

# Heresies That Attack Holy Spirit Regeneration



Compiled by Anthony M. Gulyas

Quotes From books written by Pastor W.E. Best  
Plus additional study notes by A.M. Gulyas

# Contents

**Introduction: Heresies That Attack Holy Spirit Regeneration** by *A.M.Gulyas*

**Chapter 1 - The Heresy Of Decisional Regeneration** by *A.M. Gulyas*

**Chapter 2 - The Heresy Of Gospel Regeneration** by *W.E.Best*

- **Regeneration And Conversion Proof Texts – Scriptural Exegesis** by *A.M.Gulyas*

**Chapter 3 - The Heresy Of Baptismal Regeneration: Paedobaptism**

- **The Heresy Of Baptismal Regeneration** by *W.E.Best*
- **The Heresy Of Baptismal Regeneration Via Paedobaptism** by *A.M.Gulyas*
- **Covenant Theology And Infant Baptism** by *W.E.Best*
- **Infants That Die In Their Sin Go Only One Place: Hell!** by *W.E.Best*
- **Three Expositor's Examine 2 Samuel 12:23**
- **Major Contrasts Between Regeneration And The Ordinance Of Water Baptism** by *W.E.Best*

# Heresies That Attack Holy Spirit Regeneration

by A.M. Gulyas

Of all the deceiving and erroneous heresies that are subverting and leading many astray today, when the doctrines of "Soteriology" (science of salvation), are addressed, none are as serious and far reaching, as those heretical lies that attack and dethrone 'Holy Spirit Regeneration'.

The third chapter of John's Gospel, is quite clear to God's true elect, who are regenerated by God the Holy Spirit, that salvation is impossible for a hell bound lost sinner, apart from the "Regenerating Work of the Holy Spirit". Of course, most hypocrites and religionists think that they know what John 3:5 teaches, when the Lord Jesus Christ stated that;

John 3:5 (NASB) - **Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.**

This statement is NOT an imperative command by our Lord, in the sense that the sinner can do something of himself to be Born-Again, it is simply a statement of fact, either you are "Born from Above", or you aren't "Born from Above", it is one way or the other. The spiritually dead sinner is "**passive**" in **Regeneration**, as Regeneration is entirely the work of the Sovereign Holy Spirit. Much could be stated here theologically and exegetically, to bear this out, but this exhortation, is not for that purpose.

If it wasn't so heinous and serious a sin, it would be amusing, with the different theologies that false prophets and false shepherds, have come up with, in regards to how a sinner actually becomes a Christian.

**"Billy Graham", the noted Arminian heretic**, has published a book entitled; "HOW TO BE BORN AGAIN". Nowhere in the entire revelation of God's Word, the Bible, is any sinner ever given instructions on HOW he or she is to be "Born Again". **The Bible is not a "how to: do it yourself manual"**, regardless of how this Narcissistic Age in which we live in, attempts to put the Bible into such a mold.

Either receiving a "New Nature" (the principle of Indwelling Life) by Regeneration, is entirely a work of the Sovereign Holy Spirit, or it isn't. It is one way or the other, but it cannot be both or a mixture or cooperation of the two. JOHN 3:8 makes it clear that Regeneration is entirely the work of God the Holy Spirit, and no sinner who is dead spiritually, while he is in trespasses and sins, can contribute anything to this work of God within the sinner.

Further conclusive evidence of this is that the Greek word "GENNAO" and its derivatives, as found in JOHN 3:3-7, are all in the PASSIVE VOICE, indicating that the sinner is entirely passive in this Sovereign work of the Holy Spirit, in relation to Regeneration;

- i) JOHN 3:3 - "...BE BORN.. "γεννηθῆναι" is in the PASSIVE VOICE.
- ii) JOHN 3:4 - "...BE BORN... "γεννηθῆναι" is in the PASSIVE VOICE.
- iii) JOHN 3:5 - "...BE BORN... "γεννηθῆναι" is in the PASSIVE VOICE.
- iv) JOHN 3:6 - "...HAS BEEN BORN. . . "ἔγεννημένον" is in the PASSIVE VOICE.
- v) JOHN 3:7 - "...TO BE BORN... "γεννηθῆναι" is in the PASSIVE VOICE.

The fact that the majority of professing Christendom, which includes generally all religionist and modern day Pharisees, refuse to take just these few facts above mentioned, into serious consideration, proves that they are prejudiced against the revelation of Holy Scripture. This is simply, because they are blinded by their depravity or they are too stinking lazy to study out the facts of Scripture.

It is more than obvious to the enlightened Christian, that these same religionists, have invented many heresies to present what they feel the Bible teaches, instead of what it really does.

This is not an exhaustive study, by any means, but it is predominately aimed at God's lost elect sheep, who are caught up in religious institutions and confused with every wind of strange and pernicious doctrines.

It must be pointed out, that there are basically three major heresies today, that are active in professing Christendom, which attack and dethrone "Holy Spirit Regeneration", and they are;

- i) Baptismal Regeneration: (PaedoBaptism);**
- ii) Gospel Regeneration;**
- iii) Decisional Regeneration;**

Because a teaching has the word "Regeneration" attached to it, does not by any means make the teaching orthodox, so we must be careful not to buy into any of these lies, because they all attack and seek to dethrone the Biblical truth of "Holy Spirit Regeneration", which, is the true Biblical view.

Again, this is not an exhaustive study, but is instead an exhortation and warning for the church to beware of these lies of Satan, which blind the minds of the unregenerate.

As evil as 'Arminian and Pelagian' heresy is, when one comes to the study of Soteriology, Reformed theology is not immune either to Satan's attack, **with their adamant and stiffnecked refusal to repent of 'PaedoBaptism' and 'Sacramentalism'**. No organized church or religion is immune from Satan's attacks, apart from truly being regenerated, filled with the Holy Spirit, and studying true doctrine out themselves.

# The Heresy Of Decisional Regeneration

by A.M. Gulyas

**Salvation is not offered to those whom Christ died! The Holy Spirit ‘applies’ the redemption Christ accomplished on the cross.** Savior and saved are relative terms. The Savior supposes persons saved, and saved persons supposes the savior.

**Every ‘religious group’ has some method of salvation. ‘Churches’ give invitations urging sinners to come forward. People are ‘exhorted’ to make ‘their decisions’ for Jesus. All who say they love Jesus or will raise their hands when requested to do so, are counted among the saved.**

**Many churches use what they call ‘the four spiritual laws’ to bring about their own false human salvations; (Bill Bright & Campus Crusade For Christ is the originator of this religious salesmanship by inventing ‘the four spiritual laws’)**

Most ‘so-called conversions’ are short-lived, with those constrained by men to make decisions, when regeneration did not precede that conversion. Their salvation cannot be lost, because **they never had it to begin with, so how can they lose something they never had in reality.** Preaching Christ is not offering Him. Offering grace to sinners, supposes that they have the ability to respond, which is the denial of total depravity.

Those who offer salvation indiscriminately, deny God's Sovereignty, in the application of redemption. God does not authorize anyone to offer Jesus Christ. The son of God cannot be offered in regeneration. The Christian is to preach Christ, not offer Him; there is a big difference between preaching Christ and offering Christ. **The purpose of preaching, is not to offer, but to ‘proclaim the gospel’.**

Mark 16:15 (KJV) - **And he said unto them, Go ye into all the world, and preach the gospel to every creature.**

Scripture gives no authority to offer deliverance from sin. The Holy Spirit applies redemption to whom He will. Distinction must be made between restricting our preaching and the offering of Christ. **Preaching Christ must not be restricted. Jesus Christ must be preached to every creature. OFFERING CHRIST IS NOT MAN'S PEROGATIVE.** Salvation, by looking to Christ, is not the same as regeneration by the Holy Spirit. Regeneration makes salvation a reality. The Apostle Paul was appointed to preach Jesus Christ; he was not authorized to OFFER HIM. Instructing and Preaching the doctrine of Christ, is not the same as offering Christ.

This practice in religion of ‘**making a decision for Christ**’, **IS EVIL**, because it gives a hell bound sinner false assurance, that is not based on true divine faith, and it is Satan working in the sinner to mock and ridicule the; ‘Effectual Call of the Holy Spirit’. The ‘Effectual Call’ of the Holy Spirit is irresistible and cannot be put aside or avoided by the sinner, so when it is a lost sheep's time to hear the Gospel in a true spiritual sense, then it is his or her appointed time, and nothing can be done to avoid it, regardless of how many decisions one makes to follow-Jesus Christ.

**This heretical practice originated in ARMINIAN and PELAGIAN doctrine, which teaches that all sinner's have a ‘FREE WILL’ and that he can DECIDE to be regenerated (receive the new**

nature) anytime, he wishes to, and thereby think he or she is truly saved, when in reality, there never even was genuine conviction, sorrow, or true repentance regarding ones sins and sin nature in relation to how God has been offended. So in other words, this heretical practice teaches that salvation is not truly at God's appointed time, but at the sinner's self appointed time. **Another view they have is that God is willing to save anyone, at anytime, that they want to be saved. THIS ROT IS RIGHT OUT OF THE PIT OF HELL!**

It must be asked, did the Lord Jesus Christ or the Apostle Paul ask anyone to put up their hand quietly after a sermon or after spiritual teaching, and make a decision for Jesus Christ, or to come forward to the alter and make a commitment?

The Biblical answer is no, because that would be usurping the ministry of the Holy Spirit in His effectual and irresistible call.. It is true that Jesus Christ did call Zaccheus down from the tree, and specifically gave him instruction, but this is so far removed from what is going on in apostate Arminian religion today, that there is no correlation.

Much of this popular religious practice of 'Decisional Regeneration', was pioneered and perfected as a technique in 'Revivalistic Camp Meetings' and in 'Frontier Preaching', before the American Civil War, but was carried to new heights by the at one time persecuted Pentacostal sects, in their outdoor bush style meetings John Wesley and his circuit riders, Dwight L. Moody, Billy Sunday, all practiced this rot. William Booth (founder of the Salvation Army with Catherine Booth) and Charles Finney (both used the mourner's bench after their sermons to give assurance to seekers). Of course, the most famous of all, or more correctly stated, the most infamous religious salesman of all time to push this religious rot, is Billy Graham. Billy should have stuck to selling vacuum cleaners, as he would have not incurred God's judgment upon his own head, the way he has now done. Apparently his son Franklin Graham has also preached to crowds as large as 207,000 people in South Africa, getting religionists ready for that one world apostate church, as described in Revelation 17. It must be asked, how many Roman Catholics are in hell today, because they were given false assurance at a Billy Graham Crusade?

Apparently Jim Baker, the ex-convict Pentacostal, who embesseled money from poor widows, was recently invited over to Billy Graham's house for a meal. Ruth Graham (Billy Graham's wife) gave Jim Baker, Billy's extra unused new wallet, because Jim just got out of jail, and didn't have one, hnmn!!!! sounds pretty tacky, as well as pretty fishy, but anyhow, birds of a feather flock together, Pentacostal or not.

In conclusion, **NO SINNER WAS EVER REGENERATED, BECAUSE HE MADE A DECISION FOR JESUS CHRIST, AS GOD THE FATHER ALREADY DECIDED IN ETERNITY WHO THE ELECT ARE, AND WHO HE WOULD APPOINT TO BE REGENERATED BY THE HOLY SPIRIT.** This took place in eternity, even before the sinner was born naturally.  
See Ephesians 1:4 & 1 Peter 1:2

# The Heresy Of Gospel Regeneration

by *W.E. Best*

One of the greatest blunders, on the subject of the new birth, is to make it dependent on man's faith. Opposers of Biblical Regeneration advocate the new birth must, in some way, be the response of one who hears the gospel!

Such verses as **James 1:18 & 1 Peter 1:23**, are used to prove their theory: but the 'exegesis' of the two texts demands no such conclusion. **James 1:18 does not refer to 'begetting or conception', but 'bringing forth or giving birth'.**

Immediate regeneration does not deny that the new birth, in which the new life becomes manifest, is secured by response to the gospel; but distinction must be made between conception and birth. They are not the same.

There are two prepositions, in 1 Peter 1:23, that must be distinguished before the verse can be understood. The first is 'of - (**ek - from out of the source**) incorruptible seed'. This is not the instrument, but the source of regeneration. 'By - (**dia- through the instrument**) the word of God' is the second preposition; and this shows that God's word is the instrument of conversion, and not regeneration.

God's act of giving spiritual life, to those who are spiritually dead, is distinct from the gospel; just as the faculty of sight is different from light. Quickening is an immediate and creative act;

Ephesians 2:1 (KJV) – '**And you hath he quickened, who were dead in trespasses and sins;**'  
No instrumental means are used with God's creative acts. The word does not produce life, but it is effective in those who possess life.

Life is responsive to living things. Nicodemus was told that he had to be 'born again' before he could see. Once the faculty of sight is given; the recipient is guided, by the word to repentance and faith, leading to an initial conversion experience.

Our Lord first mentioned the new birth before He told Nicodemus to believe. Faith, that embraces Jesus Christ in salvation, is the fruit of regeneration. But, does not faith come by hearing, and hearing by the word of truth? The ministry of the word of God effects conversion and sanctification, but '**the word itself does not effect regeneration!**' It does not unstop deaf ears and open spiritually blind eyes. Scripture teaches that 'faith comes by hearing; Romans 10:17'. but this faith is not of man. Saving faith is the gift of God; Ephesians 2:8; Philippians 1:29; Hebrews 12:2. Distinction must be made between the faculty of faith and its exercise;

- 1) The faculty of faith (ability to embrace Christ in a spiritual manner) is implanted in man's heart in regeneration. This is the immediate (without means) and sovereign work of the spirit.
- 2) The exercise of faith is wrought in conversion and sanctification by the power of indwelling eternal life.

**Those who believe in 'gospel regeneration' are very closely aligned with Roman Catholicism and Lutheranism.** If gospel regeneration is taught, as many so-called 'grace men' are teaching and advocating today, it would mean that no person can be regenerated who is not under the ministry of a

preacher. **They substitute a preacher for a Roman Catholic Priest.** But gospel regeneration is not the teaching of holy Scripture. Obtaining the grace of God is not dependent on any mortal man. It is dependent on the sovereign Spirit of God. **All three views - Roman Catholicism, Lutheranism, and those who believe in 'gospel regeneration' - place the obtainment of grace in the hands of man, whether it is a priest or a Lutheran, Baptist, independent, or any other minister.**

**There is a work of the Holy Spirit distinct from the word of God.** The Spirit of regeneration within must make the word of God that is without, effective.

The Holy Spirit is the Author of regeneration; and regeneration precedes the acknowledgment, acceptance, and embracing of the word of truth, or the gospel of Jesus Christ. The word never becomes effective until there has been a work of grace within. That work of grace within, is without human means. Truth in itself is in-effective because of man's depravity; 1 Corinthians 2:14. Therefore, the Holy Spirit alone, who performed a work of grace in the heart, prepares the mind for the reception of the word of God. The Holy Spirit attends the word by a power not inherent in the word; 1 Thessalonians 1:4-6. This is the reason that thousands of those not converted when Jesus Christ spoke to them were converted on the day of Pentacost by the word that was preached. The word did not come in power or have any effect in their lives because they had not yet been regenerated when Jesus Christ preached to them. However, there had been a work of grace in their hearts at Pentacost. The Holy Spirit accompanied the word, and the word caused a conversion experience in their lives.

Bringing anything to light, is for the purpose of enlightening, illustrating, or clearing up something. Hence, Jesus Christ has illustrated life and incorruption by the gospel. This doctrine had never before been demonstrated or illustrated. It existed in promise but had never been practically exhibited. Jesus Christ brought to light the purpose and promise. He Himself in His glorified resurrected body, is the object of hope for those who have spiritual life. True hope is in the coming again of Jesus Christ, the One who has been revealed to the heart of man in regeneration and shall appear the second time to consummate man's salvation by the redemption of the body; Romans 8:18-23; 9:28.

The gospel does not produce life, but it brings existing life to light. A person is not conceived - regenerated - by the gospel. The word of the gospel is not the means of the new birth. A creative command of God and the work of the gospel is not the means of the new birth. **A creative command of God and the work of the gospel in bringing forth that which has already been brought forth by the word of command are distinct.** God's statement 'Let there be light: and there was light' was a command; Genesis 1:3. The written revelation of God's mind was not the means of bringing light into existence. **God needed no instrumental means. The word of command must be distinguished from the gospel preached by God-ordained ministers. God spoke a word of command** to the polluted infant in Ezekiel 16, and the infant lived;

Ezekiel 16:6 (NASB) - When I passed by you and saw you squirming in your blood, I said to you *while you were* in your blood, 'Live!' Yes, I said to you *while you were* in your blood, 'Live!'

The command to live does not imply the word of the gospel. This is an illustration of regeneration. It does not illustrate life being brought to light by the word of God that is preached.

Does regeneration precede, accompany, or follow the preaching of the gospel? Contrary to religious teachings that baptism is essential to salvation, that the will of man cooperates with the grace of God, and that the gospel is the means God uses in regeneration, the new birth is by the Holy Spirit without the use of means. 'Baptismal Regeneration' is offensive to the spiritual mind, because it places



regeneration in the hands of the preacher, not in the hands of God. The 'free will of man' is also offensive to the spiritual mind. It makes the will of man the primary factor in man's salvation. 'Gospel Regeneration' is as offensive to the spiritual mind as 'Baptismal Regeneration' and 'the free will of man'. It demands the preaching of the gospel; therefore, it is dependent on the preacher.

The Bible on the other hand teaches 'Spirit Regeneration', which gives the ability to receive the gospel message. The sinner is passive in regeneration, but he is active in conversion. There is no repentance toward God and faith in Jesus Christ until a person has been turned by the Spirit of God in regeneration:

Jeremiah 31:18b (KJV) '...turn thou me, and I shall be turned; for thou *art* the LORD my God.'

But according to Proverbs 20:12, the hearing ear and the seeing eye are both of God. Before any man can hear or embrace the gospel of the Lord Jesus Christ in a true conversion experience, he must first have been given a hearing ear. He himself cannot acquire it, and no man can give it to him. Only the sovereign Spirit can give man a hearing ear. He does so in regeneration.

The Bible distinguishes the influence of the Holy Spirit from the word of God and declares that such influence is necessary for the proper reception of the truth of the gospel of Jesus Christ.

There is no way to maneuver the gospel into such a position that it saves a person before he is 'saved' - regenerated - and called with a holy calling. Regeneration precedes the effectual call.

If the gospel were God's appointed means of regeneration, both man and the gospel would be instruments used in Divine quickening. God would be dependent on man to proclaim the gospel before He could regenerate. But a noncreative means - man - is not associated with God in a creative act.

The new birth is of God; John 1:12,13. Regeneration is of God who shows mercy. Regeneration is not dependent on two wills. However, conversion is dependent on two wills - the will of God plus the will of the recipient of grace, **who was made willing in the day of God's power; Psalms 110:3; Philippians 2:12,13.** Man's will is subservient to God's will only by grace. God's will determines not only the conception but also the time for bringing forth that principle of life to light by means of the gospel. James discussed the natural act of bringing forth to light already existent life with the word of truth;

**James 1:18 (KJV) - Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.**

After nine months of pregnancy, a mother gives birth to a child; but that child's life existed before it came forth from the darkness of the womb to the light of day. Likewise, the principle of life given us by the Holy Spirit in regeneration in the darkness of our subconsciousness, is brought to light by means of the gospel to our consciousness.

**This is an evil heresy that the 'preaching\_of the Gospel', will quicken, make alive, or regenerate a sinner, dead in sins and trespasses.** This of course makes the preaching of the Gospel, an **instrumental means, tool, or vehicle** of the Holy Spirit to give spiritual life (otherwise known as the 'principle of indwelling spiritual life'). God the Holy Spirit, uses no instrumental means, in imparting the "new nature", to the dead sinner. There is a work of the Holy Spirit, apart from the preaching of the Gospel, although the Spirit and The Written Word work in harmony to bring the sinner to an "initial

conversion experience". Three Bible verses in particular, are used because of ignorance regarding their true meaning and intent, to propagate this heresy, and they are; James 1:18; 1 Peter 1:23; Romans 10:17.

**Most Baptists and Evangelicals today believe and propagate ‘Gospel Regeneration’, as well as most who are Arminian in their doctrine.** They believe this, because they in their ignorance, have not adequately studied James 1:18 & 1 Peter 1:23. On the surface, by reading casually, it appears that these two verses of Holy Scripture appear to teach that the Word of God or the Gospel was the reason that a Christian was regenerated and given a new nature.

The purpose of the preaching of the Gospel, is to bring to light the life that **already** exists in the regenerated Christians new nature, due to a work of the Holy Spirit at an entirely subconscious level, in the sinner. How else can the spiritual life and light imparted in regeneration come forth into the light of the Glorious Gospel (while it is being preached), unless it is displayed in the sinner's conscience. This happens in the ‘Effectual Call’ by the Holy Spirit, when the Gospel is preached. But this is entirely different, than stating that by the preacher preaching the Gospel, that that is the sole reason, the new nature has been imparted in regeneration. Let the Bible speak for itself; what saith the Scripture?;

**Psalms 36:9 (KJV) - ‘For with thee is the fountain of life: in thy light shall we see light.’**

In 1 Peter 1:23, there are two Greek prepositions, which qualify the proper understanding of the verse. The first is ‘**of** [‘*ek*’ - *from out of - the source*] **incorruptible seed.**’ This is not the **instrument**, but the **source of regeneration**. The second preposition is ‘**by** [dia - *through - the instrument*] **the word of God,**’ This proves beyond a shadow of a doubt, that God's Word is the **instrument of conversion, and not regeneration.**

James 1:18 does not state or refer to ‘**begetting or conception**’, but instead to ‘**bringing forth or giving birth**’ in a true **initial conversion experience** by embracing Jesus Christ as Lord and Saviour.

No sinner can invite the Lord Jesus Christ into their heart, because the ‘effectual call’ of the Gospel will irresistably draw the regenerated sinner by the power of the Holy Spirit, to have a true conversion experience, and not a false one.

Even the parable of ‘**The Sower and the Seed**’ that the Lord Jesus Christ used, to teach the truth about regeneration and conversion, makes it amply clear, to anyone with Grace to see it, that ‘spiritual life’ is not in the seed, but was already in the **pre-prepared** good soil, which the Holy Spirit prepared by regenerating the sinner's heart. Only the good soil bore fruit to eternal life. It is plain that there was nothing wrong with the seed that was sown, but there was plenty wrong with the thorny and rocky soils, that were not prepared ahead of time by regeneration.

**God's Word works only effectually in those who already have a new nature because of regeneration.**

The Lord Jesus Christ stated in John 6:63 that;

**‘...the words that I speak unto you, *they* are spirit, and *they* are life. .’**

Of course, Christ did not imply here that there was something wrong with the Word of God, taut He did say that the words of Scripture are only living words V to those who have already received

salvation because of Christ's incarnation, previously mentioned. Basically, not to have spiritual life, due to regeneration, makes the Bible and all of Scripture a dead book, to dead sinners. Only those who are spiritually quickened and made alive in Jesus Christ, will be able to see the Word of God as **'alive words'**.

Romans 10:17 is a scripture verse, that has been used and abused by Arminians more than any other verse in the Bible, besides John 3:16, to attempt to prove that "the ability or faculty of divine faith" as well "as the ability to hear spiritually", is given by the preaching of God's Word. Proverbs 20:12 makes it abundantly clear, that it is God who gives 'the hearing ear and the seeing eye', but is this ability or faculty of having spiritually circumcized ears and eyes, given in regeneration or conversion? Those Bible students and theologians who so ignorantly equate regeneration and conversion as one and the same experience, show forth the reason why so many today are so ill instructed and taught heretically today concerning Soteriology.

Divine Faith (**not** human faith), **is a free gift of God**, which is given in Regeneration, and this faith is the faculty or ability to truly hear and see the truth of God when the Gospel is preached. So then, "the faculty of faith" and "true spiritual hearing", comes only by the regenerating work of the Holy Spirit, not because a preacher has preached the Gospel, regardless of how heretics quote Ephesians 5:26; which states;

**'...with the washing of water by the word.'**

This verse refers to the sanctifying work and influence of God's Word, in the already regenerated Christian's life, and not to the Word of God cleansing or washing in regeneration.

At this point of the discussion, regarding Romans 10:17, it must be pointed out that there is a vast difference between the 'faculty and ability' of faith, and the 'actual experience' of saving faith. As mentioned previously, the faculty of faith is given in regeneration, but Jesus Christ must be revealed in the preaching of the Gospel, before one can **experience saving faith**. Hearing the Gospel message, does not produce faith. It takes the regenerating Spirit of God to quicken a sinner. It takes life in regeneration, to produce the ability to hear spiritually. Faith does not produce life, but life produces faith. In Romans 10:17 **'akoe'** is used two times:

- 1) Consequently, faith is by means of (**'ek'** ablative of means) the ability to hear (**'akoes'** ablative feminine singular of **'akoe'**) and;
- 2) the message heard (**'akoe'** nominative singular feminine) by means of (**'dia'** ablative of means) a declaration – 'the preaching of the Gospel'.

The last part of Romans 10:17, is a statement which most Bible students mishandle and misapply, when they assume that they know what it is teaching. Basically, in summation, this verse must be dealt with in two parts, before it can be really be grasped, instead of taking the entire verse all in one sweep. The first part **'...faith cometh by hearing...'** means nothing more than the faculty of faith or ability to hear spiritual truth, which is given in regeneration, and **not when the Gospel is preached**, which most jump to that conclusion, because of what the rest of the verse states. The second part of Romans 10:17 states; **'...and hearing by the word of God'**. All this part of the verse means, is that when a truly regenerated person has the faculty, of faith, and they come into contact with hearing the Gospel preached, that it is only then that **by or through** (**'dia'** can be translated in both these ways) the preaching of the Gospel, that he or she comes to a saving experience of faith in Jesus Christ, because their faith was brought into exercize, **by or through the preaching of the Gospel**.

**Again, to reiterate: this verse, Romans 10:17 does not teach that spiritual hearing or divine faith is implanted in a sinner, because the word of God was preached or read.**

**The preaching of the gospel does not regenerate or produce life, but it surely is effectual in those who have spiritual life, because of the regenerating work of the Holy Spirit!**

You can preach and witness all you want, if there is no cultivating and regenerating work of the Holy Spirit, which imparts divine faith and repentance, then you are preaching and witnessing in vain.

Further evidence to demonstrate the Gospel is not for the purpose of regenerating anyone, is that there is a difference between **‘a creative command of God’** and **‘the work of the gospel in bringing forth that which has already been brought forth by the word of command’ – are distinct.**

God's statement, **‘let there be light: and there was light’**, was a command; Genesis 1:3. The written revelation of God's mind, was not the **means of bringing light into existence**. God needs no **instrumental means or agency of mediation**. The ‘Word of Command’, must be distinguished from the Gospel preached by God ordained ministers. God spoke a word of command to the polluted infant in Ezekiel 16, and the infant lived. **The command to live, does not imply the word of the Gospel.** Ezekiel 16:6 is an illustration of regeneration, and not conversion. It does not illustrate life being brought to light by the Word of God that is preached.

Religionists truly believe that the Gospel must be proclaimed, to produce the New Birth in Gospel Regeneration, but **God only gives the ‘principle of life’ without human cooperation or ‘synergism’.**

## Regeneration And Conversion Proof Texts

Regeneration:

John 3:5

... EXCEPT ANYONE [ BE BORN ] OF [ WATER AND SPIRIT ]  
 γενηθῆναι ἐκ ὕδατος καὶ πνεύματος

↑  
 ek means  
 OUT OF

↑  
 CO-ORDINATING  
 CONJUNCTION

← COMPARE THIS WITH JOHN 3:3,4,5,6,7

- EACH OF THESE WORDS COME FROM THE GREEK  
 WORD ΓΕΝΝΑΟ AND EACH INSTANCE IN THE  
 GREEK, IT IS IN THE PASSIVE VOICE, WHICH  
 MEANS THE SINNER IS PASSIVE IN REGENERATION,  
 AND IS ACTED UPON.

Conversion:

1 Peter 1:23

[ BEING BORN AGAIN ] [ NOT ] [ OF ] [ CORRUPTIBLE SEED ]  
 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς

[ BUT ] [ OF INCORRUPTIBLE ] [ BY ] [ THE WORD LIVING ] [ OF GOD ]  
 ἀλλὰ ἀφθάρτου διὰ λόγου ζῶντος θεοῦ

↑  
 AN  
 ADVERSATIVE

↑  
 CAN BE  
 TRANSLATED  
 BY OR  
 THROUGH  
 THROUGH  
 IS THE  
 BETTER WORD  
 HERE

\* NOTICE THAT THERE ARE  
 TWO PREPOSITIONS IN THIS  
 VERSE: (A) - ἐκ and (B) - διὰ  
 - THIS IS THE KEY TO OPENING  
 UP THIS VERSE TO ITS TRUE  
 INTERPRETATION

James 1:8

[ OF HIS WILL ] BEGAT HE [ US ] WITH THE WORD [ OF TRUTH ]  
 βουληθεῖς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας

# The Heresy Of Baptismal Regeneration

*by W.E. Best*

In answer to those who believe and state that Christian Water Baptism is necessary, in order to be saved, the following study is put forth.

Christian Water Baptism, is the first act of obedience by a believer who gives their testimony to what God has done for and to him or her. **Blood always precedes water in the Biblical order.** Disciples are made, before they are baptized; JOHN 4:1. **Christian Water Baptism is a proclaiming, not a procuring ordinance.**

The Old Covenant had ordinances of Divine service, but those ordinances could neither take away sin, nor make the one who did the service, perfect pertaining to his conscience; HEBREWS 9:1-14 & 10:1-4. The ordinances of the Old Testament were given to point to Jesus Christ and His work on behalf of His sheep. The ordinances of the New Testament were not designed to take away sin, but to point back to the finished work of Jesus Christ; HEBREWS 10:5-18.

Those who believe in '**Baptismal Regeneration**', are forced to adopt the theory of '**two mediators**', Jesus Christ and the person who administers the ordinance of water baptism. But there is only '**one mediator**';

**'For there is... one mediator between God and men, the man Christ Jesus.'** 1 Timothy 2:5

No human person can stand between the one true God, consisting of Father, Son, and Holy Spirit, and those the Father elected, the Son redeemed, and the Holy Spirit regenerates. Although Christ is the one mediator, He is the Son by nature and not by mediation. The suggestion that '**imperfect man**' must stand between the Sovereign God and man's salvation is heretical. Salvation is of God, and Christian **Water Baptism is the believer's 'answer' of a good conscience toward God;** 1 Peter 3:21.

The proper subject for Christian Water Baptism, is the individual who has been made dead to sin by **imparted righteousness;** Romans 6:3-6. Thus, he is not only dead to sin, but also has been made alive in Jesus Christ.

No child of God opposes Water Baptism as 'essential' to obedience and membership in a local church, but he does deny that it is essential for his quickening by the Spirit in regeneration. While maintaining the refutation against baptismal regeneration, the redeemed must not neglect the necessity of Water Baptism, as a Christian duty.

Scripture teaches that regeneration is a prerequisite to Christian Water Baptism. Christ's death did not create the possibility of grace; it is the historical revelation of that grace. Thus, in Christ's substitutionary death at Calvary, lies the reality of Salvation toward which the God-given faith is directed and of which Christian Water Baptism is the divine symbol. The reality must not be placed in the symbol. Water Baptism is not added to the death of Christ as a co-cause of salvation. The ordinance of Water Baptism is meaningful only when it is related to the principle of life. Therefore Christian Water Baptism does not compete with regeneration, which is accomplished by the Sovereign Spirit; John 3:8.

Of the three major views by religionists, pertaining to the subject of repentance, the first for consideration is "Baptismal Regeneration". This view maintains that repentance and confession are worthless unless they are accompanied with baptism. Contrary to this teaching;

### **Christian Water Baptism Is Not For The Purpose Of Repentance.**

Those who hold this view, say Water Baptism, is for the purpose of remission of sins;

Acts 2:38 (NASB) - Peter said to them, "Repent, and each of you **be baptized in the name of Jesus Christ for the forgiveness of your sins**; and you will receive the gift of the Holy Spirit.

Regardless of what religionists state about this verse in Acts, the preposition **'for' comes from the Greek preposition "eis", the accusative cause, which means "because of" the remission of sins.**

The correct interpretation of Greek prepositions can be determined only by the context in which they are used. **The Apostle Paul spoke of Jews who had already been delivered by blood who "were all baptized unto [eis, accusative of reference] Moses in the cloud and in the sea"; 1 Corinthians 10:2.** Those Jews were baptized with reference to their relation to Moses. **We are baptized with reference to our relation to Christ;**

**'Galatians 3:27 (NASB) - For all of you who were baptized into [eis, accusative of reference] Christ have clothed yourselves with Christ.'**

It does not signify that we are baptized in order to be saved. John the Baptist demanded that those he baptized first produce fruits worthy of repentance; Matthew 3:8 They had to prove by their works, that they had repented before he would baptize them.

The following things illustrate that every so-called "denominational faith", is built on a few excessively emphasized isolated passages of Scripture. **Those who teach "Baptismal Regeneration" such as "The Church Of Christ (Campbellites)", have their "pig trail" of Scriptures which they think support their particular institutions,** they use the following verses of Scripture, without knowing what they really teach; Mark 16:16; John 3:5; Acts 2:38; Acts 22:16; Galatians 3:27; 1 Peter 3:20,21.

They are so deceived by their misinterpretation of these scripture verses that they are unable to see that God's purpose in His eternal covenant of grace, redemption by the blood of Jesus Christ, and Divine Quickening (Regeneration) by the Holy Spirit must precede water in Divine order. **They arrogantly and deceitfully propogate the view that the 'blood of the Lord Jesus Christ is applied to the repentant sinner in Christian Water Baptism, and there alone.'** Such ignorance only advertises that one does not understand the imputed righteousness of Jesus Christ, which took place in the past at calvary, and not in water baptism.

The Lord Jesus Christ, in answering the question of Nicodemus as to how the new birth takes place, repeats the necessity of regeneration.

John 3:5 (NASB) - Jesus answered, 'Truly, truly, I say to you, unless one is born **[of (water and spirit)]** he cannot enter into the kingdom of God.

**Baptismal Regeneration is as far removed from this text, as hell is from heaven.**

There is as much similarity between 'Regeneration (the immediate work of the Spirit in the soul)' and 'Baptismal Regeneration (the mediate work of man by the use of water)', as there is between light and darkness. If it were not for the heresy applied to this verse, there would be no need for such discussion. But when willful and persistent distortion of a Scriptural verse continues, it behooves the man of God to expose the evil doctrine.

Many illustrations of such exposure are seen throughout the Scripture.

Jeremiah 5:31 (NASB) - The prophets prophesy falsely, And the priests rule on their own authority;  
**And My people love it so! But what will you do at the end of it?**

False prophets and teachers are called '**reprobate silver**' because the Lord has rejected them;  
Jeremiah 6:30. As there is no real value in reprobate silver, so there is no value in false teachers.

Galatians 1:8 (NASB) But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!

Galatians 1:9 (NASB) As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, **he is to be accursed!**

Galatians 5:12 (NASB) I wish that those who are troubling you would even mutilate themselves.

In refuting the heresy of baptismal regeneration, there must be a distinction between birth and burial.  
**Regeneration is a birth, but baptism is a burial;**

Romans 6:4 **Therefore we have been buried with Him through baptism into death**, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

Now the question is, was our Lord talking about regeneration (new birth) or burial (baptism)?  
The context proves to every enlightened mind and heart, that the new birth is the subject of John 3:1-10.

It is commonly questioned, by those who believe in baptismal regeneration; '**If Jesus did not mean water, why did He say water?**' The reply is '**if our Lord meant baptism, why did He not say baptism?**'

Christ did not say, 'Except you be **baptized of (ek) water**', in this verse. A repentant person is said to be baptized '**in (en) water**'; Matthew 3:11. **Baptism is never expressed by water only, without some additional words to show that the ordinance of baptism is intended;**

John 4:2; Acts 2:38-41; Acts 8:36,37; Acts 9:18; Acts 10:44-48.

Water, in a baptistry or font, is as impotent to regenerate man as the water in Jacob's well.

John 4:13,14 (NASB) Jesus answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."

Life-giving water, according to JOHN 4:14, is the gift of God.



There are four things we must observe about this **gift of life-giving water**;

(1) The **Giver** — ‘I shall give him.’

(2) The **Habitation** – ‘The water that I shall give him shall be **in him**.’  
Hence it is internal, **not external**.’

(3) The **Function** – ‘a well of water **springing up**.’ Conversion experiences arise from the indwelling principle of life.

(4) The **Purpose** – ‘into **everlasting life**.’ The difference between grace and glory may not be as great as one might imagine. The nature of both is the same. Grace is glory in the bud; glory is grace in the flower. The Christian, therefore has something of heaven now. God purifies the streams by regenerating the fountain.

We are told that Water Baptism does not put away the filth of the flesh.

I Peter 3:19-21 (KJV) - ‘By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 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:

The new birth, therefore, is not an outward washing, but an inward cleansing by the Holy Spirit. It is the **‘washing of regeneration’**.

Titus 3:5 (NASB) - He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, **by the washing of regeneration and renewing by the Holy Spirit,**

**Regeneration is an ‘inward’ work of grace; water baptism is an ‘outward work of man’.**

Christian Water Baptism is the answer of a good conscience toward God. 1 Peter 3:20,21  
It signifies that the believer has gone out of the world which is under judgement. He who is true to his baptism is like Noah in the ark; he condemns the world. The believer's conscience has been made good by the **‘blood of Christ’**; Hebrews 9:14, and this makes him fit for heaven. But to equip him to live on earth, according to God's will, he needs deliverance and preservation from the power of the world. As those in the ark came in figure under the cover of the death of Jesus Christ, so those who are scripturally baptized come in figure under the cover of the death of Christ.

Rom 6:3,4 (NASB) - **Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.**

**Christian Water Baptism cannot save both really and figuratively.** The Greek word for **figure**; I Peter 3:20,21 in the KJV, **means a corresponding type**. This is not a case of type and antitype, taut of two types. **‘Saved by water’** is the type, and **‘baptism’** is the corresponding type.

**Noah went into the ark a saved man.** He was a ‘just man’; Genesis 6:9, ‘walked with God’; Genesis 6:9, ‘perfect in his generation’; Genesis 6:9, ‘found grace in the eyes of the Lord’; Genesis 6:8, ‘a preacher of righteousness’; 2 Peter 2:5, and ‘a righteous man before God’; Genesis 7:1

If Water Baptism (the like figure) also saves us, we must possess the same qualifications as Noah. We agree that Noah was really saved; but he was really saved before he was saved by water, which was a figure of which baptism is the like figure.

There is much argument as to whether the word **figure** refers to the **ark**, or to the **water**. Since the relative pronoun must agree with its antecedent in gender, the word must refer to the water. Thus our translation reads, 'which (water) also (as a) counterpart now saves you, (namely) baptism.' The waters of the flood saved the inmates of the ark. Were the inmates righteous people? Yes, they were righteous and had been made so by the righteousness of God. **Thus, we have baptism saving believers** (not unbelievers); Peter says that it saves them **only as a counterpart**. That is, water baptism is the counterpart **of the reality, salvation**.

**Christian Water Baptism is a 'figure'**, and should be treated as such. As the ark was God's ordinance and not man's invention, so is baptism. As the ark is the scorn and derision of men, so is baptism. Peter said the waters of the flood saved the inmates of the ark. Thus, the flood waters buoyed up the ark above their death-dealing powers and saved those inside the ark. The very waters that were death to the rest of the human race was life to all who were in the ark. The former were drowned because they were not rightly related to the waters (the judgement of God). Those who were saved were rightly related to the righteousness of God, and could say;

**Romans 8:1** (NASB) - Therefore there is now no condemnation (judgement) for those who are in Christ Jesus.

There is but one way of salvation, and that way is grace. It is not grace, plus works that saves, but grace alone produces salvation;

**Romans 11:6** (NASB) - But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

It is not Jesus Christ; Matthew 1:21, plus baptism that saves, but Christ alone is saviour; Luke 19:10.

The Old and New Testament saints are saved by the same grace. Moses and the prophets preached the same message as the means of salvation that Paul preached. The Apostle Paul who was sent to the gentiles with the message of deliverance, **preached 'none other things' than those which Moses and the prophets proclaimed;**

**Act 26:23** (NASB) – **'that the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles.'**

As Moses said nothing about baptism, so the Apostle Paul did not associate water baptism with Jesus Christ for salvation, as so many claim. Even those who claim that Christian Water Baptism is part of the 'Gospel of Jesus Christ', are deluded and intoxicated by religious Babylon, and must repent of such sin. The apostle Paul even told the Corinthians he came to preach not to baptize, and that is exactly why.

# The Heresy of Baptismal Regeneration Via Paedobaptism

by A.M. Gulyas

This is the heresy which teaches, that there is no spiritual Regeneration, until the sinner has been baptized in water, which these heretics claim occurs in Christian Water Baptism. Basically "Baptismal Regeneration" teaches that literal water, as applied in "Religious Water Baptism", (not to be confused with Christian Water Baptism), EXPIATES or WASHES AWAY SIN(S), by virtue of the very act.

ROMAN CATHOLICS and LUTHERANS both teach this, which is why they baptize infants. Carl S. Meyer states concerning LUTHERANISM;

**"Baptism is regarded as the water of regeneration, a means by which the new birth is effected, ESPECIALLY IN INFANTS,**

*quote from 'New International Dictionary Of The Christian Church'*

THE PRESBYTERIANS and DUTCH REFORMED denominations, although they do not teach and believe that "Sacramental Water Rites", (such as ROMAN CATHOLICS' and LUTHERANS practice), do remove the imputation of original sin, they do still keep "baptizing their infants", attempting to claim God's Grace for the infant that has a sin nature. Baptism by proxy is what this is, and they justify this erroneous practice due to the "covenant theology".

Even if Presbyterians and Dutch Reformed do not believe the lies about Sacramental Washing removing the imputation of Original Sin, then why do they still adamantly insist on baptizing their infants? It can only be for the purpose of maligning the Biblical doctrine of God's "Free Grace". Yet those two denominations claim to be the champions of the 'doctrines of grace', go figure.

Nobody, I repeat, nobody can claim God's Grace for some one else, Grace must be individually applied in redemption by the Holy Spirit ONLY. If this is the case, then what better are the PRESBYTERIANS and REFORMED CHURCHES than the ROMAN CATHOLICS and LUTHERANS, who also baptize their infants.

From the obedient Christians point of view, these religionists are all disobedient Pharisee's - who need to repent of their doctrines and evil pagan practices.

Another heretical denominational church (who insist they are not a denomination), that must be mentioned in this discussion, is the "CHURCH OF CHRIST (CAMPBELLITES) and their adjunct group, the DISCIPLES OF CHRIST". Although they strongly object to Paedo(infant) Baptism, they at the same time, out of the other side of their mouths, state that a sinner cannot call himself a true Christian until he or she has taken the step of obedience in "Christian Water Baptism".

They even go so far as to say that "the blood of Jesus Christ is applied in Water Baptism", which of course they cannot validate from the authority of Holy Scripture. They use their heretical theological "pig trail" (which they create) of certain Bible Scriptures, to try to prove that apart from Christian Water Baptism, a sinner cannot be considered Regenerated or Born Again. They use ACTS 2:38; ACTS 22:16, to support their views, and yet they claim that they are not teaching "Baptismal Regeneration". They insist that "Christian Water Baptism" really, literally saves, by appealing to 1 PETER 3:21, but this verse in no way teaches that Christian Water Baptism literally saves, for the simple reason that in this scripture verse, Water Baptism is only a type compared to an 'antitype', which only points to the deeper spiritual reality of

salvation by Christ's resurrection alone, which of course is by His Grace alone. The fact is, apart from "Holy Spirit Regeneration", any exercise of any type of Water Baptism, by an adult before "Spirit Regeneration", is a futile and useless fleshly exercise. If a sinner is not truly born of God, that baptism is a waste of time and nothing more than a mere ritual washing symbolizing nothing. What good is the outward symbol of water baptism, IF the inward reality is NOT present in the sinner?

Cornelius the Caesarean in ACTS 10, along with the fellow believers in his household, were regenerated and filled with the Holy Spirit, before they were baptized in water, but on the other hand there were those Samaritans in ACTS 8, who were baptized in water, but they had still not received the Holy Spirit till the apostles Peter and John laid hands on them. These two examples being plain for anyone to read and study for themselves, make it clear that the CHURCH OF CHRIST (Campbellites), cannot put the Holy Spirit in a theological box, as they attempt to do, by appealing to ACTS 2:38. They claim that Christian Water Baptism after repentance is the CONDITION, for receiving the gift of the indwelling Holy Spirit. On the contrary, the Bible teaches that the only condition for being Regenerated and Filled by the Holy Spirit is the Election of God the Father, and the Imputed Righteousness of Jesus Christ at the cross of Calvary.

Christian Water Baptism makes no sinner a Christian! Regardless of what ROMAN CATHOLICS, LUTHERANS, PRESBYTERIANS, DUTCH REFORMED, CHURCH OF CHRIST (Campbellites), and other Sacramental Religionists claim, sprinkling, pouring, effusion, immersion in literal physical water, does not make anyone a Born Again Christian, so the Campbellites can argue all they want about the mode of Baptism (which I myself wholeheartedly believe, the Bible teaches immersion only), until they repent and begin to seriously study the Doctrines of Grace and Election in relation to salvation, then they are no better than the Pharisees of old; blind leading the blind, who will eventually fall in a ditch of their own making.

Furthermore, any church that Baptizes infants, can't be considered a church who is interested in serious Biblical study or exegesis of Holy Scripture, regarding the doctrines of Grace, regardless of what rot is propagated by so called views regarding "household baptism" in relation to Presbyterian Covenant Theology, as an argument from silence. This argument from silence, of course is an argument from fleshly carnal reasonings, which even John Calvin would truly recant, if he could return from eternity, and testify in time again.

# Covenant Theology And Infant Baptism

*by W.E.Best*

There is no Scripture to justify the idea of children being either "innocent" or "safe". The word "innocent" may be used relatively, to speak of someone free of a specific crime or wrong, but it cannot be used in the sense of being without sin.

Indiscriminate universal death of persons, of all ages proves that all persons come into the world sinful — in a state of depravity (Psalms 51:5; Romans 5:12). What about children destroyed in the flood, Sodom and Gomorrah, the night of the Passover, etc.? Furthermore, the idea of children being 'safe' until they reach the age of accountability is ridiculous. What is the difference between 'safe' and 'saved', if all who die in infancy go to heaven? There is no Scripture which says they go to heaven, not even the one recording the death of David's son to Bathsheba: **'...I shall go to him', means that David shall go to the 'house appointed for all living'**. Job 30:23. **'He shall return to me'** means he shall not return to me in the present, mortal state; 2 Samuel 12:23.

If children are 'safe' - **saved** - until they reach the age of accountability, they lose their safeness and must be regenerated? Did God give 'safe' children grace in Christ before the world began? If so, did they lose it at the age of accountability (see 2 Timothy 1:9). The hypothetical statement, 'If the children had not died, Christ would have died by the hands of Herod and all of Adam's race would have spent eternity in hell,' contradicts the eternal purpose of God. This is not the first instance in Scripture, where children were slaughtered, (see Ezekiel 9).

The second of the major views held by religionists on the subject of repentance is that of **'Covenant Theology'**. Those who hold this view maintain that there is a class of Scriptures which makes baptism and salvation look identical (Acts 2:38 & Acts 22:16; Mark 16:16), and there is another class that makes them look separate (Matthew 3:7,8; Luke 3:12-14; Acts 10:44-48; Acts 11:15). This assumption is that baptism for the remission of sins is the result of submission because Jesus Christ commanded it.

## **The Covenant Theologians (Presbyterians & Dutch Reformed) believe in Infant Baptism**

To substantiate that belief, they say the Jews were baptized on dry ground, and fathers, mothers, and children passed through the Red Sea on dry ground.

**They believe the children being in covenant relationship with the parents are saved unless after they are grown they forsake, and then their names can be taken out of the book of life.**

Those who advocate **'the family covenant with God'**, use 1 Corinthians 7:14 as a proof text to teach that the holiness of this verse belongs to the covenant relationship. They believe parents can secure for their children the benefits of the covenant. They assume that by becoming Christians, they bring their children with them into the fold of Christ. Their reference to the **'children'**; (**tekna**, plural of teknon, which means a child) of this verse is unscriptural. Covenant theologians explain that until children are old enough to assume personal responsibility, believing parents are to regard them as Christians. If this is true, where is their depravity? Does this mean that holy association may become holy assimilation?

**This is one of the 'great errors of reformed theology.'**

Neither the unbelieving married partner, nor children are regenerated by the regeneration of another member of the family. That is the work of the Sovereign Spirit God had made no promise that grace given to one member of the family assures that grace will also be given to other members of the family. The children of a home, where grace exists, have been separated from the common condition of a home without grace.

The Reformers made a serious mistake in their interpretation of what they call '**The Family Covenant**'. Their doctrine cannot be described adequately as '**symbolic**'. In the Reformed view, the sacraments are not simply illustrations but '**signs**' of God's promise.

**Covenant Paedobaptists** claim that parents who neglect to 'baptize' their children, sin against their souls. **They believe parents can act for them**, thus securing for their children the benefits of the covenants into which they vicariously enter.

Some people ludicrously talk about God's Sovereignty, Divine Election, and Salvation by Grace. Then from the other side of their mouths, they say parents can act vicariously for their children!

Paedobaptists are on the horns of a dilemma. They must alter the definition of baptism, to make it signify something less than personal union with Christ, or they will be driven to teach infant salvation or presumptive regeneration. If presumptive regeneration is received as truth, would it not be correct to assume that all drunkards children are presumptive drunkards?

Paedobaptists claim that since infant baptism is not condemned in the Bible, they have an argument from silence. Refraining from a practice on which the Bible is silent is not incorrect; but building a positive precept on Biblical silence is to build on mere subjectivism, and that is wrong. Without one's subjective thoughts being based on objective facts, he creates a philosophy which denies that Scripture provides the norm for belief and action. Thus, man is severed from any objective supernatural support, and theology is turned into anthropology.

The baptism of Lydia's household, or family, is misrepresented by many to teach household salvation, even including infants. **Infants cannot believe, and they cannot willingly submit to baptism.** Although some infants may have been present in the instances of Lydia, the Philippian jailer, Cornelius, Crispus, **conversion precedes baptism.** The households mentioned in the New Testament are the households of Lydia; (Acts 16:15), the Philippian jailer;(Acts 16:30-34), Cornelius;(Acts 10:24-44), Crispus;(Acts 18:8-10), and Stephanas;(1 Corinthians 1:16). None of these offer any proof of infant baptism, or covenant theology in relation to infant baptism.

In each case, faith preceded baptism.

**taken from:**

**'Christ's Kingdom Is Future: Volume 2'** page 89 & '**Honoring The True God**'; pages 18 & 19 by W.E. Best

# Infants That Die In Their Sin Go Only One Place: Hell!

by W.E.Best

Adam entered the world upright; (Ecclesiastes 7:29). But he fell, and sin entered the human race through him. **All men fell in him!** Death entered through sin. Law entered to develop sin. Christ entered to pay sin's debt, on behalf of the elect. Grace entered to save the elect. The elect having been regenerated and converted shall enter the kingdom.

**'All sinned in Adam: FOR ALL HAVE SINNED [aorist active indicative of hamartano-sinned] AND COME SHORT [present passive indicative of hustereo, which means coming short] of the glory of GOD'**. Romans 3:23.

**'All sinned'** is past tense, and **'are coming short'** is present tense. This verse states that all sinned, not that all have been made sinful. We were not made sinful because of Adam's sin or because of the sin of our parents. We all sinned in Adam as our representative head. We sinned in him because of solidarity with him.

Since death reigned from Adam to Moses, does an act of sin or one's depraved condition cause him to die? A person dies because he has a depraved nature! Christians as well as others, die physically, regardless of the kind of life they live. How could death reign when sin is not charged to one's account when there is no law?

In order to answer this question, one must distinguish sin (hamartia, which means sin) and offense (paraptoma, which means offense, trespass, or overstepping). Transgression, or offense, means to overstep a law. It is sinning against a law. But sin in this verse does not refer to an act of sin. **It refers to the 'sin principle' Hence, everyone comes into this world with the principle of sin, or the depraved nature.** This is the reason sin reigned from Adam to Moses. Death could not have reigned without the depravity with which every person is born.

**Babies (infants), as well as others, die because of the principle of sin. All are 'dead' in trespasses and sins (Ephesians 2:1-3). HENCE, GOD DOES NOT LOOK UPON INFANTS AS INNOCENT OR SINLESS; '...who ever perished being innocent...'; Job 4:7**

**Are all who die in infancy 'safe'? Scripture proves that they are not:**

1) Everyone except Noah and his three sons and their wives were destroyed in the flood; Genesis 7-8. Any children in the world at that time were destroyed not because they had committed acts of sin but because of their complicity with Adam in his sin.

2) The only people who were not destroyed in Sodom and Gomorrah were Lot and his family; Genesis 18-19. There were not ten righteous people there. All the children were destroyed with the others.

3) At the passover, the death angel slew everyone in the houses of those where blood had not been applied; Exodus 12. Infants died with the others.

4) Everyone other than Rahab and her family in Jericho was destroyed:

‘And they utterly destroyed all that was in the city, both man and woman, young and old.’ ..And the...spies vent in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire...’ Joshua 6:21,23,24.

5) During the time of Ezekiel, God destroyed all those in the city of Jerusalem who had not been marked by His messengers; Ezekiel 7-9. The Lord said to the messenger clothed in linen, ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, **and little children**, and women: but come not near any man upon whom is the mark...’ Ezekiel 9:4-6. They were slain because they were sinful.

6) At the time of the rapture, only the dead in Christ and the spiritually alive who are living will be caught up; 1 Thessalonians 4:13-17.

**7) Children will not be spared in the terrible judgements that shall come upon the world during the tribulation period.**

**Many religionists claim that children are safe until they reach the ‘accountability’ (whatever that is), and then they are no longer safe.**

If that is true, what a shame that they are not either aborted or die before they reach that age. If they are ‘safe’ until they reach the age of accountability, it is an act of mercy to abort one before it comes from the mother's womb or let it die before it reaches the age of accountability. Every person's sin took place in the past when he "sinned in Adam".

**Conclusively, NO ONE CAN PROVE FROM SCRIPTURE THAT ALL CHILDREN WHO DIE IN : INFANCY GO TO HEAVEN. The objector might complain that God is not just. But the objector himself is the unjust one. God is the righteous -judge. All that He does is right. He executes justice.**

*taken from ‘Justification Before God; (Not By Faith)’ by: W.E.. Best*



## Three Expositor's Examine 2 Samuel 12:23

**George B. Cairo – 'Exegesis & Gause Little – Exposition - The Interpreter's Bible  
2 Samuel 12:23**

*But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.*

This saying of David's has been thought to refer to a continued existence in Sheol, which is also suggested by the common expression 'he was gathered to his.. fathers.' But it is plain from all the descriptions of Sheol that it was regarded not as a place of life but rather is a universal graveyard (I Sam. 2:6; 28:15). **David is therefore not consoling himself 'with the thought that the child lives' and that 'by and by he will., rejoin his child'** (Kennedy, Samuel, p. 248). **He is simply declaring the irreversible nature of death;** it is the bourn from which no traveler returns, and therefore there is, no further place for prayer. The real importance of the passage lies in its evidence for an early belief in the power of intercessory prayer.

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**John Mauchline: New Century Bible Commentary; pg. 256  
2 Samuel 12:20-27**

anointed himself, dressed, went to worship and ate as a man might do when his period of mourning and fasting had finished (20). His explanation of his conduct to those around him was realistic. He did all he could to save the child's life (in v. 21 we may read with M.T. **for (b'br) the child while it was alive** (RSV) or with LXX 'when the child was still (b'd) alive'); now that the child had died, he could do no more. The child had died for him; the .penalty for his sin had been paid (cf. 14). **33 should not be understood to the effect that David had hope of a life after death; its whole meaning is that the child had gone to sheol and would not .return; David in due time, would o the same way.**

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**Peter R. Ackroyd: The Cambridge Bible Commentary  
2 Samuel 12:15-25**

*David king in Jerusalem*

... privation to a dangerous extreme; we are to assume that he performed die same actions each night for seven nights.

vs. 18f. The picture conveyed of courtiers and an irascible king is very vivid, something desperate: the word means 'a calamity', which could well befall the servant who brought the bad news.

vs. 20f. David's actions - washing, anointing with oil, fresh clothes - are appropriate signs of return to normal after fasting (cp. Matt. 6: 17f. for a comment on the external customs). The strangeness of David's behaviour is linked with the normal practice of mourning customs (cp. 1:12f.; 3:31f.)

His eating has been interpreted as a funeral meal, but in this context appears rather as a sign of his acceptance of God's will. This is explained in verse 22.

vs. 23. ***Can I bring him back again?': the absoluteness of death is thus accepted. David will join his son in Sheol. the realm of the dead; but none can return from there. It is known, in fact, is the ancient Near East as the 'Land of no return'. For very vivid language describing notions of die realm of die dead. cp Job 3: 13-19 and Isaiah 14: 9-18.***

# Major Contrasts Between Regeneration And The Ordinance Of Water Baptism

by W.E. Best – January 26, 1992

1. a) **Regeneration is by the agency of the Holy Spirit:** (John 3:3, 5-8 proves this by the context regeneration is found in.);  
b) **but Baptism is in water, administered by the agency of a man of God.**
  
2. a) **Regeneration is the instantaneous operation of God,**  
b) **but Baptism must wait for both the Baptizer and water.**  
**example:** "Many state that the Lord came into my heart today; well, did He do it over a Baptistry?, and just as soon as that work was started, it was completed by immersing you in water, for the remission of your sins. The above sited example is far fetched. The Church of Christ denomination keeps the baptistry full of water all the time, because of this mentality. If a person comes forward and states that he believes on Jesus Christ, the Church of Christ (Campbellites) have their four steps to salvation:  
*i) believe ii) repent iii) confess before the church iv) be baptized in water for the remission of your sins.* The above stated order is backwards, as repentance precedes believing, in reality and both of these works of God are the fruits of being born of God. One doesn't repent and believe, in order to be born of God. Is the absolutely Sovereign God of this universe so dependent on man, that He works a work of grace; He begins it, but wait a minute, we've got to fill the baptistry, we've got to go get the preacher, it'll take 2 to 3 hours to fill it, so we have to wait.... this is all so foolish. The difference is between the instantaneous work of the Sovereign Spirit in quickening in making alive; (what did God say in Ezekiel 16:6? He said to the infant - LIVE!!!!) and the work of man which must wait for the Baptizer and water.
  
3. a) **Regeneration changes the nature of the heart,**  
b) **but Baptism is the external manifestation of that change, in an act of obedience:** (because water baptism is the first work of obedience in one who has been saved). "As many as gladly received His word, were baptized." Acts 2:41. The Jerusalem Jews would not have received Peter's words, if they had not been quickened, if they already had not life. So they gladly received the Word of God, by, the indwelling spirit of regeneration that indwelt them, and as a result nobody had to twist their arms to get them under the water. They knew they weren't being baptized in order to go to heaven, but to show that they accepted the death, burial and resurrection of Jesus Christ, in their conversion experience.
  
4. a) **The Spirit of Regeneration is irresistible, as no man can resist God.**  
God said in Ezekiel 16:6; LIVE, and the infant instantaneously had life, and so it is with the Christian. It is the work of God on the passive sinner, in the subconscious, but we do know consciously that something has happened to us; ones desires are different, ones outlook is different, which is all the fruit of what has happened.  
b) **but Baptism can be denied by the Baptizer, until regeneration is evidenced.** No pastor or preacher should be too anxious to baptize anybody, simply on confession, but he should also SEE some evidence of it; - "spiritual life".

This is biblical, because even John the Baptist would not baptize those who heard his message until they brought forth fruit meet with repentance; Matthew 3:8. If water baptism was absolutely necessary for salvation, then why would God permit this ability to deny water baptism, by the pastor? The Church of Christ always tries to get their converts under the water as quick as they can. That is synergism, (cooperation), which is unbiblical.

5. a) **Regeneration takes place in the sphere of man's subconsciousness;**  
b) **but Baptism takes place in the convert's consciousness**, as he knows what he is doing, because He's heard the truth of God, and he wants to be obedient, to what the scriptures state.
6. a) **Regeneration is the gift of life;**  
b) **but Baptism is an act of obedience OF THAT LIFE.**  
In other words, the passive sinner, becomes active in obeying the command to be baptized. Life in action is what is demonstrated.
- 7.a) **Regeneration gives a good\_conscience; 1 Peter 3:20,21.**  
b) **but Baptism is the answer of that good conscience, toward God.**
- 8 a) **Regeneration is not dependent on the Gospel**, (as this would be as heretical as Baptismal Regeneration which would be as heretical as Baptismal Regeneration);  
b) **but Baptism is dependent on the proclamation of the truth of the Gospel.**  
If it takes a man to baptize someone, then that is synergism or cooperation, (2 agents working together to accomplish something), but you do not have 2 agents in giving life - which is what happens in regeneration. Must someone preach before God can quicken an individual? This is ludicrous. God gives life, preparing the person to receive the message of the Gospel. God uses no mediator or instrumental means between Himself and the sinner, to give him life (quicken/regenerate).
9. a) **Regeneration enables the recipient to put away the filth of the flesh;**  
b) **but Baptism does not put away the filth of the flesh (SARX);** this necessitates a word study on the word flesh; 1 Peter 3:20,21.
10. a) **Regeneration is the application of Jesus Christ's blood, or His finished work by the agency of the Holy Spirit.**  
b) **but in Baptism there is the application of water in a burial, which has already been preceded by Jesus Christ's blood. BLOOD ALWAYS PRECEDES WATER in relation to salvation.** In the Old Testament there were types which illustrated this, as in the Tabernacle worship. The altar of brass, where blood was shed, preceded the laver of washing. There are many who have different modes of baptism; i) BURIAL - This is the correct New Testament method. ii) SPRINKLING - All who sprinkle, will sprinkle infants (PAEDOBAPTISM), Methodist, Presbyterians, Protestant Reformed, Anglican, Episcopalians, Roman Catholics, all sprinkle their infants.

If baptism is the answer of a good conscience before God due to having been regenerated as 1 Peter 3:20,21 states, then why do PAEDOBAPTISTS baptize infants by sprinkling and then when the subject is older, he makes his confession of faith to confirm the salvation obtained in baptism. This is not New Testament baptism.

There are many today, whose baptism is on the wrong side of their conversion experience. One can be sprinkled, immersed or whatever, and not be truly regenerated. PAEDOBAPTISM is no more efficacious than bathing ones infant at home. The Lord Jesus Christ baptized nobody, and even the Apostle Paul stated that Christ did not send him to baptize, taut to preach the Gospel; John 4:2 & 1 Corinthians 1:17. If baptism was important for salvation then why did Paul state this? The Holy Spirit would never have inspired Paul to write this if Baptism was essential to salvation.

- In light of the above evidence presented, it is conclusive that **Baptismal Regeneration is a heretical doctrine or teaching, which is propogated by religionist, to try to prove that unless a believer is baptized in water, (as the Bible does instruct us to do), then he is not saved and converted in the New Testament sense.**

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