

necessary, as most people view God as just, and anyone who believes God to judge justly will believe that he will not hold children accountable for Adam's sin, or anyone else's sin for that matter; just as Ezekiel 18 testifies.

Into the New Testament, Paul told the Christians in the city of Corinth to be like children when it comes to evil (1 Corinthians 14:20). This is similar to the teachings of Jesus on the innocence of children (Matthew 18:1-4, 19:13-15; Mark 10:13-15; Luke 18:15-17). The deduction here is simple, if children are guilty of sin, then both Jesus and Paul taught that Christians are to be wicked, guilty and depraved, and we know that can't be right (1 Peter 1:15), but if the teaching of the Bible is that children are not guilty of sin (either their own, or someone else's sin), then 1 Corinthians 14:20 is telling Christians to be free and innocent of evil just like children.

But we have a bigger problem on our hands if children, by nature, are sinful. Because Hebrews 2:17 teaches that Jesus, in coming to this earth, was *"in all things He had to be made like His brethren."* The idea of *"in all things"* he was made like mankind makes everything included, even his nature. If babies are born with sin nature, then so was Jesus, being a descendant of Adam (Luke 3:38) and Eve, the first sinner (1 Timothy 2:14). But if Jesus had the sin nature like his brethren, then we are left to this day without an appropriate sacrifice for our sins, we are doomed. However, if babies do not have sin nature, nor hold the original sin, then Jesus was born guiltless of sin like all others, and therefore the scripture can say *"in all things He had to be made like His brethren,"* because he,

like all babies, was without sin. The difference is that as he grew, He continued without sin, though he was tempted just like us (Hebrews 4:15). We however, have all chosen otherwise, and are now in the same mess that Adam found himself in. We are in sin because we have sinned. That's the Bible's truth.

In conclusion, the scriptures teach plainly that babies and children are not born with sin nature, nor do they inherit the sins of Adam or their own parents. They are guiltless of sin and remain in a saved condition until they reach the age that they can understand sin and the law of God and make their own deliberate choice, like those before them, to transgress the law of God, thus they come into sin (Romans 7:9). Therefore, it is useless to make attempts to baptize babies, for they have no need for baptism. They need no forgiveness, which is the purpose of baptism (Acts 2:38). Further, babies are unable to do the tasks that are required prior to baptism, such as "confession of the Lord Jesus with the mouth" (Romans 10:9), and obtaining faith (Acts 8:36-37, Mark 16:16). May we all come back to the Bible and have faith in what God teaches and not in the doctrines of men.

Friend, I thought you'd like to read this.
Contact me if you have any questions.

Name: _____

Phone: _____



Babies: Innocent or Guilty

Are we born in sin ?

The question of babies being in sin, or innocent before God is an important one, and personal to everyone, as we all started life that way. The answer is critical because it affects salvation, particularly if one believes a baby is in sin. Many who view babies to be in sin will have them baptized soon after they are born to take care of the condition. Others, who view children as inheriting a sin nature, will say that children will not be held accountable for it by God. If one takes the first position and baptizes babies, then they have taken upon themselves to do what the New Testament church did not do. Everything we can read about baptism in the New Testament demonstrates that it is an act for one old enough to make that decision themselves, an action for the one who has committed sin and understands the gospel's call to repentance. The example in Acts 8:26-39 shows that one must "believe with all their heart" in order to be baptized, and because babies are not capable of hearing the word of God and responding to it by faith (Romans 10:17), then they could not be baptized. In rebuttal, one might cite Matthew 19:14, "*Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven,*" saying that little children need to come to Jesus to be baptized, but that is not what Jesus said. Rather, the Lord called some little children over to him and taught His disciples that "such is the kingdom of heaven," now one cannot be a part of the kingdom of God unless they are innocent of sin, so Jesus taught that children are already innocent of sin. This is not the whole picture, because in the previous chapter (Matthew 18:1-4), he tells his disciples that they must be converted to become like little children. That would not make sense if children

were in the same sinful situation as adults. Now, if one takes the other view, that babies inherit a sin nature but will not be held accountable for that until adulthood, then we must request scripture that teaches that. One may attempt to cite Romans 5:12, "*as through one man sin entered the world, and death through sin, and thus death spread to all men,*" and interpret this to mean that all men have inherited sin, or sin nature, from Adam. However, this is not a natural conclusion based on the context. Looking at verse 18, it shows that the same way that we became sinful like Adam, is the same way we become righteous like Christ, we must act upon it ourselves. The whole world is not automatically saved because Christ died for us, we must act in obedience to Christ to receive forgiveness. So then, Romans makes the connection that we are therefore not in sin because Adam had sinned, but we are in sin because we acted in disobedience ourselves. What is often left out is the last part of verse 12, which is critical. It states the reason why "*death spread to all men,*" and the reason is not because we inherit Adam's sin. The reason the Bible gave is "*because all sinned.*" We become sinners when we sin, and we have all made that choice coming out of adolescence. Just as 1 John 3:4 teaches us that "*whoever commits sin also commits lawlessness, and sin is lawlessness,*" i.e. sin is breaking God's law. How can we break the law if we are not yet accountable to it when we are children; if we cannot even understand it when we are babes? Paul makes this point in Romans 7:9, when he speaks personally about being a child, and how he was "*alive once without the law, but when the commandment came, sin revived and I died.*" But many denominationalists

today would deny such an idea that we could be alive and without sin in our adolescence, but the Bible is filled with this truth.

The Old Testament testifies that children are innocent, not guilty of sin, and not punishable in judgement for anyone else's sin. Consider texts like Jeremiah 19:1-6, 7:30-32, 32:35, 2:34; and Psalm 106:36-38, which consistently call children innocent, and call judgment upon people who would harm them, because they are not worthy of judgement, they haven't sinned. In order to be consistent, those who believe children to have "original sin" or a "sin nature" must say that children are punishable by death for sin just like every one else at judgement.

In Ezekiel 18:4, God says: "*behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine; the soul who sins shall die.*" Further in the chapter, He says in verse 20, "*the soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.*" Do we believe this? If we do, then we accept that one cannot be born sinful. Sin comes upon one who acts in wickedness; infants and children alike cannot commit wickedness, nor are they accountable for their actions. In my estimation, there is not a clearer text on this subject than Ezekiel 18, if you believe in the sinfulness of babies, then I beg you to read that whole chapter, for it is undeniable proof that God only holds accountable the person that commits the sin. This is just and fair; and on that note, we could enter into a great Bible discussion of our God being a just God, but I don't think that's