

Resolution on Baptism and Baptismal Regeneration

Nebraska Association of Regular Baptist Churches ----- Fall Bible Conference
hosted by Temple Baptist Church of Lincoln Nebraska October 4, 2014

WHEREAS the Bible records the commands of Jesus Christ and the Apostles that every Christian be baptized as a sign and representation of his profession of faith in Christ as his Savior (Matthew 28:19; Acts 2:37-38), and the candidates, method, and purpose of baptism and manifestly portrayed by Scripture: baptism of believers only (Mark 16:15-16; Acts 2:41), by immersion in water (Mark 1:9-10; Acts 8:35-39; John 3:33), and identification with Christ in His death, burial, and resurrection (Romans 6:3-5), therefore the simplicity and purity of Biblical baptism must be proclaimed and preserved.

AND WHEREAS during most of Church history the physical methods, doctrines, and spiritual meanings of baptism have become a religious battleground within and without Christendom resulting in compromises, compulsory baptisms, and finally persecutions, therefore heretical teachings involving infant baptism and baptismal regeneration* which undermined the truths of salvation and one's eternal destiny must be refuted because of:

- misuse of Scriptural context claiming Matthew 18:1-5 and 19:13-15 give credence to infant baptism. There is no profession of faith, no water for baptism, and notably, the Apostles themselves resisted parents bringing children to be held by and prayed for by Jesus.
- misunderstandings of the Apostle Paul's testimony in Acts 22:16 have been used to defend baptismal regeneration. Wuest's translation from the Greek is very helpful: "Having risen, be baptized and wash away your sins, having previously called upon His Name."
- arguments based on presumptions that a particular family, or household, must have had infant children when the text does not explicitly say so (Acts 16:30-34).
- heretical infiltrators of the churches (2nd Peter 2:1-3; Jude 3-4).
- reliance on the assumption that church traditions were equivalent, or as Jesuit theologian Robert Bellarmine claimed, superior to Scriptural authority. Some Protestant Pedo-baptists have claimed that infant baptism was validated by unwritten oral traditions attributed to Jesus and the Apostles, and they cite John 21:25 [*"there was also many other things which Jesus did, which if they were written one by one, I suppose that the world itself could not contain the books that would be written."*] as evidence for their assumptions.
- citations from the so-called Church Fathers who began to endorse infant baptism, and even baptismal regeneration. The heretic Origen (died in A.D. 254) was apparently first to assert infant baptism in writing. John Gill, D.D. British Baptist Minister (1766) in a discourse "Infant Baptism – A Part and Pillar of Popery" declared that infant baptism as a dogma the Antichrist used to "spread his baneful influence over many nations" and "the basis of national churches and worldly establishments [*church – state religions exercising civil authority*]; that which unites the church and world, and keeps them together."

British minister John Gill asserted that the dogma of infant baptism became the pillars of popery and the state church. Dr. John Owen rightly observed: "That the father of lies himself could not easily have devised a doctrine more pernicious, or what proposes a more present and effectual poison to the minds of sinners, to be drank in by them" (quoted by Pastor John Gill). Charles Haddon Spurgeon believed that trusting in infant baptism and baptismal regeneration had sent more souls to hell than any other heresy.

The most well known leaders of the Reformation accepted infant baptism and various notions about baptismal regeneration all the while preaching justification by faith alone. It was primarily, but not limited to, the Baptists of the 17th century to recover and proclaim the truth of believer's baptism and religious liberty in conscience, worship, and speech.

**baptismal regeneration is the heresy that baptism confers saving grace upon the one baptized, be he an adult or an infant, takes away sins, regenerates the soul, and saves that individual.*

THEREFORE, BE IT RESOLVED that we, the messengers in fellowship with the Nebraska Association of Regular Baptist Churches, meeting for the 57th Annual Fall Bible Conference hosted by Temple Baptist Church of Lincoln, Nebraska, on October 4, 2014, recommit ourselves and our church congregations to the Biblical simplicity and purity of believer's baptism and justification by faith alone in the Lord Jesus Christ.