

Intro:

READ WLC Q&A 166.

Main Point of Text: The Jews gathered in Jerusalem for Pentecost cried out to be saved for crucifying Christ, and Peter called them to be saved by repentance and being marked by baptism, along with their children, as God so called them.

Sermon Point: *Your Covenant God Summons Your Covenant Family.*

Move 1: God summons you to believe and be baptized.

L.C.: “Baptism is **not** to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him”:

- Publicly profess faith and obedience. Why fools should not rush in. Catechumens: three years.
- **Act 8:36-37:** ... *and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* So Phillip, an ordained apostle, went on to baptize the eunuch.

Move 2: God also summons you to baptize your children that they would be believers.

L.C.: “but **infants descended from parents**, either both or but one of them professing faith in Christ, and obedience to him, are, in that respect, **within the covenant**, and to be baptized”:

- Covenant children should be baptized due to being born into covenant families. Where God works.
- God almost killed Moses until his wife marked their son with covenant sign (Exodus 4:24-26)
- 1 Cor. 10:1ff and 1 Peter 3:20ff: all baptized. Ex. 24:6-8: all sprinkled in covenant blood.
- 1 Cor. 7:14: at least on parent represents makes a child “holy” (separate, clean). Rom. 11:16.
- Acts 16, 1 Cor. 1:16: “households” of Lydia/jailor, Stephanas were baptized; Greek for “household”: “house”, “home”, “family” (Titus 1:11). 1 Tim. 3:4: elder must “manage his own household”, “keeping his children under control”. Heb. 3:5: Same word is “house” of which Moses served.
- Mt. 21:16: Jesus quotes Ps. 8:2: God ordains praise out of the mouths of babies/nursing infants.
- John the Baptist responded to Jesus Christ by leaping while both in wombs of their mothers.
- Only Ishmael was there when circumcision was given by God to Abraham in Genesis 17. Abraham knew Ishmael was not a child of the promise, yet He rightly circumcised him with all his household.

Gen 17:7-9: *And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. ... and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.* Gen. 17:10-11ff: Abraham is to keep covenant via circumcision.

Abraham had faith (Gen. 12, 15) and so was circumcised as a sign of being God's (Gen. 17). But so was his whole household (Gen. 17:10ff. Vs. 13: "he that is born in thy house"). God is a God of our families. New sign, but command and significance remain the same. Thus the "overlap" of terms in the NT transition:

- Col. 2:11-12: *In [Christ] also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*
- Jesus is "Christ our Passover" (1 Cor. 5:7) and the "minister of circumcision" (Rom. 15:8).
- And "we are the circumcision" (Phil. 3:3, see also Eph. 2:11).

Acts. 2:37-39:

- At Pentecost (Ex. 23:16, Feast of Harvest, when young men had to go to Jerusalem for families)
- Pentecost means "Fifty Days", that is, after Passover. God's covenant people attend, are audience.
- Jewish audience (2:5, 22). Peter appeals to Joel 2 (vs. 16); Ps. 16 (vss. 25-32); Ps. 110:1-2 (vss. 34-35)
- Jews are children of Abrahamic Covenant. Vs. 39: connection to promise to Abraham, and as to his seed, so to theirs (as always): "and to your children". As many as the Lord "our" God calls (summons).
- Acts 2:17 (Joel 2:28): God will pour out His Spirit on their "sons and daughters".
- Isaiah 44:3-5: ... *I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses. One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.*

These Jewish men would never conceive of going back to their wives and children and leave them out.

Conclusion:

Deut. 6:7-10; 11:19-21. Mt. 28:19. Eph 6:4. Luke 10:16. 1 Samuel 1:11ff.

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