

DOCTRINAL CONTEXT OF ALL VERSES IN KJV CONTAINING WATER BAPTISM

(PP) = Prophetic Program

(MP) = Mystery Program

| # | REFERENCES | CONTEXT |
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| 1 | Matt. 3:1-8 (FM) <u>Parallel Passage</u> Mark 1:1-11 | John the Baptist preaching the Gospel of the Kingdom to Jews , who (upon believing and fulfilling all requirements) become “ the little flock ” (Luke 12:32). Requirements of the Gospel of the Kingdom are: 1) believe Jesus Christ is the Messiah, 2) confession of sins, 3) repentance, 4) water baptism, and 5) the necessity of bringing forth fruits meet for repentance (v. 8). Context is the “Prophetic Program” (PP) doctrinally aimed at the nation of Israel. Prophecy of earthly Kingdom (PP). - Dan. 2:44, 7:13-14, 27 (many others too) |
| 2 | Matt. 3:11-17 <u>Parallel Passages</u> Luke 3:3-22 Luke 7:29-30 John 1:25-36 John 3:22-26 John 4:1-2 John 10:40 | In v. 11, John the Baptist introduces three different baptisms: 1) water, 2) Holy Ghost, and 3) fire. In v. 15, Jesus begins his public ministry by being water baptized by John the Baptist “to fulfil all righteousness” (of the Law). The purpose of John the Baptist’s water baptism “unto repentance” was to manifest (to show or declare) to Israel , that Jesus Christ was “the Son of God” (Messiah) and the “Lamb of God” (PP). Notice in vv.16-17, Jesus’ baptism by John the Baptist is accompanied by visible miraculous physical signs. (cf. John 1:31-36) Note: Israel is under a physical (signs) economy, not a spiritual economy). - Ex. 4:8-9, 28-31, 7:3; Ps. 78:43; 1 Cor. 1:22; John 4:48, 20:30; Acts 2:43, 5:12; 2 Cor. 12:12; Heb. 2:4; Mark 16:17-20 |
| 3 | Matt. 21:25 <u>Parallel Passages</u> Mark 11:30 Luke 20:4 | (Context is the same as #1) |
| 4 | Matt. 28:16-20 <u>Parallel Passages</u> Mark 16:15-20 Luke 24:45-49 John 20:19-23 Acts 1:8 (Note: These passages only have Practical Application in the Church Age, not Doctrinal Application!) | Jesus’ commission to the eleven remaining disciples is to take the Gospel of the Kingdom (PP) to “all nations” (i.e. the entire world). Note that water baptism gets expanded to include Gentiles. In vv. 19-20, the gospel message is to teach them to observe all the commandments of God, and requires water baptism in the name of the Father, Son, and Holy Ghost. This will be ultimately fulfilled in the Millennium when all the nations will be blessed through Israel in fulfillment of Gen. 12:1-3, 18:18; 22:15-18; Ex. 19:5-6; Isa. 43:8-11. When Jesus commissions the eleven (before His ascension), the Mystery Program (MP) of the one body was still hidden i.e. it had not yet been revealed to Paul. - Rom. 16:25-26; Eph. 3:1-9 |

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| 5 | Acts 1:5 | Jesus Christ contrasts John the Baptist's water baptism with being baptized with the Holy Ghost. |
| 6 | Acts 1:22 | (Context is the same as #1) |
| 7 | Acts 2:38-41 | <p>Peter's message to Israel is to repent and be water baptized in the name of Jesus Christ for the remission of sins, and only then could they receive the Holy Ghost and become part of "the little flock" (the Messianic/Kingdom Church). Remember, during the events in Acts 2, that the gospels of Matthew, Mark, Luke, and John (as well as the Pauline epistles) had not yet been written. In Acts 2, the doctrinal application is to Israel, not the church (vv. 5, 10, 14, 22, 36). In Acts 2, you find no blood atonement, no regeneration, and no new birth. Additionally, the gospel of the grace of God had not yet been revealed to Paul.</p> <p>Note: In Acts 2:38, remission of sins and receiving the Holy Ghost is conditioned on repentance and water baptism, with no laying on of hands; in Acts 8:14-17, receiving Holy Ghost is conditioned on laying on of hands, with no water baptism; in Acts 10:42-44, remission of sins and receiving the Holy Ghost occurred while Peter was speaking and was conditioned on believing that Jesus Christ is God's ordained Judge (v. 42) without water baptism or laying on of hands; in Acts 16:30-34 receiving the Holy Ghost is conditioned on believing in the Lord Jesus Christ as God and is accompanied with water baptism. This is why a church (or any individual) today MUST NEVER take its <u>Doctrine of Salvation</u> from the transitional book of Acts, but rather from the Pauline epistles!</p> |
| 8 | Acts 8:5-17 | Philip is preaching Christ in Samaria (v. 5) prior to Paul's conversion in Acts 9; his message is accompanied by miracles and signs (v.13), healings and casting out unclean spirits (vv. 6-7). Many people believed and were water baptized (vv. 12-13). The Holy Ghost is received by laying on of hands (vv. 15-17). |
| 9 | Acts 8:26-40 | Philip is preaching (again prior to Paul's conversion in Acts 9) to the Ethiopian eunuch that Jesus Christ is the Son of God (vv. 35-37) from Isaiah 53:7. Then Philip water baptizes him (vv. 38-39). Philip is then "caught away" by the Spirit of the Lord. Here is another baptismal event accompanied by a physical miraculous sign (v.39). |
| 10 | Acts 9:17-18 | This context is the Apostle Paul's conversion. Note his conversion is accompanied by miraculous signs (vv. 3-9). Jesus' original commission to Paul (vv. 15-16 cf. Rom. 11:13). Ananias lays hands on Paul through which God heals Paul of his blindness and fills Paul with the Holy Ghost (v. 17). With Paul's physical sight restored, he gets water baptized, again prior to the revelation of the Mystery Program (MP) . - Gal. 1:18, 2:1-2; Eph. 3:1-9 |

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| 11 | Acts 10:34-48 | Peter's message to Gentiles in the house of Cornelius. Peter starts his message with God's dealing with the nation of Israel (vv.34-39). Peter then preaches the resurrection (vv. 40-41) and believing on Christ for the remission of sins (vv. 42-43). While Peter was speaking, the Holy Ghost fell on all them that heard the word, which included both Cornelius' household and the circumcision (the Jews that accompanied Peter) (vv. 44-45). The event included speaking in tongues and magnifying God (v. 46), and was also followed by water baptism (vv. 47-48). |
| 12 | Acts 11:1-18 | Similar to #11, Peter comes to Jerusalem and is contended with by the circumcised Jews (vv. 2-3). God teaches Peter that what God has cleansed Peter is not to call common or unclean (vv. 4-10). Peter gives account of having seen an angel (v. 13). While Peter is preaching the Holy Ghost fell on the Jews (v. 15 cf. Acts 10:44-45). Peter then reminds these Jews of the contrast between John the Baptist's water baptism and Holy Ghost baptism (v. 16), as the Lord had also stated in Acts 1:5. Peter and the Jews end up glorifying God over the fact that the Holy Ghost had been poured out to Gentiles (vv. 17-18). |
| 13 | Acts 13:14-30 | Paul is preaching in Antioch in Pisidia (v. 14) to Jews and some Gentiles (v. 16, cf. vv. 42-45). Paul first gives them a lesson on Israel's history (vv. 15-22) in order to point them to Jesus Christ as the promised seed of Israel (v. 23), which was to follow John the Baptist's gospel, i.e. "the baptism of repentance to all the people of Israel" (v. 24) (PP). Notice the focus of Paul's ministry begins the transition to the Gentiles as the "grace of God" shows up in v. 43 pointing them toward the D/B/R of Jesus Christ (MP). - vv. 25-52 |
| 14 | Acts 16:14-15 | Lydia, of Thyatira worshipped God, had her heart opened by the Lord, listened to the preaching of Paul, and was baptized along with her household. Although not stated explicitly, Lydia's water baptism (during the transition) is likely a "hold-over" of John the Baptist's water baptism (PP). One clue is that Lydia has a desire to be judged as "faithful to the Lord" (v. 15) which could match John the Baptist's message of "bring forth fruits meet for repentance" (Matt. 3:7-8). |

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| 15 | Acts 16:25-34 | <p>This is the account of the conversion of the Philippian jailor by Paul and Silas. It is true the jailor and his household were straightway water baptized (v. 33), however the text does not specify whether their belief is 1) on Jesus Christ as the Son of God/Messiah (PP) or 2) faith alone in the D/B/R of Jesus Christ for the forgiveness of sin (Gospel of the Grace of God) (MP).</p> <p>Since water baptism is not required for salvation in the Church Age (MP), the immediacy of this water baptism “the same hour of the night” (v. 33) could mean this passage is transitional and aligns more closely to John the Baptist’s gospel, which required water baptism for the remission of sin. (PP) Notice that signs and wonders are still occurring in vv. 18 and 26 of this same chapter.</p> |
| 16 | Acts 18:4-8 | <p>The context is Paul preaching to both Jews and Greeks at the founding of the church at Corinth (v. 4). Paul “testified to the Jews that Jesus was Christ” (v. 5) (MP). Rejection by the Jews leads to the transition to the Gentiles (vv. 6-7). Crispus, the chief ruler of the synagogue (and his household), along with many of the Corinthians, believed and were water baptized (transitional).</p> |
| 17 | Acts 18:24-28 | <p>A Jew named Appollos (~A.D. 54) is credited with being “an eloquent man, and mighty in the scriptures” (v. 24) (albeit more than 20 years after Calvary), but knew “only the baptism of John” (v. 25). He had to be coached by Aquila and Priscilla to understand “more perfectly” the Gospel of the Grace of God (vv. 26-27) (MP). The focus here is still primarily on the Jews, preaching “Jesus was Christ” (v. 28).</p> |
| 18 | Acts 19:1-6 | <p>The context is Paul at Ephesus speaking to “certain disciples” (v.1). Those disciples hadn’t even “heard whether there be any Holy Ghost” (v. 2) and were unfamiliar with any baptism other than the water baptism of John the Baptist (v. 3). Upon hearing they needed to believe on “Christ Jesus” (as Messiah) (v. 4), they were re-baptized in water “in the name of the Lord Jesus” (v. 5). This is most likely a Jewish hold-over of Acts 2:38 (PP) during the transition, due to the fact that once again they received the Holy Ghost “when Paul laid his hands upon them” and they “spake with tongues, and prophesied” (v.6).</p> |

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| 19 | Acts 22:6-16 | <p>The context of this chapter is Paul recounting his conversion from Acts 9:1-9, which was accompanied about noon with a great light from heaven (which blinded Paul) and a voice from the Lord that only Paul could understand (vv. 6-10). Ananias was “a devout man according to the law, having a good report of all the Jews” (v. 12), and he relates to Paul God’s will in being God’s witness unto all men (vv. 14-15), and water baptizes Paul to “wash away thy sins, calling on the name of the Lord” (v. 16). This again appears to be a hold-over of Acts 2:38 (PP) during the transitional period, not matching Church Age salvation by faith alone in the D/B/R of Jesus Christ (MP). - Rom. 5:1; Gal. 3:22-26; Eph. 2:8-9</p> |
| 20 | <p>1 Cor. 1:10-17</p> <p>The only reference to water baptism in all of the Pauline epistles (Romans thru Philemon.)</p> | <p>Paul seeks unity and one accord in dealing with the contentions among the brethren (vv. 10-13). Paul expresses thankfulness that he had water baptized none of them, except for Crispus, Gaius, and the household of Stephanas, because his motive was not to be perceived as a “big-shot” for having water baptized a lot of people in his own name (vv. 14-16). Paul specifies exactly what Christ’s will for his ministry was to be: “not to baptize, but to preach the gospel” (MP) with full reliance upon the power of the cross of Christ and not his own “wisdom of words” (v. 17).</p> |
| 21 | Heb. 6:1-6 | <p>The context is Paul clarifying the need to “go on unto perfection” (v. 1) and leave behind doctrines that are from past dispensations, e.g. repentance from dead works, faith toward God, water baptisms, laying on of hands, resurrection of the dead, eternal judgment. These doctrines are clearly understood from the scriptures when rightly divided. Today we are in the “Mystery Program” (Church Age of Grace) which was revealed by Jesus Christ to Paul (Gal. 1:11-12); which should be our focus as we fully understand the Plan of Salvation for today and take it to lost people wherever we go.</p> <p><u>Note:</u> The mystery (MP) of the one Body (the Church comprised of both Jew and Gentile) includes the Gospel of the Grace of God, and was most likely revealed by Jesus Christ to Paul during the three years he spent in Arabia (Gal. 1:17-18, 2:1-2). The Gospel of the Grace of God was settled on and ratified at the Jerusalem Council as the correct and true Plan of Salvation for the Church Age dispensation (age of Grace). - Acts 15:1-11 The Pauline epistles consistently confirm the Gospel of the Grace of God as the Plan of Salvation for the Church Age.</p> |

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| 22 | 1 Pet. 3:21 | <p>Here, Peter clarifies that water baptism is a “like figure”, i.e. a picture of ceremonial cleansing. There are several dispensations where water is required to become ceremonially clean before God. These dispensations would include 1) Israel’s priests being ceremonially cleansed using water under the Law to perform duties in the Temple (Ex. 29:1-4, 30:17-21; Num. 8:20-22), 2) John the Baptist’s ministry, 3) Jesus Christ’s ministry on earth to the Jews, 4) the apostles’ ministry to the Jews and Jewish proselytes during (and after) Christ’s ministry on earth, and 5) during the Millennium when water baptism will again be required for all nations. Water baptism is not a requirement in any form for salvation during the Church Age. - Acts 15:9-11; Rom. 6:23; Eph. 2:8-9; Rom. 3:22-28, 4:5, 5:1; Gal. 3:24-26; Phil. 3:9</p> |
| 23 | Paul’s Epistles (Romans through Philemon) | <p style="text-align: center;">CONCLUSIONS</p> <p>In Paul’s epistles, there is not a single verse which:</p> <p>a) commands or implies water baptism is required, applicable, relevant, or even a good idea in the Church Age of Grace, or</p> <p>b) commands or instructs pastors (bishops, elders, or any other church leaders) to water baptize anybody, for any reason.</p> <p>Further, there are no verses anywhere in the Pauline epistles which show water baptism is:</p> <ul style="list-style-type: none"> ➤ required to be a member of a local church ➤ evidence a person is “truly saved” ➤ a believer’s first step of faith ➤ a believer’s first act of obedience to God ➤ required to partake of the Lord’s Supper ➤ required to teach a Bible Study class ➤ required to hold a position or office in the local church <p>It appears church traditions, Baptist traditions, or other unscriptural traditions of men are being used to confuse the masses today, with devastating and eternal consequences for many. - Mark 7:13; Col. 2:8; 2 Thess. 2:14-15</p> <p><u>1 Cor. 14:33</u> - For God is not the author of confusion, but of peace, as in all churches of the saints.</p> |