

# Original Sin & Baptism

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## What about *Jesus* and Original Sin?!

RC Doctrine: Immaculate Conception (Pius IX, bull [or encyclical letter] *Ineffabilis Deus*, December 8, 1854):

“...The most Blessed Virgin Mary was preserved from all stain of original sin in the first instant of her conception, by a singular grace and privilege of almighty God, in consideration of the merits of Jesus Christ, savior of the human race.”

*The bull states that this doctrine has been revealed by God and must, therefore, firmly and constantly be believed by all the faithful.*

## What does the Bible say about Jesus and Sin?

Remember, Jesus’ incarnation is a “mystery”: 1 Timothy 3:16

He was *fully* human: Romans 9:3-5; Hebrews 2:10-18

He was utterly without sin: Romans 5:18-19; 2 Corinthians 5:21

He was tempted, etc), yet holy: Romans 1:3-4; Romans 8:3-4

He is the High Priest of God, *existing to save His people*: Hebrews 7:26-28; 1 Timothy 2:5-6

## Baptism

Foundation of Christian Baptism:

Matthew 28:19, 1 Peter 3:18-22, Ephesians 5:25-26, Titus 3:5, Galatians 3:24-27, Romans 6:4

*Why is Infant Baptism Controversial in the modern church?*

Genesis 17:12, Leviticus 12:3, Mark 10:14, Acts 2:38-39, Acts 16:15,33, 1 Corinthians 1:16, Colossians 2:11-12

Some words from Martin Luther:

- a. Why do we baptize all who come or are brought – including babies? (Luther 143)
- b. What happens to babies who die before they are baptized? (Luther 136, 137)
- c. Is baptism necessary for salvation? (Luther 145, 146)

**136 The Unborn Not to Be Baptized**

No, infants are not to be baptized, that is, regenerated, unless they have been born. Otherwise many absurdities would follow. Thus the danger exists that an expectant mother may become weak and *sick*. Because of this, the fruit of the womb would then be baptized by pouring water on the abdomen of the mother. No, this should not be.

But the women who are present at the birth should kneel down and with a prayer of faith commit the endangered infant to God, who is mighty and able to do more than we ask. Without a doubt He will accept the infant for the sake of the prayer of the believers.

**137 Commit Unborn Infants to God in Prayer**

Who would doubt that the children of Israel who died before having been circumcised on the eighth day were saved through the prayer of their parents based on the promise that God wanted to be their God? Therefore we ought to speak differently and more comfortingly with Christian people from the way we speak with the heathen or, what is the same thing, with reprobates. This we should do also in those cases in which we do not know God's secret judgment.

**143 Baptize All Only Because of Christ's Command, Not Because of Their Faith**

You do not baptize children because, as you say, they do not believe. Why, then, do you preach the Word to old folks who do not believe but who may, in the course of time, probably come to believe? You certainly do this only because God has commanded it. For if you baptize me because I am able to say the words "I believe," then you baptize me on the basis of me myself and in my own name and on no other basis. Since, then, it is unknown to you whether the person being baptized is believing or unbelieving, the baptizing is done solely because of God's command and behest.

**145 Faith Saves Without Baptism But Not Baptism Without Faith**

A person can believe although he is not baptized; for Baptism is no more than an external sign to remind us of the divine promise. If one is able to get Baptism, it is well. Then one should take it, for no one should despise it. But if one were not able to get it or one were denied it, he is nonetheless not damned provided that he believes the Gospel. For where the Gospel is there Baptism also is and everything a Christian needs, because damnation follows upon no sin except unbelief alone. This is also the reason why the Lord says: "He that believeth not shall be damned." He does not say: He that is not baptized; but is silent about Baptism. For Baptism is useless without faith. It is like a letter to which seals are attached but in which nothing has been written. Therefore he who has the signs (which we call Sacraments) and not faith has seals only, seals attached to a letter without any writing.

**146 Yet Baptism Is Valid Even Though Not Believed**

No matter what my relation to faith may be, whether faith comes to me or endures, my faith or lack of faith neither contributes anything to Baptism nor detracts anything from it. In fact, even though I were never to believe, Baptism would still be right and complete. For it does not depend on my belief or unbelief but on the ordinance and institution of Christ. If a designing Jew were now to come to us in order to deceive us, acted as if he wanted to become a Christian and desired Baptism, so that the pastor or priest would baptize him in the water before our eyes and speak these words: I baptize thee in the name and at the command of God and the Lord Jesus Christ, etc., then the Jew would be really and truly baptized although he would think nothing of it in his heart but thereafter would publicly mock and blaspheme the Sacrament. For if you do not believe despite the order and command of God, God is not concerned. Are His ordinance and command to mean nothing or to be nullified by your unbelief and misuse? Let it rather be as St. Paul says, Rom. 3:4: Although all men are false and given to lies, yet His Word and ordinance are to be true and immovable. Blessed are you if you believe it and use it aright. If you do not believe it, you receive it to your own damnation.

Genesis 1:26

Isaiah 48:16

John 17:3

1 Corinthians 8:6

1 John 5:20

John 15:26

Acts 5:3-4

Matthew 28:19

1 Peter 3:18-22

Ephesians 5:25-26

Titus 3:5

Galatians 3:24-27

Romans 6:4

Genesis 17:12

Leviticus 12:3

Mark 10:14

Acts 2:38-39

Acts 16:15,33

1 Corinthians 1:16

Colossians 2:11-12

Romans 9:3-5

Hebrews 2:10-18

Romans 5:18-19

2 Corinthians 5:21

Romans 1:3-4

Romans 8:3-4

Hebrews 7:26-28

1 Timothy 2:5-6

1 Timothy 3:16