

– Continued from page 1 –

and his posterity. *“God said to Abraham: ‘As for you, you shall keep My covenant, you and your descendants after you throughout their generations. This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you”* (Genesis 17:9-11). This covenant was intended for none other than the offspring of the patriarch. Faith and baptism are for gentiles as much as they are for the physical lineage of Abraham. *“For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ’s, then you are Abraham’s seed, and heirs according to the promise”* (Galatians 3:26-29). While only Abraham’s kin were the subjects of circumcision, faith and baptism create a spiritual kinship with Abraham.

If a comparison between circumcision and baptism implies that children ought to be baptized, then it better happen on the eighth day, it better exclude girls, and it better exclude gentiles.

Perhaps the comparison is not very applicable. Notice what the apostle actually wrote: *“In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead”* (Colossians 2:11-12). There is a comparison made to circumcision and baptism is mentioned in the same sentence, but the comparison is not made between circumcision and baptism. Paul described this as *“the circumcision made without hands”*, but baptism is a very hands-on action! Examples like the Ethiopian’s demonstrate this: *“both Philip and the eunuch went down into the water, and he baptized him”* (Acts 8:38). That **he** baptized **him** necessarily implies he placed his hands on him.

How this *“circumcision made without hands”* is accomplished is stated very plainly in the source text: *“by putting off the body of the sins of the flesh”*. Fleshly circumcision is putting off the foreskin and spiritual circumcision is putting off sins. This describes repentance and repentance must be accompanied by baptism. Just as 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), pairing repentance with

– Continued on page 3 –

– Continued from page 2 –

baptism, so Paul wrote, *“putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism”* (Colossians 2:11-12). Repentance and baptism – the two go together, but are distinct.

The only circumcision required in the New Testament is circumcision of the heart. *“For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God”* (Romans 2:28-29). Heart circumcision was also commanded in the Old Testament, even when fleshly circumcision was necessary, as it is written, *“Circumcise the foreskin of your heart, and be stiff-necked no longer”* (Deuteronomy 10:16) and *“Circumcise yourselves to Jehovah, and take away the foreskins of your hearts”* (Jeremiah 4:4). These, too, were calls to repentance, but baptism into Christ for forgiveness came much later, following His resurrection. Because circumcision of the heart transcends the covenants, but baptism into Christ’s death belongs in the present covenant only, circumcision of the heart cannot be baptism.

To be clear, repentance, which is the circumcision of the heart, is not altogether inward. *“Godly sorrow produces repentance leading to salvation”* (2<sup>nd</sup> Corinthians 7:10). Since repentance is motivated by remorse, it cannot be remorse alone. There must be something visible to others, which is why John commanded, *“Bear fruits worthy of repentance”* (Matthew 3:8). It is based on heartfelt change, but it does not stop there.

In summary, Scripture does not compare circumcision to baptism, but to repentance. Even this comparison is only relevant inasmuch as literal circumcision is cutting off the foreskin and spiritual circumcision is cutting out sin. That is the full extent of the relevant comparison. The age requirement for circumcision is not part of the comparison and scriptural comparisons must never be applied beyond what is specified in the Word. For instance, Christ is compared to a lion, a lamb, and a shepherd and those comparisons blatantly conflict with one another if applied beyond the immediate points being made in their given contexts. To apply the age requirement of circumcision to any part of salvation in the gospel – repentance, baptism, or otherwise – would result in unintended exclusions.

**"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**

1<sup>st</sup> 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.

75 Sherrod Boulevard  
Belén, New Mexico

**Seekers Welcome.  
Members Expected.**

**"IF A MAN IS OVERTAKEN IN  
ANY TRESPASS...  
RESTORE SUCH A ONE"**

**GALATIANS 6:1**

**CONFESS TRESPASSES**

James 5:16; 1<sup>st</sup> John 1:9

**REPENT OF SIN**

Acts 8:22

**PRAY FOR FORGIVENESS**

Acts 8:22

**REMAIN STEADFAST**

1<sup>st</sup> Corinthians 15:58; Revelation 2:10

**"A WORD FITLY SPOKEN IS  
LIKE APPLES OF GOLD IN  
SETTINGS OF SILVER"**

**PROVERBS 25:11**

"I don't need a church to tell me I'm wrong where I already know I'm wrong; I need a church to tell me I'm wrong where I think I'm right."

– G. K. Chesterton

**"WHOLE COUNSEL"**

**ACTS 20:27**

**VOLUME 4, ISSUE 25**

**JUNE 21<sup>ST</sup>, 2026**

**PEDOBAPTISM POORLY PROPOSED:  
THE CIRCUMCISION COMPARISON**

Bryan Matthew Dockens

Opposition to pedobaptism has been confronted with the notion that "Circumcision is also compared to baptism, that was for infants". This is a faulty argument, and its flaws deserve to be exposed.

From the time God first commanded circumcision to Abraham, it was to be done when the child was eight days old (Genesis 17:12). If an inspired comparison between circumcision and baptism implies that children need to be baptized, then a few other conclusions would be warranted. First, every day past the eighth day, the parents whose child remained unbaptized would be sinning. Among the denominations that practice pedobaptism, none insist on doing so the eighth day. It is almost always performed later than this.

Secondly, the very act of circumcising the foreskin implies the one undergoing the procedure is male. Indeed, this is what Abraham was told: "He who is eight days old among you shall be circumcised, every *male* child in your generations" (Genesis 17:12). No girl was subject to circumcision. However, in the New Testament, "both men and women were baptized" (Acts 8:12).

Thirdly, the covenant of circumcision was given by God to Abraham – Continued on page 2 –

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