

The KOINE texts that “can” refer to water can only do so insofar as one recognizes that the deliverance so offered is no more than that afforded Noah by the flood, or the believers on the Day of Pentecost when admonished to deliver themselves from this untoward generation. Water is abundantly supplied for anyone that desires Scriptural Baptism, but no such provision is afforded for Baptismal Regeneration.

Of course, when dealing with one that has not yet been generated through the gospel, then hindered from baptism by water they shall be...or, as Philip’s account better records:

*And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?*

*And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

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# Koine

## Baptism

### **Baptism**

We believe that Christian Baptism is the immersion in water of a believer **into** the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a Church relation; and to the Lord's Supper, in which the members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

### **Scriptural Baptism:**

“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” (1 Peter 3:21).

KEV: “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” (1 Peter 3:21).

The phrase “like figure” is an adjective in the KOINE text and transliterates as “antitypical.” That is, the “answer of a good conscience toward God” is actually refers to the prerequisite “stipulation of a good conscience into God through resurrection of Jesus Christ.” Thus, the “antitypical baptism” that is also delivering us is preceded by “a stipulation.”

Furthermore, that which corresponds to the Flood of Noah-typically speaking-is what the antitypical baptism is doing for us; namely, delivering us: “Delivering us” according as Noah was delivered from the tyrannical hordes that dominated the earth. That is, a baptism with water administered by a New Testament Assembly is that kind *alone* that is delivering us today; and is the only kind that typically corresponds to the actual reality of Noah’s deliverance from the violent and wicked ones upon the earth.

Further, Acts 2:40 quotes Peter as saying: “And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.” So, the baptism with water on the day of Pentecost achieved the deliverance of those so baptized from that “untoward generation.”

Further, also, John the Baptist spoke of the retributive justice that was coming to those self-righteous religionists that rejected Jesus. At his baptism John spoke to the religious leaders, asking:

“But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto

them, O generation of vipers, who hath warned you to flee from the wrath to come?” (Matthew 3:7).

So, one will notice that the Baptism provided by Missionary Baptists to all those that believe the Gospel, that is, who trust the Lamb from God for their redemption, delivers them-typically delivers them-from this untoward generation, identifies them as ones “warned” to come out, as ones that have met *the stipulation of a good conscience into God through resurrection of Jesus Christ*, and allows them to deliver themselves from this untoward generation.

For anyone disbelieving the Gospel, then to believe it is their first obligation and their only way to be born from above and ready themselves for the Return of Christ;

For those that have met this stipulation, then to be baptized-Scripturally baptized-is their first priority for preparing themselves for the Return of Christ;

For those believers, scripturally baptized, their first priority is to commune, showing the Lord’s death until He might come;

Finally, for those born from above through the gospel, and baptized by a New Testament Assembly: The ones who are faithful to commune until He might come, then for them to be ready requires only that they forsake not the assembling of themselves together, holding fast to their profession of faith.

**TEXT: Mark 16:16** 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.” 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 regeneration doctrine onto or out from this text. KOINE dissolves the embarrassing difficulty associated with this text.

The KOINE text contains no verse in which the term “baptize” and regenerate occurs, neither does the KOINE text (any of them) contain passages that contain water for the purpose of administering a baptism, in order that the candidate might be regenerated.