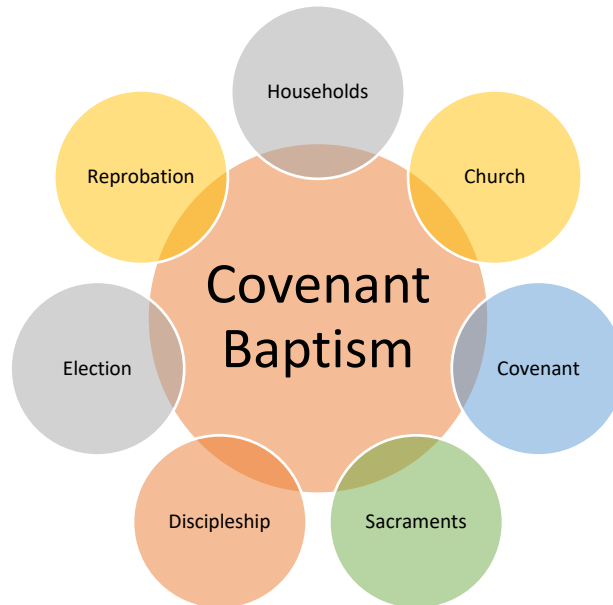


# Covenant Baptism – Homes in Covenant

Lecture #1. "As for me and my house - we will serve the LORD": Joshua, Son of Nun

## I. THEOLOGICAL COHERENCE



*Every aspect of our systematic theology must cohere*

## II. SCRIPTURE REFERENCE (NKJV)

- A. **Genesis 17** - <sup>7</sup> And I will establish My covenant **between Me and you and your descendants** after you in their generations, for **an everlasting covenant**, to be **God to you and your descendants** after you.
- B. **Joshua 24** - <sup>14</sup> "Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!  
<sup>15</sup> And if it seems evil to you to serve the Lord, choose for yourselves this day whom you will serve, whether the gods which your fathers served that *were* on the other side of the River, or the gods of the Amorites, in whose land you dwell. **But as for me and my house, we will serve the LORD.**"
- C. **Acts 2** - <sup>39</sup> 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."
- D. **Acts 16** - <sup>14</sup> Now a certain woman named Lydia heard *us*. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul.  
<sup>15</sup> And **when she and her household were baptized**, she begged *us*, saying, "If **you have judged me** to be faithful to the Lord, come to my house and stay." So she persuaded *us*.

- E. **1 Corinthians 1** - <sup>16</sup>Yes, I [Paul] also **baptized the household of Stephanas**. Besides, I do not know **whether I baptized any other**.
- F. **1 Corinthians 7** - <sup>14</sup>For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children **would be unclean** [ἀκάθαρτά], but **now they are holy** [ἅγιά].

### III. COMMENTARIES

- A. **Thomas Watson** - It is certain the children of believers were once visibly in covenant with God, and **received the seal of their admission into the church**; where now do we find this covenant interest, or **church membership of infants**, repealed or made void? Certainly Jesus Christ did not come to put believers and their children **into a worse condition** than they were in before. If the children of believers should not be baptized, **they are in worse condition** now than they were in before Christ's coming.
- B. **Thomas Watson** - Those parents are to be blamed who forbid little children to be brought to Christ; and withhold from them this ordinance. By denying their infants baptism, they exclude them from membership in the visible church, so that **their infants are sucking pagans**. Such as deny their children baptism, **make God's institutions under the law more full of kindness and grace to children than they are under the gospel**; which, how **strange a paradox it is**, I leave you to judge.
- C. **Matthew Henry's Commentary on Acts 2:39** – When God took Abraham into covenant, he said, *I will be a God to thee, and to thy seed* (Gen. 17:7); and, accordingly, every Israelite had his son circumcised at eight days old. Now it is proper for an Israelite, when he is by baptism to come into a new dispensation of this covenant, to ask, **“What must be done with my children? Must they be thrown out, or taken in with me?”** “Taken in” (says Peter) “by all means; for the promise, that great promise of God's being to you a God, is as much to you and to your children now as ever it was.”
- D. **John Calvin on Acts 2:39** - Whereas he adjoineth their children unto them, it **dependeth upon the words of the promise: I will be thy God, and the God of thy seed after thee**, (Gen. 17:7,) where God doth reckon the children with the fathers in the grace of adoption. This place, therefore, doth abundantly refute the **manifest error** of the **Anabaptists**, which will not have infants, which are the children of the faithful, to be baptized, **as if they were not members of the Church**. They espy a starting hole in the allegorical sense, and they expound it thus, that by children are meant those which are spiritually begotten. But this gross impudency doth nothing help them. It is plain and evident that Peter spake thus because God did adopt one nation peculiarly. And circumcision did declare that the right of adoption was common even unto infants. [...] so Peter teacheth, that all the children of the Jews are contained in the **same covenant, because this promise is always in force, I will be the God of your seed**.
- E. **Simon Kistemaker** - The phrase *for you and your children* is **an echo of God's promise to Abraham to be a God to him and his descendants** for generations to come (Gen. 17:7).