

water baptism.

Regrettably, even this faithful Apologetics and Outreach Ministry of the Landmark Missionary Baptist Church in Jacksonville, Arkansas has incurred the accusations by pre-primed, radicalized religionists who adamantly condemn our work stating: “If not water baptism, then you are advocating a spiritualized kind of baptism.” To which we at IAmKOINE.org, and Landmark Missionary Baptist Church graciously reply: “No water” refers only to “water for the purpose of Baptismal Regeneration;” however regrettable that extreme and completely unfounded accusation might be, a Missionary Baptist Apologist will not find “water for baptismal regeneration” in even one KOINE New Testament; nor will any religionist find a Missionary Baptist permitting any water baptism for the completely alien purpose called: “Baptismal Regeneration.”

Mark 16:16

TEXT: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

KOINE ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται ὁ δὲ ἀπιστήσας κατακριθήσεται

Applying the KOINE formula for “conjoined nouns” when the first has an article and the second does not to the verbal substantives in Mark 16:16 by only changing the word “and” to the phrase “that is” allows the text to read accordingly:

“He that believeth, that is, is baptized shall be saved; but he that believeth not shall be damned.” (KEV)

Thusly, one realizes that the writer is speaking of “one thing” not two. The one thing about which KOINE is speaking is “believe.” The term “baptized” further describes “believe.” Thus, KOINE does not support any traditional construct that would impose or extract a “baptismal regenerative” doctrine onto or out from this text. KOINE dissolves the embarrassing difficulty associated with this text.

Further, one can observe that in Mark 16:16, the appearance of the terms “water, or regenerate” does not occur.

For the advocate of any form of the multi-variate doctrines called by the same name: “Baptismal Regeneration,” a KOINE text would need to exist that would translate into something like this:

He that believeth and is baptized into water by someone that also has been so baptized, for the purpose of being regenerated, that is, for the purpose of having one’s sins remitted, then she or he shall be saved, that is, born from above; but he that believeth not, as demonstrated by her or his refusal to be baptized into water accordingly, then she or he shall be damned.

After these numerous additions to the text, then Mark 16:16 begins to transform into that form otherwise omitted in all the KOINE New Testaments.

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The logo features a large, stylized, blackletter-style letter 'K' on the left. To its right, the word 'oine' is written in a clean, black, sans-serif font. The 'K' and 'o' are connected, and the 'i' and 'n' are also connected, with the 'e' being separate.

Antitypical Immersion

The water baptism that one will receive from Missionary Baptists is called: “Antitypical.” The term “antitypical” is the KOINE term found in 1 Peter 3:21 that states:

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

“which now an antitypical merger is also delivering us, not by a stand-away from filth of flesh; conversely, by a stipulation of a good conscience into God through resurrection of Jesus Christ” (KEV).

Thus, one can easily notice that the name: “Antitypical” is not the name “Baptismal Regeneration;” for it is a name for the kind of baptism that directly corresponds (anti) in type with the Flood of Noah. Through this kind of baptism, the “Antitypical” kind, not the imagined “regenerative kind” is one so baptized delivered “in corresponding type” just as Noah was delivered in actuality by the Flood.

Noah was delivered through the Flood waters from the compromised as well as the tyrannical hordes with which the compromised had conjoined themselves. Without the water, Noah’s divinely designed Ark would have been destroyed just as

Noah and his family. Likewise, when one is baptized with water today, that is, baptized with water by those who have likewise received “antitypical” water baptism, then that one is united into the localized Assembly which administered the “antitypical” immersion.

Thus, for those extremists that deny the Bible doctrine of “antitypical” immersion, or advocate a “spirit kind of baptism,” do so while ignoring the unique (one) kind of baptism that finds those who administer it and those who receive it to be delivered “in exact type” through it as Noah was “actually” delivered through the Flood waters from the tyrannical hordes that sought only to harm him and his family.

Accordingly, then, those who receive antitypical immersion, are in exact-type as delivered from all that the Blood of Christ previously purchased them as Noah was completely delivered through the Flood waters from those that rejected God or compromised with those who had.

This “stigma” of baptism, antitypical baptism with water, administered by New Testament Assemblies stems from their enemies’ recognition of their deliverance (exodus) out from among them, the severance of ties with all that Christ has purchased, that is, redeemed them. Antitypical immersion is a believer’s “way out” from the world’s religions, theistic traditions, and worldly orders that, prior to redemption had once held them.

Consequently, then, through Scriptural, antitypical immersion, all who believe the Gospel exit, that is, are delivered from the world’s “Egyptianity” into one of the Lord’s strategically localized Assemblies: Assemblies localized throughout all the world: The historically unprecedented exodus, deliverance achieved through “antitypical” immersion has left a legacy of love for God known as the Trail of Blood!

Were antitypical-immersion by water not available for those who have believed the Gospel, been regenerated through it, then how else could worldly

ties be severed? How else could one “come out” from among them and be delivered? How could believers be delivered from their state-religious persecutors?

Martyrs Mirror stated:

From the time of Christ to the end of the world, God, through Christ, has taken away the ceremonies of the Mosaic law as well as the signs by which it is scaled; and, to the acknowledgment of the grace of Christ, commended the observance of other ceremonies and signs, as baptism, supper, etc. These external commandments, together with faith, and true penitence of life, which is the spiritual and moral virtue, the Lord has very strictly enjoined upon all members of the church of Christ. See Matt. 28:18-20; Mark 16:15, 16, compared with I Cor. 11:2-28; also the entire epistles of the apostles, which treat of the fulfillment of the Mosaic ceremonial law, as Rom. 10:4; Gal. 4:10, 11 and 5:1-4; .Col. 2:16.

We arrive now at the point we had in view from the beginning, and which we shall now present more plainly and fully. It is certain that the Lord has spoken here of the preaching of the holy Gospel, of faith, of baptism, and of the manner of establishing and building up His church, as it was His will that the same should be built up and maintained through all ages. After saying this, He gave the before mentioned promise.

It is settled, therefore, that the visible church of Jesus Christ (for this is the one in whom the preaching of the holy Gospel, faith, baptism, and whatever there is more besides, have place) shall exist through all time, even unto the consummation of the ages; for, otherwise, the promise: “Lo, I am with you all the days,” etc., cannot be fulfilled in her.

Even as, besides preaching and faith, baptism shall continue in the church to the end of time, so also the holy supper: This appears from the words of Paul, I Cor. 11:2’6, "For as often as ye eat this bread, and drink this cup, ye do shew forth the

Lord's death till he come."

Thus, if mention is made here of the eating of the bread, the drinking of the cup, and the showing forth of the Lord's death, with the additional clause that this shall be observed, and continue, till the Lord come (that is, the end of time, to judge the world), it follows that there will be, throughout all ages to the end of the world, a church which will observe the external ordinances of Christ not only in respect to holy baptism, but also to the holy supper, and the shewing forth of the Lord's death; unless it can be shown that the words, "till he come," have another signification, such as we have never yet met with in any commentator, since the text is not only too clear, but also too conclusive.* Compare this with Matt. 25:31; John 14:3; Acts 1:11; I Thess. 4:16; Jude 14; Rev. 1:7; 22:12, 20.

Retrieved from:

<http://www.homecomers.org/mirror/martyrs003.htm>

No Water for Baptismal Regeneration

As an apologist, one must clarify for the pre-primed advocates of Baptismal regeneration, as well as, those pre-primed against Missionary Baptists Apologists. That is, as a Missionary Baptist disallows for water in any particular text, and likewise demonstrates its impossibility, certain ones might present symptoms of pre-priming, that is, negative radicalizing that find such a person so primed as to be willing to accuse the Missionary Baptist apologist of advocating something called: “Spirit baptism.”

The accusation stems from a willingness to ignore the context in which a Missionary Baptist Apologist disallows water in any particular text; specifically, the contextually reality called: “No water for Baptismal Regeneration.”

The Missionary Baptist Apologist will not find water in any text for the purpose of advocating “Baptismal Regeneration,” nor will he find “Baptismal Regeneration” in texts that do mention