

Acts 2:39
The Hope of "The Promise"



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Main idea: Man's hope depends not upon his own profession, but upon God's promise, the sign of which is baptism.

³⁷ Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?"

³⁸ Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. ³⁹ For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call."

⁴⁰ And with many other words he testified and exhorted them, saying, "Be saved from this perverse generation." ⁴¹ Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.

Introduction: What hope can there be for man (cf. Job 25)? There is hope in God—and more specifically, in the promise that He has made, which He has now kept, and will finish fully keeping.

1. "The Promise", v39.

- a. "The promise" of Joel 2, especially 2:12–13, 27–32
- b. "The PROMISE" of all of Scripture. Salvation is according to God's plan, which He has made us know by His promise, so that our hope for it will be only in His power. Christ's enthronement to pour out the Spirit and initiate Christian baptism is firm evidence of the keeping of this promise.
 - i. This is what baptism is a seal of: that the assembly to which He has added you is an assembly of those who are given the promise and are to cling to the promise. It is a *sign* of the mechanisms by which God keeps that promise: washing from Christ, Who pours out His Spirit not only to regenerate us but to indwell us and minister to us our conscious union with Him.
 - ii. To all the baptized, baptism is a seal that they are in the church to whom the promise is made. And to those who have faith, baptism is a seal that unto them and in them the promise has been kept—and every baptism tells the believer the same thing.
- c. The fact that salvation is according to promise—not to proficiency or even profession (cf. the "passive" nature of baptism from last week's sermon)—gives sinners the only hope they have and more hope than they could ever desire.

2. Hope for themselves, v39.

- a. The promise is for You. The promise of Joel 2 and "The Promise" of all Scripture were now coming through Jesus's keeping "the promise of the Father"—the Holy Spirit Whom Jesus had promised to send (cf. Luke 2:49; Jn 14:17–18, 23–26).
- b. The One Who had given tongues to the apostolic band would give repentance and remission to those who had heard them.
- c. If there is hope for the crucifiers of Christ (v36), then there is hope for you!

3. Hope for their children, v39

- a. Joel 2:28 especially included their children. Psalm 110:3 especially included their children.
- b. The Promise had always been made to them and their children (cf. Gen 17:7; Isa 44:3; Isa 59:21; Joel 2:28; Ps 110:3). This did not mean that their children didn't need to repent and believe any more than it meant that the parents didn't need to repent and believe.
- c. The "promise" and "The Promise" answered a more urgent crisis than their own possibility of salvation. Matthew 27:25. Their curse could not overcome God's promise. Your sin as a parent presents you with a more urgent problem than your own deserving Hell, but your sin does not overcome God's promise.
- d. But the promise IS for their children!
 - i. Their children would be in this church of this enthroned Christ
 - ii. They were to look to Christ in hope as they use His means—not to the means or themselves or the children in fear
 - iii. What they were hoping for is not that their children would be and continue as upstanding church members but that God the Son would pour out God the Spirit to be with them and in them, to give them faith that they might not only know their justification but especially their adoption by God the Father.

4. Hope for the nations, v39

- i. Joel 2:28, 32 especially included the nations. Psalm 110 especially included the nations.
- ii. The Lord had promised to call many who were afar off. And now He would keep that promise too. The world-wide promise was now coming into its world-wide effect. (cf. Gen 12:3, 18:8; Isa 2:1–4; Luk 24:47; Ac 1:8; Joel 2:32; Ps 110:2,6).
- iii. Circumcision no longer necessary

Conclusion: "His blood be upon us and upon our children?" Yes, His blood be upon you and upon your children!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Acts 2 verses, 37 through 41. Let us take heed. How we hear these words for. They are the words of God. Now when they heard this, they were cut to the heart and said to Peter and the rest of the apostles men and brethren. What shall we do Then Peter said to them.

Repent. And let every one of you be baptized in the name of Jesus Christ. For the remission of sins and you shall receive the gift of the Holy Spirit. Four. The promise is to you and to your children. And to all who are afar off. As many as the Lord, our God will call.

And with many other words, he testified and exhorted them saying be saved from this perverse, generation than those who gladly received his word. We're baptized and that day about three thousand souls. We're at it to them man. Thus ends this reading of Gods inspired and inerrant word for a joyce that he gives us to worship them Worship Him by hearing them preached as he blesses it to us, please be seated.

Is there hope for man.

Man is a creature. He's infinitely below God Because he's a creature. And much worse. Man is a sinner and he deserves the infinite wrath of the infinitely, glorious God against whom he has sinned. This was the great question of the book of Job was a really coming one. Who had crushed the serpent's head?

Is the really grace for sinners God, challenges. The the devil, This is, if you considered my servant Job Job, of course, hoped in this, He knew that God required, not just external righteousness, but even the righteousness of the heart, every week he would gather his grown children, and they would have an assembled worship service of all of their households, in which they would offer sacrifices in large part because Job said, lest one of them sinned, without knowing it in their hearts, He hadn't understanding of how great our sin is Now.

Satan didn't believe that God's gracious work and Job was real. He said he's just being good to you because you've done all these earthly, good things to him and you know about how God permitted Satan to take those things away. And then you actually hear Satan echoed it more and more in the speeches of Job's friends such as they were because more and more, they, they tell Job.

No, you, you couldn't have been righteous before. God no one's righteous before. God, There must be all sorts of things that we haven't seen. That are ways that you were wicked and they say some things that would be true.

In the last of the speeches. Before Alihu of Job's friends, Bill dad the shoe height drove. 25 answered and said Dominion and fear belonged to him that histogod. He makes peace in his high. Places Is there any number to his armies upon whom does his light? Not rise. How then can man be righteous before God or how can he be pure?

Who is born of a woman? If even the moon does not shine and the stars are not pure in his sight. How much less man? Who is a maggot and the son of man, who was a worm and build? That would be right that there is no hope for sinners.

If there wasn't God's saving power exerted, according to God's plan and purpose as God had promised. And this is the good news when they have cried out men and brethren. What shall we do? And we heard preached last week, especially Peter saying to them, repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit.

And now four, the promise, for the promise. What hope can there be for man? There's not hope in man at all, All of the hope is in God who has promised. And that is why they were to turn, not only from their sins, but also from their selves and all of their best works.

We repent of all of our works and return to God and we are baptized in the name of Jesus Christ or on a count of, or according to even better than name of Jesus Christ for the remission of sins because of the promise He shall receive the gift of the Holy Spirit for the promise is to you and your children.

So that's the answer to the question. What hope can there be for man? There is hope in God and the promise that He has made and which Peter has been proclaiming in his sermon that God has now kept and will finish fully keeping. So he says the promise is to you And so we'll consider first.

What is the promise that he's talking about? He's just finished preaching from a section of Joel chapter two. And yet he has said something extraordinary about who it is. That has made the promise in Joel chapter 2. The question throughout Jesus's earthly ministry, even among those who did not yet believe was, could this be the Christ and Peter?

Because Jesus has poured out his Spirit and because Jesus is the name upon which anyone who calls upon him will be saved, has preached. Not only that. Jesus is the promised one the Christ, But that Jesus was the promising one. All along that. He was the one who made the promises in Joel chapter 2 in verses 28 through 32.

And so if he is, the one, not only who was promised, but he is the one who has made the promises all throughout the scripture of salvation for sinners, by the power of God. According to the plan of God. As promised by God, then he being the one who has commanded that this baptism on earth takes place.

Will surely for those who come to Him will surely pour out his spirit and grant not just regeneration, which is the making spiritually alive, someone who is dead apart from which we could never even believe and was the only way anyone else had ever been saved. But even the indwelling of the Holy Spirit who had not only be with us in fellowship but in us in dwelling us and would apply to believers their union with Christ that they would not just now be hoping in a Christ who was to come?

Not only also hoping in a Christ who has come, But that they would enjoy that they have been joined to God. The Son who has become a man that he might be their righteousness, that he might be their life. And so we'll see here in the first place. The promise.

What is this promise? And then, the promise is to you, that there is hope for themselves because of what the promise is and that it is to your children that there is hope for their children. And that there is even hope for the nations and to all who are far off as many as the Lord, our God will call that the Lord is now calling to himself from all the nations.

So there's hope for themselves and hope for their children and hope for the nations. And then in the last place, we'll find that. It is a hope that responds and will consider versus 40 and 41 first then, what is the promise When he says for the promise is to you and to your children?

He's especially talking about what he has, what he has just proclaimed from the book of Joel almost said the gospel of Joel. That's not a bad thing to say. You can get in the habit of saying the gospel of and then, just whatever Bible book it is, Is it all contains and proclaims the gospel But technically, Joel's a minor prophet and the prophecy of Joel, he's just finished proclaiming, and it shall come to pass afterward that I will pour out my spirit on all flesh, your sons and your daughters shall prophesy, your old men, shall dream dreams, your young men shall see visions.

And also on my men's servants, and on my maid servants, I will pour out my spirit in those days, and I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness and the moon and to blood before the coming of the great and awesome day of Yahweh.

And that's all come to pass that whoever calls on the name of Yahweh shall be saved for Mount. Zion and into Jerusalem. There shall be deliverance, as Yahweh has said among the remnant whom, you always calls. Now, in the context of Joel chapter two, we having heard, I hope you remember.

Some of our having heard Joel preach, not too long ago in this place, Israel was in a position of needing to repent before God in the midst of a particular crisis, part of which the Lord had punished them disciplined them by bringing this awful unimaginable locust plague and early in Joel chapter earlier.

In Joe chapter two, the Lord had said. Now, therefore says, Yahweh turn to me with all your heart, with fasting with weeping and with morning. So render your heart and not your garments return to Yahwe your God for. He is gracious and merciful slow to anger and of great kindness and he relents from doing harm and then and the text immediately, the verses immediately proceeding the part that Peter has preached.

He says so I will restore to you the years that the swarming locust has eaten the crawling locust, the consuming locust and the chewing locust. My great army which I sent among you you shall eaten plenty and be satisfied and praise the name of Yahweh. Your God who has dealt wondrously with you and my people shall never be put to shame.

And then you shall know that I am in the midst of Israel, I am Yahwe your God. And there is no other, My people shall never be put to shame and it shall come to pass afterward that I will pour out my spirit on all flesh and so forth.

So there was already in the history of Israel. This wonderful moment of repentance this wonderful proclamation of the character of God as being compassionate and merciful and one who is who is worthy of our turning to him. And that when we turn to him, he comes with all of the blessing.

That is the opposite of what we had deserved, but that he was determined to give us. And one of the things that Joel had connected that moment in the life of the history of Israel too, was the coming of the Christ and especially the pouring out of the Holy Spirit.

And that season in which not only would the spirit be poured out upon the people of God, and their children. But that God would be calling a remnant to himself, from all flesh, from all the nations. And so that is a significant part of what he means by the promise.

But in the immediate context, we have another. Another indication of what he means. By the promise verse 33 of Acts chapter 2, therefore being exalted to the right hand of God and having received from the Father, the promise of the Holy Spirit. He poured out this which you now see and hear You remember in, in Luke.

Sorry, it's Luke chapter 24 and noticed in point two, you're going to be very confused. If you look at Luke 2:49, it's Luke 24:49. Jesus had promised that he would be the one who sends the promise of the Father who sends the Holy Spirit. And Joel has just finished preaching that Jesus is not just Christ.

Who was promised by the Lord. He is the Lord who promised to send the Christ and who has now come as the Christ. And so there's the promise and let's say lowercase B promise with respect to Joel chapter 2, which was a glorious promise and has now been fulfilled.

And there's another lowercase p promise with respect to the pouring out of the Holy Spirit which Jesus. Before his ascension, Luke 24 verse 49. And acts one verse 8, when he talks about the receiving of the power from on high, that Jesus has promised and has now poured him out and that's how this sermon wasn't answer to the question.

What does this mean? And an answer to the mocking, they are full of new wine and he says no, This is Jesus. Having poured out the promise. And so those are promise lowercase P. But there's also the promise and if you'll allow this distinction capital P meaning the promise of salvation all the way from the garden.

A promise that The man and the woman first heard in the curse on the serpent before they had even heard curses on themselves. That there would be one from the seed of the woman that there would be or in the first place seed of the woman that there would not just be seed of the serpent, but that there would be those in whom God would be graciously at work.

And that there would be a line a people on earth whom God had set apart to himself as seed of the woman instead of the seed of the serpent. And that from this line, there would be a seed singular, who would crush the serpent's head that there would be one who would come, who would destroy this murdering work of the devil and that he would do.

So at great cost to himself being bruised heel-wise though. He would bruise the serpent headwise and the promise given to Abraham that in him. All the families of the earth would be blessed in his seed. All of the families of the earth would be blessed The promise given to David that.

One of his descendants would sit on a throne. That would be an eternal throne. The promises given and Isaiah especially and the Psalms of the nations flowing in and being converted from raging against God and his Christ to praising God and His Christ. So not only is their language of the nations flowing into Jerusalem but there's the call to praise Yahweh.

All you nations multiple Psalms thankfully we just had that that class considering Psalm singing recently in which we considered those things. And so there's the promise capital P of all of Scripture God's purpose to save. And His plan of salvation that he had promised would be executed. And now, the pouring out of His Spirit is evidence that Jesus the one who died lived a righteous life in our place and died.

An atoning death has not only risen again but has taken a seat on the throne of heaven, that all creatures. Now worship a man, which would be blasphemy If that man was not first from all, eternity God, the one who said, I will pour out my spirit and Peter says, he has poured out this, the one about whom, Joel says, everyone who calls upon his name will be saved.

And it is. His name, Jesus's name that if you call upon his name, you will be saved that as the promise Salvation is according to God's plan, which he has made us know, by His promise. So that our hope for it will be only in His power Christ's enthronement to pour out the Spirit and initiate.

Christian baptism is firm evidence that God is keeping His promise. There's a wonderful thing that we hear every week as we're coming to the table, the Lord on the night that he was betrayed that the meal that we have that he has appointed for us to, to have together to the feast that he gives us in the worship service week by week, is something that started on an historical night.

It actually happened in history that God the Son become a man was betrayed so that he could die for our sins. The next day, Every time we come to the table, we're reminded of the historical reality of our Savior dying for our sins, that the one who sits on the throne, the one who is coming again, the one who breaks himself to us at the table as we break the bread on earth, that there was a day that he was died.

And so we show forth the Lord's death until he comes. Well similarly with baptism, Every time we pour the water on earth will reminded that there is a historical day. When God the Son sitting in his resurrected and glorified flesh on the throne of heaven, poured out. His spirit Every time you see a baptism.

You remember? Jesus has done Pentecost. Just as every time you take the supper, you remember Jesus has done the cross. We so forth the Lord's enthronement until he comes. We show forth the Lord's pouring out His Spirit until he comes. And this is vitally important. These people we're hoping that they could be added to the church of Jesus Christ.

They respond with that address that mimics what Peter had said when he said men and brethren in his sermon and we considered last week their responding men and brethren. What shall we do? Get, can we, Is there a possibility of forgiveness for us? Is there possibility that we might have what you have, are we disqualified?

Because this one whom you have just preached is Lord and Christ. We have crucified. That's how the sermon ended. Let all the house of Israel, know, assuredly that God has made this Jesus. Whom you crucified both Lord and Christ. And the answer is not only that they may be baptized that they may be added.

But this this baptism is according to a promise that the assembly to which he is adding them, the Lord is adding them, is an assembly of those who are given the promise and who are to cling to the promise. So, baptism is a seal of the authenticity of the promise of God and it is a sign of the mechanisms by which God keeps that promise.

What does that mean? It means that when anyone is added to the church, they have to receive the mark. They have to receive the seal because of, you know, some obsessive craziness and a generation or two ago, maybe not so, so much in the anymore. Sadly, even those who are disproportionate in their focus are not biblical enough to care much about what the mark of the beast might be.

But the reason there is a mark of the beast is because there's a mark of the Christ. Satan is not original and anything And so, whereas to join as it were and function, as it were in the Church of the world, you have to have the mark of the beast.

God commands, that those whom he brings into His church, have the mark of the Christ. That's what we mean by a seal. It puts upon someone that yes, they are really set apart from the world, by God, in what he has done in his providence and he brings these into His church by believing and their children into the church by their belonging to the households of those who have believed God has been doing this with his church from the throughout the history of his problem.

Well, consider that in a moment. So there's a seal, there's a mark that gets put on everyone who is in the church and it's not just a seal that they are in the church. But as it is a seal that the things that they've been told and the things in which they have hoped are true, that what has been promised is real and that the spiritual reality that they are looking for and cannot produce for themselves.

Is something that God himself is doing. So that is the seal as a sign. The particular action of the seal shows forth particular things about how is it that God keeps this promise? How is it that God saves sinners and not just any sinners but even those who had rejected Christ and we're now horrified to find out that he is not only the Christ but is also the Lord that even such a sinner as that can be saved.

How can they be saved by? What By what mechanism or by? What action of God? Does he save them? And there are two things, especially in the pouring of the water. There's one the washing the washing of the blood of Christ or yeah, the word that Hebrews 10 uses as bodies washed with pure water, but that's not the main thing.

Yes, you know, the water for baptism, is set apart to be used in this act of worship, where the seal of God is put upon someone in Christ's church, but it's it's hearts sprinkled clean. That faith receives the seal as a sign, that what it believes is happening. And so it's not just just bodies washed with pure water in the external sign, but it is it is hearts sprinkled clean in the spiritual reality.

So that's one thing that the water signifies, the water of the seal. The other thing is, is I hope very obvious from acts one and two so far. And that is the pouring out of the Holy Spirit. If it's not obvious yet wait until we get to Cornelius's house and wait until we get to Peter's report in defense of what happened at Cornelius's house, But Jesus has poured out this, You're so receive repent, and be let repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit.

So you have sign and seal seal, the mark and sign the fact that the mark shows particular things. By how God saves you, how can you be saved from your sin, Your sin. That is so great that it is against the glory of God. That the wrath of God has been revealed against all of the

unrighteousness of men, which is especially against God's glory in that all have sinned, then and fallen short of the infinitely, great glory of God.

Well Romans, 3:25 God has displayed Christ as a propitiation as one whose sacrifices as great as the glory of God itself against which the wrath Romans 1:18 has been displayed. So to all the baptism to all the baptized baptism is a seal that they are in the church to whom the promise is made.

And to those who have faith baptism as a seal, that unto them. In particular, the promise has been kept baptism is a sign and a seal unto faith. So if you don't have faith, you don't have the things signified. If you don't have faith you have the seal that you are part of the church to whom the promises made and the church whom God demands believe and cling to that promise.

But if you don't have faith, How can your faith be sealed unto? You All you have sealed unto you up until that point is that you've been set apart by God in his church. And that Jesus Christ is really saving. So it is a sign and seal unto faith.

Now, this is wonderful for the answer to the question. What shall we do? And the ultimate answer then is hope in what God has done. Not in what you can do, not even in the repenting that you are being commanded to do, Not even in the submitting yourself to be baptized.

And have someone else do that to. You don't hope in those things. Hope in the One who has made and kept the promise and hope. And what he does. The fact that salvation is according to promise, give sinners the only hope that they have and more hope than they could ever desire.

If salvation was by any kind of religious proficiency, how well you meant, or how well you did, you would be hopeless. Decisionism is just a sneakier form of legalism because those who hope that they are saved because of how sincere they were when they made their decision will continue to find for the rest of their lives.

That the answer is not enough, you were not sincere enough and you'll doubt and you'll tremble and you'll know that you can't be saved by how sincere you were on that day. And you'll come again and you'll make a decision again and you'll hope you're sincere enough this time.

And if you're in a church like that, you'll get baptized again. But baptism is not about proficiency and it is not about profession. Baptism is about God's promise that as you turn to Him and come to be part of His church repenting from your sin and trusting in Jesus Christ that it is he who saves you by his power.

Just as He has promised to do and he gives you as the seal, the mark that has put upon you in your to set you apart from the world, as a member of his church, he gives you a sign that you don't even do. It is done to you.

In a moment. Well, many moments. We're going to come and we're going to participate a sign in which we do. We take and we eat. And we remember, baptism is a sign in which you don't do at all. It's done to you. Just like salvation is something that you don't do at all, or maybe we should be more specific.

Justification is something you don't do at all. It has done for you and to you by Jesus Christ.

So this is wonderfully hopeful because you will never mean well enough, just as well as you will never do well enough. And here are the desperate ones who just realized that they are guilty of crucifying him, who was both Lord of Christ, and God gives them as the seal the mark that is put upon them as they're being added to the number of the church.

A sign that says, God does it all God saves you. So there's hope for themselves First. The promise is is for you. The the Holy Spirit whom Jesus has promised to send Luke 2 verse 49. We've already. Sorry, I made the mistake of my notes. Luke 24 verse 49, the Lord Jesus promising that he would send or saying for that promising, that he would send the promise of the Father.

And there's much more about this in John. We have often turned to John 16 because that's where Jesus promises, the completion of the New Testament the the completion of the many things that remained for him to say and our rejoicing that he did complete those things but there's an extended section in John 14 where he's promising.

The gift of the Holy Spirit. He's just said, by the way, verse 15 of John 14. If you love me, keep my commandments and I will pray the Father and he will give you another helper that he may abide with you forever. It's wonderful. This conversation that he's just finished with Philip and Philip asks to see the Father.

And he says, if you've seen me, you've seen the father, there's nothing more of the Father to see than than Jesus. There's nothing unjesus like, in God at all and then you have the same, the same tension. Don't you as in Joel chapter two? Who is it that? Pours out the spirit.

It's Yahweh. But who is it? Who poured out the spirit? It's Jesus. Who is it? That Jesus says will send the Spirit His Father, but who is it? That Jesus promises in. Luke 24. We'll send this. It's Jesus. And here I will pray the Father and He will give you another helper that he may abide with you forever.

The Spirit of truth whom the world cannot receive because it neither sees him nor knows him. But you know him for he dwells with you and will be in you marvelous. I will not leave, you orphans, I will come to you. And so there's a sense in which not only that Jesus, pours out his spirit but that Jesus himself comes to them in the pouring out of the Spirit, he picks this up again, a few verses later verse 23, Jesus answered and said to him, if anyone loves me, he will keep my word.

And my father will love him and we will come to him and make our home with him. He who does not. Love me. Does not keep my words and the Word which you hear is not mine, but the fathers who sent me These things, I have spoken to you while being present with you but the helper the Holy Spirit whom the Father will send in mining.

He will teach you all things and bring to your remembrance all things that I said to you. And so Jesus has made this promise that the Holy Spirit would be the one who comes and enables them to love him, enables them to keep His commandments enables them to do.

And even to remember His words. So what these people desperately need is that the same spirit who has produced the speaking in other languages that got this whole thing going on Pentecost, as produced as speaking in other languages, for the apostles that he will produce for them repentance and faith and obedience.

The one who had given tongues to the apostolic band would give repentance and remission of sins, to those who had heard the apostolic band. There was hope even for them who had crucified Christ and what this means is that whoever you are here this morning this afternoon, Whoever you are

12. 12 on a Lord's day. In Kaleoka, Tennessee. Whatever. You have done. There is hope for you in Jesus Christ because all of the saving is done by him. All of the obeying has been done by him. All of the atoning for guilt has been done by him. This is something that was promised because it was first purpose and planned.

Just as you decide to do something before, you promise, to someone that you will do it. God has determined from before and outside of all of history to save sinners. And then he made promises about what he had purposed and planned. And then he kept those promises And the fact that he has chosen baptism in which water is poured.

Just like the spirit was port as the sign by which you are set apart as a member of his church announces to you. That there is hope for you. In Jesus Christ, Even if until this point you have denied him Even if until this point you have denied that he is Christ even up until.

If up until this point, you have denied that he is the Lord. Yet, he offers salvation to you. You may be one from among the nations who goes from raging and plotting, and against the Lord. And his Christ saying, let us get rid of these shackles of having to believe in God and serve God.

And yet, he may bring you at last to kiss the Sun and enjoy the blessing of all who open Him. There was hope for these themselves and there is hope for you. There is also hope for their children. Notice that both when we think of little people, promise and capital P.

Promise It includes, especially the children. I should have left my finger in Joel Joel 228. It will come to pass out. Afterward that I will pour out my spirit on all flesh, your sons and your daughters. So prophesy, He's talking to those who are already in the church and who's children are already in the church.

And he's saying, I will not only converge your children, but your children will be those from whom. The gospel goes out to all flesh and that there's a remnant from all the nations. This actually kind of historically happens, doesn't it as as Jesus had said in Luke 24 and in Acts chapter 1 and then the rest of the book of Acts shows happening that the gospel does go from Jerusalem and then Judea and then Samaria.

And then to all the earth And all of these initial apostles were Jews. They were even the children about whom Joel, 2:28 spoke. And yet, it wasn't just about them because those who were being brought to faith by Peter's. Sermon are told the promise is for you and for your children there's not just hope here.

That covenant children are going to be converted. There's hope that Covenant Children will be converters to place the use the word inappropriately, but that they will be evangelizers that you dear children. Whom God brings not only to hear the Word of God, but to believe the Word of God, by the power of His Spirit, that you will become those who love to tell the truth about Jesus.

Joel 228, especially included, their children, Psalm 110 verse 3, especially includes children, it talks about. Well, We'll spend the time.

That first do of the morning, your children shall be. Sorry. Your people youth is in a moment. Your people shall be volunteers in the day of your power, That is Jesus exercises upon his. Enthronement bringing people to willingness and the beauties of holiness from the womb of the morning.

You have the dew of your youth. There's a specific mention and attention page to children And that's not surprising and Joel 2 or Psalm 110. Because it's always been that way. Genesis 17 verse 7 Coming. As it does, in the context of The giving of circumcision, I will establish my covenant between me and you and your descendants after you in their generations for another, for an everlasting covenant, to be God to you and to your seed, or to your offspring or New King James to your descendants.

After you, Isaiah 44, and verse 3, the last third or so of Isaiah, being so New Testament. As it were, that liberal scholars don't like to join it with the first two-thirds of Isaiah for. I will pour water on him who is thirsty and floods on the dry ground.

I will pour my spirit on your descendants and my blessing on your offspring and then Isaiah 59:21. That this isn't just talking about one generation but this is talking about ongoing generational covenantal faithfulness of God. As for me says Yahweh. This is my covenant with them. My spirit who is upon you and my words, which I have put in your mouth shall not depart from your mouth.

Nor from the mouth of your descendants. Nor from the mouth of your descendants. Descendants says y'all. Hey, from this time and forevermore. You see this didn't mean that their children didn't need to repent anymore than it meant that the parents didn't need to repent. But what it meant was that the hope for the children's repenting as the promise and power of the Lord.

Jesus, as exercised by his spirit. Just Did I say parents first or children's first. The other ones, the hope for the other is the same. So children the fact that you have been baptized and that God has put the sign and seal of his promise upon you. As those whom he has added to his church.

You're in His church, you're not in the world, you receive not the mark of the beast, but the mark of Christ First Corinthians 7 says, you are set apart as holy. It doesn't mean that you don't have to repent and believe that you're safe without that If your mom and dad don't repent and believe they're not any safer than you are.

But it does mean the repentance and faith come according to the promise of the Lord Jesus by the power of his Holy Spirit. And so there's hope not just for themselves but for their children and this answered a more urgent crisis than their own possibility of salvation. Because when he said this Jesus whom you crucified he's talking about something that was just seven weeks ago.

It's hard to believe that. Here we are in seven weeks ago. It was already 2022. That's how recent it was for them to have said when Pilate came and he washed his hands and he said, I'm innocent of this man's blood. How had those? How have the crowd answered his blood be upon us, and our children.

They had cursed themselves with the guilt of Christ's death and they had called down upon their children. The curse of the guilt of Christ's death And so there isn't for them, just the urgency of. Can we be forgiven? But can our children be forgiven, what is the strength and ongoing effect of the curse that we have proclaimed upon our own children, just seven weeks ago.

When the answer is repent and let every one of you be baptized upon the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit for the promises to you and to your children.

You see their children, their children are added to the church of the enthroned Christ and their children were to look to Christ and the parents as they used Christ's means were to do so in hope not fear. You see their curse had not overcome. God's promise. The promise was still for them and it was still for their children just as it had always been even though they spoke that curse seven weeks ago.

And you need to hear that too. Because if we are being brutally honest, and I recommend brutal honesty with our children. One of the reasons that they are sinners and in need of atonement and in need of an alien righteousness, the reason that they are since is because there are children, especially you fathers.

You're the one through whom, as their federal representative, They deserved to be sinners and then showed forth, the sinners that they were in you. And in our first father, Adam by all of their actual sins. And so you might not have said his blood be upon us and upon our children.

But the reason your offspring deserve hell is because they are yours. And this is a really comforting strong work to us because what Paul said about the Israelites that he wishes he could be accursed so that they could be saved. If you have any love for your child, or if you have any love for your daughter, you wish that you could be accursed.

So that your children could be saved. This is a bigger issue Not as their hope for me, but is their hope for my children and the apostolic answer was yes, there's hope for both of you The church to which you are being. Added is a church that has as its seal upon those who are part of it, the sign that God saves and of how he saves and it's not but what by what they do and it's not by what you do brothers and sisters this transforms Christian parenting.

It doesn't necessarily transform. The activities family worship day by day in the home at the beginning and end of the day, when you lay down, and when you rise up and, and then that discipling that goes on all day long, wherever you are. When you go out and when you come in, bringing your children up and the discipline and instruction of the Lord, It doesn't change the activities so much as it changes the mind and heart with what you do them, because you're not doing them in fear.

That these hell deserving kids that you have will never be converted. You're doing them in hope in him who put them in your house so that they could receive those things and who put them in his church so that they could hear the word preached as you'd, your children are hearing the word preached even now and could, who could have even before they ever come to take at the table, The Lord's death shown forth to them at the table and knew every time they see a baptism and know that Jesus has really died to wash people clean of his sins and really pours out his spirit to give them faith and join them to Him.

Every time you see that you know that that has been done to you that that promise is held forth to you that you were to look to him and you were to trust in him. And so we don't ring our hands anxiously throughout our children's lives, until we see the fruit of faith.

We look to him who has promised, and with confidence, and hope we use, his means expecting to see. And then rejoicing, when we see the fruit of faith, Christian children do need to repent and believe just as Christian parents need to repent and believe. What may I suggest to you as a point of application?

Although you are laboring for what can be theologically called conversion? Instead of talking about the evidence of their conversion, talk about the fruit of their faith that you are hoping in Christ to produce in them. And perhaps, for those of you who struggle with assurance of your own faith and are seeking to add to your believing, all that list of things that that Peter commands to add, The good works, and love, and so forth that you speak and think of your own self, not in terms of evidence of conversion.

But of the fruit of faith that God, who gives you the faith as the God, who gives you the fruit. So, as you see it, you rejoice over something that only God could have done and is doing just as he has promised. Now, take that back to your children, as you labor with them, and you parent them.

And suddenly, you're not seeing the fruit of faith and say, oh, but I don't know if it's real, Are they really sorry for the sinfulness of their sin or just for the consequences or appearing bad to me? I don't know how sorry I am for the sinfulness of my sin or the concept or whether I'm just sorry for appearing bad or feeling bad.

How can I make that judgment about my children And yet you can see sorrow and you can see, oh Lord to whatever extent. My sorrow over sin, is the the result of your work. I praise you. And make me more genuinely sorrowful over sin. Can you not do that?

Also, with your covenant children to whatever's extent. Lord. This is the fruit of faith. I thank you and to whatever extent. It's not increase it Lord. Let me see more fruit in myself and my life. I hardly ever seem to obey you And when I do it, always feels self-serving, Lord give my children more fruit.

So that it may be more and more evident that they are more obeying you out of love and less obeying you for other purposes for from other motivations. But you're doing all of that in hope in him, who has promised, because he does the saving by his power, It is wrong to do anything in the Christian life, out of anxiety, more than out of love and gratitude and hope in Christ.

And for these parents who had called the curse down upon their children. He was giving them to hope in the God who would save them. You There is hope for their children. You see what we hope for is not that our children would continue as upstanding church members that they will have learned to say, all their catechism questions that they will learn to repeat the theology.

Well, that they will learn to behave. We want them to do all those things, but our hope is that God, the Son would pour out, God, the Spirit to be with them and to be in them to give them faith. That they might not only know that they are right before God in their justification.

But that they each might know about themselves that they are a child of God and their adoption as the Spirit, makes them say not just with the lips. But with the heart Abba Father and they would know God as their God through Jesus Christ. Well, there's also hope for the nations There was coming and age in which the Gospel would go forth to the nations.

This was anticipated, You can see the list of texts there, The Isaiah text I think, is, especially helpful, and there are many, many more from, especially Isaiah, and the Psalms that we could have listed Now, it shall come to pass and the latter days, Isaiah two verse 2, that the mountain of always house, shall be established on the top of the mountains, shall be exalted above the hills and all the nations shall flow to it.

Many people shall come and say come, let us go up to the mountain of Yahweh to the house of the God of Jacob. He will teach us his ways and we shall walk in his paths. For out of Zion shall go forth the law and the Word of Yahweh from Jerusalem.

He shall judge between the nations and rebuke many people and they so beat their swords in the plowshares and their spears into pruning hooks and so forth. So, there was in the promise. Throughout the scripture, The promise in Genesis 3, the promise and in Genesis 12, the promise that we've just read in Isaiah, 2.

And Jesus had emphasized this again. In Luke 24, when he said that, it was necessary that this be preached throughout the earth, starting in Jerusalem and in Acts 1:8 just a chapter ago or about a week ago, if we're talking about the historical time, that the goss that they would be his witnesses.

And the gospel would go forth from Jerusalem to Judea, to Samara to the ends of the earth. There's hope for the nation's circumcision is no longer. Necessary Circumcision was something that Abraham received long after he received the promise He received the promise and he came to faith as an uncircumcised man.

The Apostle makes the same point about him. Doesn't he not circumcision isn't necessary at all because the mark by which you're set apart, as a member of his church is no longer circumcision. It's baptism and even that announces to the nations that there's hope for them. Well, it is also hope at last that responds and the responding continues actually through verse 47.

So we'll take that portion from verse 40. And on with next week's portion will leave you with this on the day that Jesus was crucified, the people who are responding to this sermon by Peter, cried out his blood to be upon us and upon our children, in curse, What they didn't realize, is that the only way a sinner can be saved is by the blood of Jesus Christ being applied to them.

And God comes seven weeks later and they had said his blood be upon us and upon our children in curse. And he says, yes, my blood be upon you and upon your children in blessing, and he gives them a sign and seal, not with blood, but with water because the blood is applied, not through the water, but through faith, but it's in him that we hope for that faith.

Look to him, dear parents for your, your children's faith. Look to him. Dear children for your own faith, Your parents are looking to him for their own faith and for yours. And we, who look to him, look to him. Who is faithful? Amen. Let us pray.

Oh Lord. How we? Thank you. That it is not through, Not on account of how well, we have preached or on account of how well we have heard but on account of your power and your mercy that you are pleased to use the preaching and the hearing. And so we pray that you would make us to be strengthened and comfort by our baptisms, even for this, that you would do the spiritual work in our hearts that we hope to receive by this worship.

That we have offered in the preaching and hearing of your word for we ask it in Christ's name. Amen.