

**Saturday, August 13, 2022 ▫ Read Acts 10:44–11:18**

*Questions from the Scripture text: What was Peter still doing (v44)? What did the Holy Spirit do? Who were astonished (v45)? What is the Holy Spirit called here? What had been done with this Gift onto whom? How did the Jews know that the Spirit had been poured upon these Gentiles (v46)? What does Peter question whether it could be forbidden them in v47? What would be done to them with this water? In what manner had they received the Holy Spirit? What does he command be done (v48)? In what Name? What did they ask Peter to do? What two groups heard what in 11:1? Where had Peter come in v2? What were the Jews called here again (cf. 10:45)? What was their specific complaint (v3)? Where does Peter start his explanation (v4–5)? What had he seen in the vision (v5–6)? What command did he receive (v7)? How had he responded (v8)? But what did the voice answer about Peter's exception to the command (v9)? How many times did this happen (v10)? When does v11 occur? What happened? Who still had to command Peter at this point (v12)? And what did the Spirit tell him not to do? How many "of the circumcision" came along? What did they all enter? Whom had the man seen (v13)? What had the angel said to do? What had the angel said that Peter would do (v14)? Who would be saved by these words? What happens as Peter begins preaching (v15)? What does the Holy Spirit do? Whose word does Peter now remember (v16)? With what had John baptized? And what did Jesus say would happen by the pouring and falling of the Holy Spirit? What had God done when (v17)? Whom did Peter say that he would be withstanding if he forbade the water (v17b, cf. 10:47)? How do they respond to hearing these things (v18)? Whom do they glorify? How do they describe these Gentiles' being saved?*

**Who is saving whom and how?** Acts 10:44-11:18 looks forward to the morning sermon on the coming Lord's Day. In these forty-three verses of Holy Scripture, the Holy Spirit teaches us that **it is God Who grants repentance to life, by the pouring out of His Spirit, the gift of Whom He affirms and signifies by the pouring of water in baptism.**

**Faith comes by the pouring of the Spirit.** Peter is telling them about believing (v43), when suddenly it becomes apparent that the believing itself has happened. We had seen in 9:34 and 9:40 the power of the Word to give what it commands. Now we find out more specifically who applies that power: the Holy Spirit. He fell upon them (v44b). He is a Gift Who was poured out upon them (v45). It is the Lord Jesus Who did this pouring (11:16, cf. Mk 1:8, Jn 1:33, Ac 1:5), when the Holy Spirit fell upon them (11:15).

Faith is not immediately visible. But the Spirit makes them see His work by hearing. This time, it is Gentiles speaking in language that they do not know, probably Aramaic (v46)—though those "of the circumcision" were astonished by it, the evidence was clear enough that they could not deny it!

**So God demands that His church baptize with water.** The Spirit has been given, been poured, and fallen. Peter asks, "Can anyone forbid (hinder, refuse, withhold) water that these should not be baptized who have received the Holy Spirit just as we have?" (v47). In 11:15, he describes that time, "the Holy Spirit fell upon them, as upon us at the beginning."

We learn more of what's behind Paul's question in v17. To not apply water in physical baptism, just as the Lord Jesus has applied the Spirit in spiritual baptism, is to "withstand God." This is one reason why baptism could not be delayed.

Though there are those who are baptized and later receive the Spirit (cf. Ac 19:5–6), when it is plain that someone has been brought to faith, there is a strong, urgent obligation to baptize him. The church is required to affirm on earth what Jesus does from heaven. The church is required to imitate with water what Christ does with His Spirit, to signify the method by which we are brought to faith and repentance. The church affirms this publicly for the honor of God and the strengthening of our faith. We need assuring that salvation is God's divine work, and God helps us not only by the Word and by the Supper but also by the sacrament of Christian Baptism.

**This baptizing glorifies God for being pleased to add to His church from all nations.** God's people, His church to use Stephen's word about them from 7:38, had been marked off by circumcision. Twice in our passage, believing Jews are called "those of the circumcision" (10:45, 11:2) implying that they were still thinking of God's people at that way. In fact, they less upset that Peter had baptized Gentiles than that he had entered the Gentile house and ate with the Gentiles (v3). This was an error that Peter himself and even Barnabas would get carried into later (cf. Gal 2:11–13).

But we are not of the circumcision, which belonged as a spiritual ordinance to just the one nation. Christ's church can be called "of baptism," which belongs as a spiritual ordinance to people of all nations. Baptism helps us do more than be sure that it is Christ Who saves; it turns our hearts to praise. "They glorified God, saying "Then God has also granted to the Gentiles repentance to life"" (v18). It is God Who decides who will repent. It is God Who grants repentance. And He is granting it to people from all nations. Each baptism we attend should stir up not only our faith but our praise!

**If you believe in Jesus, how did that happen? If you don't, then how can it happen? What must the church do with someone whom God adds to her? What are two ways that we should respond to Baptism?**

*Sample prayer: Lord, we praise You who have poured out Your Spirit to give repentance and faith. Forgive us for when we are closed hearted toward anyone in Your church. Grant unto us to treasure them as marked off to Yourself, and to look to You for grace to complete the sanctifying and glorifying of us all in Christ, AMEN!*

**Suggested songs: ARP67 "O God, Give Us Your Blessing" or TPH424 "All Authority and Power"**

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Acts chapter 11, our portion for the sermon tomorrow morning will be versus two through 18. So we'll take those now Acts 11 versus two through 18. And when Peter came up to Jerusalem, those of the circumcision, contended with him saying, you went in to uncircumcised men and eight with them, but Peter explained it to them in order from the beginning saying I was in the city of Joppa praying and in a trance, I saw a vision an object descending like a great sheet.

Let down from heaven by four corners. And it came to me When I observed it. Intently and considered. I saw four footed animals of the earth, wild beasts creeping things, and birds of the air. And I heard a voice saying to me, rise, Peter kill and eat, but I said not so Lord for nothing common or unclean has at any time entered my mouth.

But the voice answered me again from heaven. What? God has cleansed. You must not call common. Now, this was done three times and overdrawn up again into heaven at that very moment. Three men stood before the house where I was having been sent to me from Caesarea, Then the spirit told me to go with them doubting nothing.

Moreover, these six brethren accompanied me and we entered the man's house and he told us how he had seen an angel standing in his house. Who said to him, send men to drop up and call for Simon. His surname is Peter. Who will tell you words by which you and all your household will be saved.

And as I begin to speak the Holy Spirit, fell upon them as upon us at the beginning. Then I remembered the word of the Lord, how he said John indeed. Baptized with water but you shall be baptized with the Holy Spirit. If therefore, God gave them The same gift as he gave us.

When we believed on the Lord, Jesus Christ. Who was I that I could withstand got when they heard these things. They became silent and they glorified God saying, then God has also granted to the Gentiles repentance to life so far, the reading of God's inspired and Aaron Tort

Up until the time of Christ's earthly ministry and especially of his death. When the temple, the curtain in the temple was torn into from top to bottom. And then here's resurrection in which he was declared to be the Son of God with power and his ascension in which he went up into heaven.

As our mediator Hebrew is telling us that he does. So especially as a high priest, entering the Holy of Holies and bringing us in there with him and took his seat. Then on the throne of glory up. Until that time It was not wrong, indeed. It was commendable for those who had been circumcised to understand that this set them apart from the rest of the world.

Indeed, the phrase that we see here for the first time, Well, the first time we see it is actually chapter 10. But in this extended passage for the first time those of the circumcision, It is not a negative or wrong phrase because indeed God's people were set apart by God to himself.

And they had the law, and they made their boast in God and they were identified by name as being among the people of God. We saw this recently in Romans chapter 2 and yet there were still some who found their identity in this old identity of being of the circumcision or made their boast in God by calling themselves Jews.

And we saw there in Romans 2 that whether of the old identity or of the new identity that boasting in our identity, when we think that we are superior in ourselves, rather than being taught and humbled by the identity that God has given us. There's always wrong but there's a second thing that is wrong about these who are considering themselves still as those of the circumcision and that is that God is not now separating.

One earthly nation apart from all of the other earthly nations. But he is separating apart to himself the kingdom of his son. Our Lord. Jesus Christ. And circumcision is not the mark of separation into the visible kingdom, or the visible church on earth. But the Lord Jesus has given baptism as that mark of separation.

And so it is, especially in this passage in which God makes clear that. The gospel is not just for Jews in Jerusalem and Judea and Samaria and all the earth, but is for all nations. For those of all nations. Not just in all nations where we have this phrase of the circumcision.

Set apart from the granting to the Gentiles repentance unto life. And so, they receive the pouring out of the spirit. And the water of baptism is not withheld from them because the church now God's people in the world, the household of God is not to be found in the Jewish nation but in the kingdom of our Lord, Jesus Christ.

Now we see that especially in Ephesians chapter 2 and Lord helping us. We will look Romans chapter 2 very briefly in the sermon tomorrow and tended to spend the last point. Last week opening up from Fusions chapter 2 and Psalm 72. I am now intending to do Romans chapter 2 Ephesians 1 through 4 Colossians one.

Through the first half of chapter 3 and all of Psalm 72. We will see how that goes, but this is a very important part of how we respond to our baptism that we respond to our baptism by celebrating that the Lord Jesus has both reconciled us to God, in saving us granting to us repentance unto life.

Pouring out his spirit upon us, making us to call God, our presenting us to God in Himself, so that we are reconciled to God. And that in his church, he has reconciled the nations to one another or at least reconciled from all the nations. Those who are reconciled to one another by being reconciled to God.

And we see this in Ephesians chapter 2, Infusions chapter 2. He says verse 11. Therefore remember that you Once Gentiles in the flesh who are called uncircumcision by what is called the circumcision made in the flesh by hands. Remember that circumcision was not just supposed to be and external symbol.

There was an inward grace to which of corresponded which God called circumcision of the heart, which in Deuteronomy, he both commands and promises, he says circumcised, not just your flesh but circumcise your hearts. And then he also promises that he will be the circumcisor of hearts says therefore remember that you once Gentiles in the flesh who are called uncircumcision by what is called the circumcision made in the flesh by hands.

That at that time, you were without Christ, being aliens, from the Commonwealth of Israel and strangers from the covenants of promise having no hope. And without God in the world. So there was a time in which those who had Christ and had hope and had God, were the Commonwealth of Israel who had the covenants of promise.

Now those who have hope and have God and have Christ the church. This is not a replacement theology. This is an engrafting theology. Recognizing that God set apart. People have always been the ones who have Christ. This was the great thing about being in Israelite, or a Jew who has not just one outwardly in the flesh of circumcision of the flesh.

Not much, just one outwardly in circumcision of the flesh. But inwardly in the circumcision of the heart, there is for us. A corresponding relationship to baptism. Now those who are aliens from the church, not from the Commonwealth of Israel are strangers to the most recent administration of the Covenant.

Now not a covenant of promise, but a covenant of fulfillment which includes promise to all those who hope in Christ and completion further fulfillment. Final fulfillment of what Christ has done. So let us back up again. Therefore remember that you who are once Gentiles in the flesh were uncircumcision by what is called the circumcision made in the flesh by hands.

That, at that time, you were without Christ, being aliens from the Commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ for he himself is our peace who has made both one and has broken down the middle wall of separation, having abolished in his flesh.

The enmity that is the law of commandments contained in ordinances. So as to create in himself, one new man, from the two, thus making peace, that he might reconcile them. Both to God in one body through the cross. Thereby putting to death the enmity. And so Jesus is the one who has canceled the distinction that circumcision made as a spiritual sign.

He is the one who has canceled the food laws, that Peter was right to have been so zealous to follow until such time as the Lord brought the nations and Israel, the nation of Israel together in one. Now those, from all the nations who are part of his church are the household of God on the earth, he came and preached peace to you who are far off.

And to those who are near for through him, we both have access by one spirit to the Father. Now, therefore you are no longer strangers and foreigners verse 19, but fellow citizens with the saints. Notice there is a new Citizenship, citizenship or membership. In the church on earth is to reflect the fact that we are citizens of the kingdom of Christ, which rains over all the nations from heaven, but fellow citizens with the saints and members of the household of God.

So, it is the spirit now who Gives us access to the Father and those who are in the visible. Manifestation of the church on earth. Receive a visible sign that corresponds to the spirit. The church cannot give the Spirit the church, pours only water, but the water Miss makes reference to the spirit.

Now therefore you are no longer strangers and foreigners but fellow citizens with the saints and members of the household of God. So that phrase in verse 19 replaces as it were, and I got to be careful with the word replace because people go nuts about this. As a replacement theology, replaces the commonwealth of Israel.

It is aliens to the household of God and the citizenship of the saints who are now without God and without hope in the world who are without the covenant of fulfillment. If we can call it that way, who are without the gospel of our Lord? Jesus Christ. Now, being in the church doesn't mean that you are saved, but it does mean that you are not an alien and stranger to the household of God and the earth, it does mean that you are not an alien and stranger to the gospel of fulfillment.

And this is what Christ has done. Is a gathered us all in having been built on the foundation of the apostles and prophets. Jesus Christ himself being the chief Cornerstone in whom the whole building being fitted together. Grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the spirit.

Now, I just realized there's no way we're going to finish what I would like to finish. So, we'll probably just do that part of Ephesians 2 and then move on to solve 72 tomorrow, in Psalm 72 showing that this was not just the fulfillment of

Not just the next iteration of something that began with circumcision with Abraham and the holiness code given through Moses by God. Beginning at Sinai but this is something that begins in the garden when there are going to be two races, the seed of the woman and the seed of the serpent and the seed of the serpent is going to be put on his face and lick the dust and there are going to be enemies from all the nations who are put on their faces, go on their bellies and lick the dust.

But there are also going to be saints from all the nations C to the woman who bring in their gold and silver and praise the Lord, Jesus and rejoice as His subjects. And this fulfillment of the promise in Genesis 3, especially as touches the Lord Jesus as King. Who is submitted to in his church and rejoiced over from all the nations.

This brings him great. Praise and glory. And this is especially is what is contained in the glorifying of God saying God has also granted unto the Gentiles to those of the nations repentance unto life as people are no longer. Those of the circumcision. They are those of the baptism.

They are those of the Triune God. They are those of the gospel. They are those of the Lord Jesus Christ. And the reason is not so that we may despise Jews, Many of which Many of which our believers and members now of the household of God, every better, as much as they were members of the Commonwealth of Israel.

But also not that we would despise Jews because it is into the tree of Oh, I don't have Ephesians 2 open. The Commonwealth of Israel on the covenants of promise that is into the tree of the people of the Covenants of Promise, that those who are members of the visible church.

Now are grafted and so it's one continuous set apart people. It's just an outbranching with all of the graftings in from the nations And so we should not think of the idea of replacement so much as we think of fulfillment and flourishing and the keeping of promises and it is in this being accomplished through the Lord, Jesus, that the Lord Jesus, receives much, praise that God has planned this from before the world began that he has accomplished it in Christ.

And therefore making peace for both with God. And then with one, another is one of the great things that Jesus has done and for which we praise Him. And so that's the last thing that we should do and response to our baptisms. Not only submission of obedience and submission of dependence, but also celebration of the Lord.

Jesus, who he is and what he has done which is and part. What Psalm 72 has given to us 4 which is why we'll finish with that tomorrow. Doesn't take the time just now to to open it up, but we will sing it after we're done. Praying, let's pray.

We praise you. Lord Jesus who have in your flesh made peace. Not only between God and sinners but between Israelites and those, from all the nations whom

you have brought near by your blood and we pray that you would make us to love your church and to value our membership in it, and they're being set apart in it to value that you set apart, not just us, but our children to glorify you for the repentance that you give by your spirit.

We pray that you would keep giving repentance and keep giving faith. Even those of us to whom you have, given it how desperately we need to grow in our believing, and to grow in our repenting and then O, Lord, within your church. There are many, If you have not yet repented and not yet believed and not just children and so we glorify you and praise you.

That this is the place. This is the people among whom you are giving it and we ask that you would keep pouring out your spirit and keep giving it that your churches would be spiritually alive and not dead that, that which is put upon us outwardly and visibly. You would also do inwardly where only you can see that your church would be vital and alive from the inside out.

So we pray that you would keep working among us powerfully and we thank you for the encouragement that your word gives us to remember that you have set apart a people. They gathering a congregation and congregations of your church. A visible manifestation of that invisible and everlasting kingdom. So work among her we pray.

Even as you have given us, hope and expectation that you will for. We ask it in Jesus name, Amen.