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many variations on what a household might amount to that it is absurd to assume every household has young children in it. The case of Noah's household disproves the presumption that a household contains juveniles. *"By faith Noah... prepared an ark for the saving of his household"* (Hebrews 11:7). That household consisted of precisely eight souls (1st Peter 3:20), none of whom were children. *"Noah and Noah's sons, Shem, Ham, and Japheth, and Noah's wife and the three wives of his sons with them, entered the ark"* (Genesis 7:13).

Infants are incapable of fulfilling the prerequisites to baptism.

Eligibility for baptism depends, first, on having been taught, just as Jesus commanded the apostles to *"make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit"* (Matthew 28:19). Discipleship means being a student. To baptize someone who has not yet even attempted walking or talking contradicts this precept.

A candidate for baptism, secondly, must possess faith, exactly as Christ stated: *"He who believes and is baptized will be saved"* (Mark 16:16). Belief is not innate, nor is it imparted to a soul apart from effort. Study is involved in gaining faith. *"Faith comes by hearing, and hearing by the word of God"* (Romans 10:17). John the apostle described his purpose in writing the gospel by explaining, *"Truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name"* (John 20:30-31). If it takes reading and hearing to receive faith, then babies cannot believe. If they cannot believe, then they are unqualified to be baptized.

The third condition to be met prior to baptism is confession of faith. When Ananias met Saul, he asked, *"And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord"* (Acts 22:16). To call on His name is to confess publicly and vocally, as Paul explained, *"If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation... For 'whoever calls on the name of the Lord shall be saved'"* (Rom 10:9-10, 13). To call on the name of the Lord is to say aloud what one believes in the heart, that Jesus is the Son of God, as proven by His resurrection from the dead. As has been demonstrated already,

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babies are incapable of believing; therefore, they are incapable of confessing faith. When Philip the evangelist preached Christ to the treasurer of Ethiopia, the man was convicted and the following occurred: *"As they went down the road, they came to some water. And the eunuch said, 'See, here is water. What hinders me from being baptized?' Then Philip said, 'If you believe with all your heart, you may.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' So he commanded the chariot to stand still. And both Philip and the eunuch went down into the water, and he baptized him"* (Acts 8:36-38). That exchange is only possible between two mature persons. No infant could ever be involved in such a conversation.

The last prerequisite to baptism is repentance. On Pentecost, Peter preached, *"Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins"* (Acts 2:38). The same apostle also commanded, *"Repent therefore and be converted, that your sins may be blotted out"* (Acts 3:19). To repent is to convert, to change. Proponents of infant baptism must explain how a days-old child can convert and what that would amount to. Similarly, Paul taught that those who repent must *"do works befitting repentance"* (Acts 26:20). What works a suckling babe might do to demonstrate change in the heart remains a mystery. While baptism is predicated upon repentance, repentance itself is predicated on remorse, *"For godly sorrow produces repentance leading to salvation"* (2nd Corinthians 7:10). It would be fascinating to know what sins the diaper-clad child is sorry for and intends to quit.

Babies have no need to be baptized. Baptism is intended to wash away sins (Acts 22:16), or put another way, to remit them (2:38). Since *"all unrighteousness is sin"* (1st John 5:17), one must be guilty of perpetrating unrighteousness to need such removed in baptism. Paul listed examples of unrighteousness when he wrote, *"being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them"* (Romans 1:29-32). Notice that God will punish

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"WHAT MUST I DO TO BE SAVED?"

ACTS 16:30

LEARN THE GOSPEL

John 6:45; Romans 10:17

BELIEVE IN CHRIST

Hebrews 11:6; John 3:16

CONFESS CHRIST

Matthew 10:32-33; Romans 10:9-10

REPENT OF SIN

Acts 3:19; 17:30

BE BAPTIZED INTO CHRIST

Mark 16:16; Romans 6:3-6

REMAIN STEADFAST

1st Corinthians 15:58; Revelation 2:10

"THE ASSEMBLING OF OURSELVES TOGETHER"

HEBREWS 10:24-25

SUNDAY

Worship @ 10:00 a.m.

Studies @ 11:45 a.m.

WEDNESDAY

Studies & Worship @ 7:00 p.m.

THURSDAY

Men's & Ladies' Studies @ 6:20 p.m.

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**Seekers Welcome.
Members Expected.**

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"those who practice such things"; not those who inherited the guilt of those who practiced such things! Only the doers of wrong are guilty of wrong.

Paul explained that baptism is the burial of an old man of sin in order to be raised to new life. *"Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Romans 6:3-6).* A newborn child has no "old man" to crucify and bury. A newborn is already experiencing new life and is, thus, not in need of new life.

According to Jesus, children are already innocent. He proclaimed, *"Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven" (Matthew 18:3).*

"WHOLE COUNSEL"

ACTS 20:27

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BABY BAPTISM IS UNBIBLICAL

Bryan Matthew Dockens

A core tenet of many religions – Catholic, Orthodox, and not a few Protestant churches – is that children must be baptized shortly after birth. In every sense, this is antithetical to Scripture.

Not one example of baptism in Scripture includes a child. Simon was baptized (Acts 8:13) and he was a man (9). The Ethiopian treasurer was baptized (37) and he was a man (27). Saul was baptized (9:18) and he was a man (7:58). Lydia was baptized (16:15) and she was a woman (14). Certain Ephesians were baptized (19:5) and they were men (7). All instances of individuals being baptized in the New Testament show they were adults.

Proponents of infant baptism present examples of household baptisms as evidence in favor of their case, such as Cornelius's household (10:24, 48), Lydia's household (16:14-15), or the Philippian jailer's household (16:33). This, however, is presumptuous. Nothing in the context of any of these examples implies the households included small children. No man can rightly tread where God is silent because *"The secret things belong to Jehovah our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law" (Deuteronomy 29:29).* It is common in many households for the younger generation to have all reached adolescence. A household may amount to adults and their aging parents. There are so

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RIO GRANDE VALLEY CHURCH OF CHRIST

505-864-0282

rgvcoc@gmail.com

Box 989, Belén, NM 87002

www.RGVChurchOfChrist.org

75 Sherrod Boulevard

Facebook.com/RGVChurchOfChrist