, who themselves are purifying(Baptizo) [the dead] for the benefit of the dead? If, actually, the dead are not arising, why, then, are they themselves purifying(Baptizo) [them] for their benefit?

<http://www.benkeshet.com/besoratyehizkel/1Cor15.29.pdf>

Both βαπτίζομενοι and βαπτίζονται are read in present tense, in indirect middle voice, which is effectively active with subject focus. Both verbs act on an implied object, the dead. The preposition ὑπέρ emphasizes reception of benefit by the dead.

Luke 11:38 NKJV

38 When the Pharisee saw it, he marveled that He had not first washed(Baptizo) before dinner.

Hebrews 9:9-10 NKJV

9 It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience—
10 concerned only with foods and drinks, various washings(Baptismos), and fleshly ordinances imposed until the time of reformation.

John 3:22-26 NKJV

22 After these things Jesus and His disciples came into the land of Judea, and there He remained with them and baptized. 23 Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. 24 For John had not yet been thrown into prison.

25 Then there arose a dispute between some of John’s disciples and the Jews about purification. 26 And they came to John and said to him, “Rabbi, He who was with you beyond the Jordan, to whom you have testified—behold, He is baptizing, and all are coming to Him!”

SEPTUAGINTA LXX: VERSES WHICH HAVE BEEN TRANSLATED TO BAPTIZO

Judith 12:7

And Olophernes ordered the bodyguards not to hinder her. And she remained in the camp for three days, and she went out each night into the ravine of Baityloua and bathed(LXX Baptizo) at the spring of water. (NETS24)

Sirach 34:30

When one bathes due to a corpse and when one touches it again – what did he gain by his washing(LXX Baptizo)? (NETS)

4 Reigns (2 Kings) 5:14

And Naiman went down and immersed(LXX Baptizo) himself in the Jordan seven times, according to the word of Elisaie, and his flesh returned like the flesh of a small child, and he was cleansed. (NETS)

Matt 3:

- 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
- 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?
- 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to **fulfil all righteousness.** Then he suffered him.



No new universal water baptism

- Jesus and Nicodemus(**John 3**)
 - ⁵ Jesus answered, Verily, verily, I say unto thee, Except a man be born of **water** and of the **Spirit**, he cannot enter into the kingdom of God.
- After Nicodemus Jesus disciples is baptizing people with Johns baptism
 - *22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.*
23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
24 For John was not yet cast into prison.
 - **Luk 3:20 John in prison Luk 7:29:**
29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.
- Jesus and his disciples did not proclaim a new or higher water baptism, instead they continued with Johns baptism.

Luke-Acts

- Only 2 baptisms
 - *Johns (with water) and Jesus (with spirit)*
- Johns baptism continues to be mentioned in acts:
 - *Act 10:37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;*
 - Where is Jesus water baptism?
 - *Act 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel. (to Jews in the synagogue)*
- Problem with importing Matt 28:18-20 into Luke-Acts narrative
- Which is the paradigmatic guiding statement in Acts? Acts 1:5 or Acts 2:38?

The great commissioning

- Matt 28: (the name, revelation, baptizing and teaching, not ritual formula, Eis=into)
18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.
- (high priestly prayer)
John 17:
6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.
- Moses is given revelation
Exodus 34:6 And the Lord passed by before him, and proclaimed, **The Lord, The Lord God**, merciful and gracious, longsuffering, and abundant in goodness and truth,
- No one is baptized in in the name of the..... In acts
- **Baptizing** — βαπτίζοντες (present, active, participle)
Teaching — διδάσκοντες (present, active, participle)
- Not understood before Cornelius
- What **IS** understood at Cornelius? What saves? What cleanses?
- Paul Chief Apostle to the gentiles is NOT sent by Jesus to baptize(1 Cor 1:17.)

■ 1 Pet 3:

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer (epitoma) of a good conscience toward God,) by the resurrection of Jesus Christ:

- *"Answer," KJV;*
- *"Pledge," NIV;*
- *"Interrogation," ASV;*
- *"Appeal," NASB*

■ "Which also an antitype now saves us, baptism. Not of flesh, a putting away of filth, but of a good conscience, an 'epitoma' (ἐπιρωτημα) into God through the resurrection of Yeshua the Messiah." (from the Greek)

■ 21 ο και υμας αντιτυπον νυν σωζει βαπτισμα ου σαρκος αποθεσις ρυπου αλλα συνειδησεως αγαθης επερωτημα εις θεον δι αναστασεως ιησου χριστου

5 sayings by Jesus on Baptizo

- **Alternative translation :** (source)Testing the Waters: A Reevaluation of Yeshua's Five Sayings on βάπτισμα: Hanoch Ben Keshet: <http://www.benkeshet.com/besoratyehizkel/TestingTheWaters.pdf>
- **Luke 12:50** I have an ordeal to be overwhelmed with, and how distressed I am until it is completed
- **Mark 10:38–39** (A)can ye drink of the cup that I drink of? (B)Or the drunkenness which I am drunken, can you be drunken?
- **Mark 11:30, Luke 20:4, Matthew 21:25** Yohanan's purification rite—was it from heaven or from man?
- **Matthew 28:19–20** Great commissioning
- **Acts 1:5** For Yohanan purified with water, but you will be purified with the Holy Spirit, not many days from now.

Recommended reading/sources

- <http://www.benkeshet.com/besoratyehizkel/TestingTheWaters.pdf>
- http://www.benkeshet.com/webhelp_baptism/WebHelp/index.htm
 - “The purpose of this web site is to reveal the original intent of both water baptism and Spirit Baptism, and to explain grave errors about baptism that have beset the Christian world since the beginning.”
- <http://besoratyehizkel.com/>
 - Ezekiel 36:25-27 as the *Besorah* (*Good news, Gospel*) for Israel: Evidence and Implications
- <http://www.benkeshet.com/besoratyehizkel/YohananandEzekiel36.25.htm>
 - *Yohanan Ben Zechariah and Ezekiel 36:25: Evidence for the Origin of the Messianic Water Rite*