

Evenus once, Polybius six times, Nicandar once, Strabo five times, and Diodorus Siculus four times. These twenty-seven instances are the only undoubted examples of the use of *baptizo* before the birth of Christ; and they are therefore the only known examples that could possibly have exercised any influence on the minds of the writers of the New Testament. We shall begin our examination with the first recorded use of the word, and proceed from instance to instance, in chronological order, and we shall see that instead of "every case of *baptizo* being a case of dipping" as the Baptist position demands, there is actually not a solitary instance where the word necessarily implies dipping, while in nearly all the cases that meaning is entirely inadmissible.

EXAMPLE 1.

Pindari Pyth. II. 144-147 (79, 80, ed. Boeckh).

Ἄτε γὰρ εἰνάλιον πόνον ἐχοίσας βαθὺ
σνευᾶς ἐτέρας, ἀβάπτιστός εἰμι, φελλὸς ὡς ὑπὲρ
ἔρκος, ἄλμας.

Pindar, B.C. 500:

"For, as when the rest of the net is toiling deep in the sea, I as a cork above the net, am unbaptized by (the waves) of the sea."

Pindar, the Greek poet, here gives us the first recorded instance of *baptizo*. He is describing the impotent malice and abuse of his enemies who aspersed his fair fame, and he says in substance, I am as serene, unharmed by your raging malice and abusive epithets as a cork is above the stormy and foaming billows. The waves of malice—*i.e.*, your abusive epithets—fall harmlessly upon me, do not overwhelm me. The first Greek baptism, then, expresses the condition of a man exposed to the foul abuse of enemies. Their haughty words bespattered him, but he was unharmed as the cork rising