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Acts 10 verse 44, through 11 verse 18. These are God's words While Peter was still speaking. These words, the Holy Spirit fell upon all those who heard the word and those of the circumcision who believed were astonished As many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles.

Also for they heard them speak with tongues and magnify God. Then Peter answered. Can anyone forbid water that? These should not be baptized who have received the Holy Spirit, just as we have and he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Now the Apostles and brethren who were in Judea heard that. The Gentiles had also received the Word of God. 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, while 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 had 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 all, we're drawn 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 on call for Simon whose surname is Peter? Who will tell you words by which you and all your household will be saved.

And as I began 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 God When they heard these things. They became silent and they glorified God saying, then God has also granted to the Gentiles repentance to life. Amen. The sense of this reading of Gods inspired and an errant word, please be seated.

Who wood withstand God instead of praising Him.

Or would you in a situation where you ought to be praising God for something that he has done Instead withstand him?

Now, we usually give ourselves the past very easily, or at least in our flesh. We do God helping us by the spirit. We would get out of that habit. We saw it, didn't we? In the midweek meeting, you who preach? You shall not steal. Do you steal? You say, you shall not commit adultery to you?

Commit adultery. You who abhor idolatry? Do you rob temples? And of course, the the Judaistic answer of the type of person that he's addressing in the passage again, reprehensible sermon. As of course not, I don't do any of those things and yet he's saying you, who teach others? Do you not teach yourselves?

So that we ought always to come to the Word of God, ready to be corrected, ready to be exposed finding that for. However, he has enabled us to keep a certain part of his word, There are still ways in our thinking, and ways in our feeling, and our choosing, and our living that need to be corrected and, and instructed and improved by his words.

And when we come to a passage in, which Peter was tremulously trying to to get away with as it were with the other six, whom he had brought with him, notwithstanding God. And when he comes back to Jerusalem and now he's condemned for what he did in trying not to we end up in a place where he is, withstanding God and we move in the passage from especially in 11 from those who are withstanding, God and who receive that rebuke from Peter, as gently as it's given a great pastoral wisdom here when they accuse Peter.

And and Peter could have said God has done this. You are withstanding him and yet he comes with his own personal experience and says, I was put in a position where I had to choose between withstanding God and doing the thing that you are condemning. And when they hear it put in Peter's first person, they understand that by condemning him for eating with Gentiles, they are the ones who are withstanding.

God. And God uses his word to shut the complaining mouth or the resisting mouth so that he can open the praising mouth. And by the end of the passage, praise God, their silenced and their complaints. And instead the glorify God saying, then God has also granted to the Gentiles repentance unto life.

So in the first part of the sermon, which was last week and I realized the difficulty that that place is upon us but we are finite, We can only do so much at a time And the first part of the sermon we heard that God and specifically Christ has given us on earth a sign that that signifies on earth ties, Our earthly experience to heavenly reality.

That reminds us that as He, who is saving from heaven that as the son who became a man to save us and in his humanity. Now has ascended that from his throne, He has sent. Now the third person of the Trinity, the Holy Spirit, and that it is the Holy Spirit.

Now, who is working in the church, who is bringing the word, and coming alongside the Word exercising, his power to give life to dead hearts. That they may believe in the Lord Jesus Christ. And so it is Jesus's work by His Spirit. Whom he has poured out upon which the church depends and to which the church must respond.

And that's the portion in our considering this passage to which we come this morning. How are we to respond to this signifying from on earth of Christ's salvation from heaven? And of course we're not just responding to the sign will responding to the salvation itself. Those who view the sign in its own.

Right are making a great mistake, What we are responding to and will hear in a moment that part of the responding is the application of the sign itself. What we're responding to is that

there is a risen ascended, enthroned, redeemer, who is working now in this age between his foreign out, the spirit at Pentecost and his return.

In the last day, he is working by his Holy Spirit to apply to everyone for whom he has died. The salvation that he has gained by that death. And how are we to respond and the, the two headings under, which we look to consider that is we respond by submission and we respond by celebration.

We're respond by submitting to Christ's salvation and we respond by celebrating Christ's salvation. And if you have looked at your outline and you see, there are three main points. So that this is really a 4-point, sermon. You are correct because the submission includes submission in baptism submission in teaching and then a necessary submission of dependence.

So there is an obedience in baptism and in obedience in teaching, but if we attempt to obey in those areas in our own strength, we will be doing. So, in a way that actually opposes what he has shown by the sign that all of our hope, and all of our help is in the power of Christ and the goodness of Christ.

And so, by the time we get to the end of the teaching portion, those of us, especially who are elders, or pastors, those of us, especially who are husbands and fathers will cry out under the obligation who is sufficient for such things. But it is part of submission to say are sufficiency is of God and we'll see how the Lord Jesus.

Not only shows that in baptism, like we heard much of last week, but very explicitly ties that promise to both commands the baptizing and the teaching in Matthew 28. So first, then Christ's salvation must be submitted to. And his salvation must be submitted to by baptizing on the part of the church.

And by receiving baptism on the part of those who are added to the church. The As many as came with Peter, were astonished verse 45, because the gift of the Holy Spirit had been poured out on the Gentiles. Also, it was incontrovertible Gentiles. Do not instantly that do not instantly learn Aramaic and start praising God for the wonderful work of sending His Son.

That is something that was. So obviously the Holy Spirit, It could not be contested by them. Then Peter answered. Can anyone forbid water that these should not be baptized to have received the Holy Spirit, just as we have, and he fills in for us later in the passage in chapter 11, when he's in Jerusalem, what he was thinking, He was thinking, these have already been baptized, John baptized with water but you shall be baptized with the Holy Spirit.

And so they've already received that baptism which affects which causes what Peter and the other six men who have come down, have observed and they've already received the pouring out of the spirit. That is the main baptism. And now, there is the need to extend also water to them.

Can anyone forbid, withhold refuse to give you a sense of the word water that these should not be baptized? And children are very good at recognizing, when mom or dad ask a question that said, after this happened, could you do that? And the child says, no because it's a rhetorical question.

It is put in the form of a question, not because there's any doubt, but to emphasize the fact that there is no doubt, You must not forbid water to anyone. Whom the Lord has added to his church. You may not forbid either the baptizing or the teaching will help us.

I think Many of us are familiar with the passage and we treated it at some length last week in Matthew 28, we won't go back into verse 16 and and get the entire nature of the sign and it's usefulness for helping the doubting apostles. But we will pick up in verse 19 and the first word is participle.

So as you go, we're going therefore make disciples of all the nations. Now, what are you to do with those whom the Lord adds to his church, who identify themselves with his authority over against the the authorities and the identities with which others identify themselves. Two things that must be done.

Baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe, all things that I have commanded. You baptism is not optional to the church. And so when Peter is back in Jerusalem, he doesn't just say, could anyone have forbidden water, He reminds them.

That Jesus in the command to baptize with water had identified himself as God. This is one of the, the great displays of Christ's own Trinitarian theology in the church that we are to be commanded to be baptized in the name singular of the Father, Son, and the Holy Spirit.

But not only that, that is the name into which we are to be baptized, but that Jesus says this immediately upon declaring that he has all authority, not just an earth but in heaven that he is not just the son of David who ascends to a throne that overtakes all competing nations from Israel.

He is the son of God with power as declared through the Holy Spirit. In his resurrection, who has authority over all of the, holy angels and all creatures whatsoever. Whether they be in earth or in heaven because he is God. So baptism is not optional to the church. When Jesus adds someone to his church, he is showing himself God by saving them and requiring that he be acknowledged as God in their earthly baptism.

Just as Jesus has shown by their heavenly baptism for there is no creature who has the authority to pour out the Holy Spirit of God, only the Creator, only the living. God himself from whom the Spirit proceeds, along, with, from the Father, may pour him out. And so, Peter hits that Trinitarian doctrine, that divinity of Christ doctrine, very hard, doesn't he?

When he says, I remembered the word of the Lord, how he said, John and need baptized with water, but you should be baptized with the Holy Spirit. If therefore God gave them the same gift and who is it? Who has poured out the Spirit. Well, Peter himself had preached on the day of Pentecost of Jesus Christ.

It is He who has poured out. This and Acts chapter 2. And so, the the name or the title God in verse 17 refers, especially to God the Son, 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 God.

Who was I that I could with that. I could withstand the Lord, Jesus, who not only died, and rose again and ascended and is enthroned. But in. So doing has displayed that before the world was, he is God face to face with the Father. The Word who became flesh.

And so there is the greatest of obligations, isn't there. When someone when Christ adds to his church, that we would obey, and applying baptism. Be careful, Be careful. Then that you. And I do not allow ourselves to think of anyone in Christ's church or whom he is bringing into his church, as someone whom we would rather not be in fellowship with.

I mean, that's the presenting idea for for Peter and the ones in Jerusalem of the circumcision who were accusing him, You had fellowship with them. You went in among them, You ate with them and Peter says, but Jesus cleansed them. Jesus marked them off in his church as holy.

This is why the Apostle Paul has no problem, writing the word saints at the beginning of some letters that we read the content of what the people were saying or what the people were doing. And we say, how can you call them saints? And the answer is very simply God has called them saints.

God has added them to his church. God has given them. Certainly certainly not a perfection of repentance and sanctification but a credible profession of faith or God has brought them into the world in a family that is in his church and he calls them saints at the beginning of a letter, and then he addresses them and he says, obey your parents in the Lord towards the end of the letter.

And it's not differentiating between those children who have professed faith in those children, who haven't professed faith. We must call saints. Those whom God calls saints. Now, this is difficult in for us when there are certain sorts of people, whether it's ethnicity or class or job, It's more difficult.

I think when there has been difficulty in interpersonal relationship, and you are a baptized believer in good standing with, with credible, profession of faith and they're a baptized member of Christ's church in good standing and God has called them saint. Sometimes it's difficult when the saint is your child, who is doing their best, at that moment to show that.

They still need the spirit to produce in them that which has been signed upon them and yet, we are to think of them as set apart and holy unto. God. I've heard I have even repeated in times past the Lord being merciful and growing us all have heard reference to the children of believers as vipers and covenant diapers, or just hypers and diapers.

They're not, they are saints. They've been set apart to God as holy. They may need yet to be saved from their sin. They may have yet the nature of a viper But if God has fault them saint than we are to tolerate and welcome them in among us. One of the reasons I come from that angle and those of you have been with us for some time you would know that this is something at which we strive, by God's mercy, by God's help is not to begrudge the place of the covenant.

Child, a member in Christ's church. In his worship not to begrudge their noisiness, they're still learning to worship the necessity, perhaps of mom and dad wearing a track between their seat, and the door to give instruction and bring them back in and keep on training them. Now, if the Lord brings among us, someone whom, you know, maybe they smell bad, whatever it is, we are not to withstand God, whomever he adds to the church.

We are to recognize as a member of his church. Just as withholding water would be standing against God. Withholding fellowship withholding, even the inclination of our heart to consider their presence. Desirable would be a withstanding God. I'm sure the blanket or the sheet was a smelly sheet, with all sorts of four-footed.

Animals could tell you and extended illustration about a turtle in a terrarium in Mississippi. You'll have to get the story later, he stank, but God should Peter. That those whom he has cleansed, He may not call unclean and he has chosen as the sign by which he marks those on earth whom he has added to his church, an action of cleansing so that we will not call them unclean or resist them as undesirable.

This of course, is one great reason that Christian households. Bring their children For baptism when God added those children to our family. Just as he had already added our family to his church. He laid claim to them as holy and separate from the world, they're being born into our family, did not unite them to Christ but it did unite them to his church.

And when God by putting them in our family, putting them in his church, requiring us to apply the sign says, holy and mine, and when he then gives us the second command that we'll get to in a moment, the command for teaching. And we know that that is the means by which He saves than it is a submission to his providence and the submission to his sign and a submission to what he says about the means that he has commanded us to apply that we do all those things in hope and confidence that the God who has done all this does.

So as a means of saving our children of giving them inwardly that which has been signed upon them. Outwardly, we may not withhold from them the sign because he put them in his church. And who are? We that we would withstand God But it is not only the church that must not withhold, the water, those who are able to refuse, or those who are the parents of those who cannot refuse.

But the parents could refuse They must submit to being baptized verse 48 and he commanded them to be baptized in the name of the Lord. Now being baptized is a passive thing. It is the church that does the baptizing even Abraham when he was given circumcision in Genesis 17.

It doesn't tell us who did it, But it uses the passive form of the verb at the end of the passage. When it gives us the age at which he was circumcised in the flesh of his foreskin. It does not use the reflexive verb. Hebrew has a verb for verb form for that.

He circumcised himself. He uses the passive, maybe it was Elias or the oldest servant in his house. We don't know. But no one ever baptizes themselves, This would be to take away. Wouldn't it from the usefulness of the sign showing that it is Christ who saves from heaven? It is Christ who pours out his spirit, It is Christ who doesn't.

And yet It is expected that we will not have to chase you to baptize you. There's part of if you are a professing believer It is a part of having a credible profession that you obey all that Christ has commanded and that you yield to the baptism. Well, what a babies?

Oh, What of the baby, Jesus.

It was necessary that he'd be circumcised. It was necessary that as the firstborn child, he would be brought to the temple for the sacrifice to redeem him as the firstborn child. There are many things that were necessary for Christ to do and have done in order to fulfill all righteousness that he depended on first, his mom and dad to do, he was growing in wisdom.

He was growing in stature. He could not bring himself for those things even when it came time for him to receive a baptism of water by, which he was being identified as one who needed no repentance. And that was John's problem. Right. Me baptize you. I need you to baptize me.

You're the one I've been telling them about who would baptize with the Holy Spirit. And yet, Jesus says, but it is necessary in order to fulfill all righteousness. If it was so necessary, then Jesus could have just baptized himself except for that. Being baptized is passive. It is something that is done to you.

And yet it is also necessary for those who have the ability to resist that they refuse that ability to resist and that they yield to the about to being baptized withholding. The water is not an

option. Refusing To receive. The baptism is also not an option. You know what else is not an option, teaching?

Them Teaching them to keep all that. Christ has commanded. And this is Within in our time. And in our circles this is the part of the submission that we most often fail to do Matthew 28. We have the twin to baptize them and that is teaching them to observe all the things that I have commanded you and a church or a minister, or a pastor, or an elder who withholds any part of what Jesus teaches in the Bible is doing exactly what Peter has condemned in 1047 and 11:17.

They are withholding the words of Jesus Christ from those who have been marked as the disciples of Jesus Christ. They are withstanding Christ as God who has given words that must be taught and must be observed. So withholding, any of the teaching of Jesus is an offense against his divine authority.

And not only, is it an offense against his divine authority? It's an offense against the eternal souls of those whom he has added to his church. In Acts chapter 20, Paul is seeing the Ephesian elders for the last time he hadn't even gone to Ephesus. He didn't have time for that.

They've met him on the beach at my latest and he tells them you know how I always lived among you serving the Lord with humility and tears verse 20, how I kept back nothing, that was helpful. Nothing. That was helpful but proclaimed, it to you and taught you publicly from house to house, testifying to Jews and also to Greeks repentance towards God and faith toward our Lord Jesus Christ.

But we live in an age where there are some who when you come and you ask them, why don't we hear about repenting from this sin? Why don't we hear about repenting from that sin? They say the main thing that we're supposed to preach is faith in Jesus Christ and it's that faith.

That produces the repentance but the Apostle puts it more strongly. A few verses later. Therefore, I testify to you, this day that I am innocent of the blood of all for. I have not shunned to declare to you, the whole Council of God. Failing to teach part of what Jesus has commanded.

Makes the church not only to withstand God as we see in verse 17 of our passage, but guilty of the blood and that doesn't mean the earthly blood that's using blood. Guilt as a figure of speech for the perishing. The, the soul, eternal, perishing of those who are under their shepherding care.

Now every man dies for his own sin, every man goes to hell for his own sin, but the church that leaves things out of the Bible. The minister God helped me and you pray for me that leaves things out of the Bible. And then in the home This is one of the reasons why he had to go house to house the husband or father who leaves something out of the biblical teaching that he gives his family sins against the souls of those who have been entrusted to his care.

It is withstanding. God who put them in his church. The Church of which Jesus says they must be taught to observe all that. I have commanded them. Well, there's something similar here being taught is a passive thing, but it's even less passive. If we can say it that way, then baptism because in order to be taught, you have to show up and even if you show up and there's teaching you have to pay attention and you have to listen and you have to use your mind and be thinking about it.

And if you're being talked, not just for the moment. But to observe, all that Christ has commanded. Then that means you have to dwell upon it and process it after and that it needs to be incorporated into the way that you think. And the way you interact with God, the way you

interact with others, it needs to shape your life because you may have a minister who is not guilty of your blood because he taught and preached the whole Bible.

But you're guilty of your own blood either because you weren't there because you didn't take whatever opportunity you could to have the teaching or because you sassed and resisted the teaching or because you heard and enjoyed but then never thought about it again or that it didn't reshape how you thought it, didn't shape how you left.

And so you didn't recognize that Christ who marked you as his and who appointed a servant to teach you and preach to you that it is he whose word you have in the Bible and and it is his teaching that you get when you have a faithful ministry. And so we must yield to the teaching just as we must yield to baptism.

Some of you are little ones. You can't get yourself here You depend on mom and dad. So order your life and attend to getting you here and you're very bad at paying attention. And so we do things like try to keep the sermon at or under an hour so that you can pay at least as much attention as to whatever cartoon film it is that you enjoy.

But then you're not really good at meditating upon things yet mulling them over. You're young life has been short. Everything is new and you as soon as something's over off to the races in the next thing and you need mom and dad to help you to ask you questions on the way home about the sermon for about the teaching to bring up, when it intersects with your life that we, this is what we heard about.

Isn't it from such and such a passage If we don't live that kind of life with our children wherewithstanding God, It's been that way for his people. The entire time, hasn't it Deuteronomy? Chapter 6. Not just that. We would hear the words from his servant on that day, not just that those words would be in our hearts, but that those words would be on our lips.

And not just at those book and times of the day, when you lay down and when you rise up, but also throughout the day and everything that you do. And if we don't give our children, the teaching we would stand God. Now, hearing that and thinking about what has happened in the churches, these last we won't put a time on it.

What is still happening in the churches? Should we be surprised or can we accuse God of? How? Many of the children whom he puts in his church and he says saint. And yet, we have withstood God. Whether with the sign or much more importantly and an ongoing way with the teaching and they end up being vipers and end up in the hell that was prepared.

Not for the children of man, but for the devil, in his angels.

We must submit submit to Christ's salvation, but as I told you, that submission is not just an obedience, but also praise God. In dependence, before we leave Acts chapter 20, Therefore take heed to yourselves and to all the flock among which the Holy Spirit has made you overseers to shepherd the Church of God, which he purchased with his own blood.

It's God, who purchased the church with his blood. It's the Holy Spirit who has made the overseers and then a few verses down his final. Goodbye. So, now brethren, I commend you to God and to the Word of His grace, which is able to build you up, and able to give you an inheritance among all those who are sanctified and then you remember, of course, Matthew 28 ends.

Praise God. It doesn't end with teaching them to observe all things that I have commanded you. It concludes with and behold. I am with you always even to the end of the age. Amen.

Because this obligation to teach and this obligation to be taught in this obligation to live it out, It's an obligation that can only be accomplished in the way.

That is displayed in baptism by Jesus working by his spirit by Jesus, giving us fellowship with Himself by his Spirit so that his Spirit gives us his life. So that our spirit, His Spirit gives us His power. So that His Spirit gives us His goodness. Who is sufficient for these things are sufficiency is of God.

He is our only hope, He has all authority in heaven. He has all authority on earth and by his spirit it is He who is with us, baptism is not a statement of our identifying ourselves with Him. It's a statement of His identifying himself with us so that in everything that it reminds us that we are obligated to it points us to Him.

It points us to Him for faith. If you're baptized, and you don't yet believe, or don't know. If you believe you can look to him for faith. Baptism says he has that in him. It points you to him, for repentance It points, you to him for your growth, and grace, and holiness.

And if you do believe, then it is for you and assurance as well. We say that it is a seal unto faith. Well, it can't assure a faith that isn't there. But if there is faith there and that faith is weak and doubting and crumbling your baptism says Christ will surely.

Give you better faith. Christ will surely. Complete your repentance. He will not have started the work and failed to complete it. Christ will surely remain with you. He's sealed you with His Spirit unto the day of redemption. He'll be with you by His Spirit until he appears in the air and you appear with him and you will be forever with the Lord.

And so part of submitting to Christ's salvation is not just the submission of obedience, It's the submission of dependence, the refusal to go it alone and the continual turning back to rest upon him as often as you and I find ourselves going astray again like a sheep. An attempting to go at alone.

He says, no behold I and with you always, So book ends is authority on the front. End his fellowship and presence on the backend and those are for us for the keeping of these obligations.

Well, I know it looks short on your outline but Christ's salvation celebrated includes extended expositions from Ephesians 2 in Psalm 72. So we'll save that for next week. But always isn't this a good portion that the Lord has given us to respond to Christ's salvation by our obedience to baptism and to teaching and being taught being baptized and dependence upon him for that teaching and for that being taught and for that living out in the life.

Amen. Let's pray.

Our Father in heaven. How we write? How we thank you that you have reconciled us to yourself in the blood of our Lord Jesus Christ and that making His blood and his cleansing and union with him that by which we are reconciled to you and identified with. You you have reconciled from among the race of the seed of the serpent, those whom you have raided and brought into the race of the seed of the woman from all the nations most of us O Lord are Gentiles here.

Children of Abraham who was joined to Christ by faith before he was circumcised and so we're grateful to you for identifying yourself with us and for communicating to us this salvation. We thank you for reminding us of our obligations as parts of your church members of your church

and we thank you for reminding us that you are our sufficiency by your son, through your son and by your spirit.

And so, we pray that as Christ's dominion extends and his He continues to gather in from all the nations, he would be glorified. As we worship Him, who has granted repentance even unto the nations, and we ask it in his name, Amen.