

**10 Biblical Baptism and Households**  
**Gen 17:7-13; Col 2:11-12; Acts 2:38-39; Romans 4:11-12**

**Introduction:** This morning's sermon is part 1 of a 2 part series on infant baptism which will be the final two sermons of our series on a biblical theology of family. This morning's message will be a positive presentation of this doctrine, and this evening's will be answers to common questions and objections. There is a lot of biblical information that goes into this subject. The entire issue of "covenant theology," our understanding of biblical sacramental theology, the unity of the covenant of grace throughout human history since the fall, and a proper biblical understanding of the critical distinction between the visible *administration* of the signs of God's covenant of grace in the visible church and the invisible church which is composed only of the elect. Each one of these topics deserves its own series of sermons as there is so much in Scripture about them. I would strongly recommend to people to read through the following chapters of the Westminster Confession along with all of the texts of Scripture cited: 7 (Of God's Covenant with Man), 25 (Of the Church), 27 (Of Sacraments), 28 (Of Baptism), & 29 (Of the Lord's Supper). The divisions that exist within the church of Christ on the issue of sacraments are tragic. The very gifts Jesus gave to unite us have become, very sadly, the very things over which true Christians are divided.

**The great William Cunningham in his monumental work *Historical Theology* wrote:** "... in the whole history of our race, God's covenanted dealings with His people, with respect to spiritual blessings, have had regard to their children as well as to themselves; so that the children as well as the parents have been admitted to the spiritual blessings of God's covenants, and to the outward signs and seals of these covenants;— that there is no evidence that this general principle, so full of mercy and grace, and so well fitted to nourish faith and hope, was to be departed from, or laid aside, under the Christian dispensation; but, on the contrary, a great deal to confirm the conviction that it was to continue to be acted on."

**1. "Sacramental Language" in Scripture – Genesis 17:7-11; Titus 3:4-5; Acts 22:16**

WCF (Of Sacraments) 27.2 There is, in every sacrament, a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and effects of the one are attributed to the other.

**Application:** I cannot emphasize this point enough – if we do not understand what 27.2 is teaching here, *we will never understand sacraments biblically*. If we do not grasp this point, we will always fall into one of two extremes and errors: **1)** we'll misinterpret Scripture and become sacramentalists and think baptism effects regeneration and that the Lord's Supper is some kind of a converting ordinance (which ought to be given to very small children) – like the Federal Vision does, or **2)** We'll look at sacraments as basically useless and expendable. Our attitude will be: Baptism and the Lord's Supper? Eh, we can take them or leave them... Yes, we ought to do them out of obedience, but they don't really do anything. Both of those positions are unbiblical.

**Now, let's look at how Scripture teaches what the Confession summarizes so well in 27.2:**

**[Please look at:] Genesis 17:7-13** [7] 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. [8] Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." [9] And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. [10] This is My covenant which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; **[Notice, God calls circumcision "My covenant." Is circumcision God's covenant? No. Look at v11]** [11] and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. **[God is speaking "sacramentally" in v10 – speaking of the sign, circumcision, as though it were *what it signifies* – namely, what v11 states explicitly: Circumcision is the sign of His covenant with Abraham and Abraham's descendants]**

**Matthew 26:26-28** And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; **this is My body.**" [Notice, the sign, bread, is spoken of by God as if it is *what it signifies: Jesus's body. Is it Jesus's body? No.*] [27] Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. [28] For **this is My blood** [Is the wine of communion the blood of Jesus? No. Same thing here... God expects us to understand this – the Lord's Supper is bread which remains bread and wine which remains wine. But they signify the body and blood of Christ – and therefore, the signs are sometimes called what they signify]

**Titus 3:4-5** But when the kindness and the love of God our Savior toward man appeared, [5] not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration [baptism signifies regeneration – the cleansing work of the Holy Spirit in making the sinner alive in Christ – our justification and adoption – and so it is called the "washing" of regeneration. Does baptism regenerate? No.] and renewing of the Holy Spirit,

**One more illustration of speaking sacramentally:** When Paul addressed the Jerusalem mob in Acts 22, he recounts his own conversion on the road to Damascus and says that when Ananias came to him while he was blinded and praying, Ananias said these words:

**Acts 22:16** And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.'

**Application:** For the longest time, passages of Scripture like this really bothered me. I really expected that in the next verse, Paul would have said: "After I sat Ananias down and corrected his gross errors concerning baptism, then I went on to Jerusalem, etc..." And yet, Ananias had no problem telling Paul to "be baptized and wash away your sins." Did Ananias believe that the water of baptism actually washed people's sins away? No. He is simply speaking *sacramentally* – speaking of the sign as if it is what it signifies. The sign of justification before the coming of Christ, circumcision, was spoken of by God in the same way. Ananias is simply speaking of the sign of justification after the coming of Christ, baptism, in the same way.

**Application 2:** And friends, if we ever read something in the Bible and don't like it – *the problem is us, not Scripture*. I used to read what Ananias said to Paul there and think: "I would never say it like that to anyone for any reason – ever." As long as we have a biblical understanding of sacraments, we will never fall into either of the two errors I mentioned at the beginning of this point. Remember them? 1) becoming a sacramentalist – i.e. someone who thinks baptism is the means of regeneration and justification rather than a sign of it, or 2) having very little use for sacraments at all and being almost willing to discard them as functionally useless to Christians. **Both are grievous errors.** And all one needs to do to avoid those errors is to look carefully at the way in which God speaks about the signs of His covenant of grace from the beginning of Scripture to the very end. **Summary:** God calls the sign of the Abrahamic covenant: "My covenant." Is circumcision God's covenant? No. It is the sign of that covenant – but is sometimes spoken of as if it is what it signifies. The parts of the Lord's Supper, the bread and the wine are called "My body" and "My blood" by Jesus. Are they His body and blood? No. They are bread and wine. But they signify His body and blood, and in the mind of God, it is perfectly appropriate to call the signs *by what they signify*. Ananias told Paul to be baptized "and wash away your sins." Was Ananias making a gross error in saying this? No. Was he a sacramentalist? No. Ananias understood God's covenantal / sacramental way of speaking of the signs of His covenant. What Ananias said is *perfectly* appropriate as long as we understand it properly.

**Application 2:** The text of Scripture is perfectly fine and infallibly true exactly as it stands. The law of Lord is perfect we are told in Psalm 19. We are imperfect. If we recoil from something in Scripture, the problem is always ours. We either have unbiblical beliefs which are preventing us from accepting what Scripture says, or we just don't understand what the text itself is saying. The problem is never that we have a better understanding of things than God does.

## 2. The Pre-Advent Sign of Personal Salvation: Circumcision – Romans 4:11-12

[Please look at] **Romans 4:11-12** And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they

are uncircumcised, that righteousness might be imputed to them also, [12] and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.

**Point:** Here we are given a more specific explanation of what circumcision signified during the 2000 years in which it functioned as the sign of God's covenant. Circumcision was a sign and seal of "the righteousness of the faith which Abraham had while still uncircumcised." Paul's point here is that Abraham believed and was justified first, and then was circumcised as a sign of his personal salvation, his personal justification before God. Remember that scene in Genesis 15 when Abraham believed and was justified before God – when he first believed God's promise:

**Genesis 15:6** And he believed in the Lord, and He accounted it to him for righteousness.

**Point 2:** A couple of chapters later, in Genesis 17, circumcision is given to Abraham and his household. And in Paul's mind – which is being infallibly guided by the Holy Spirit here in Romans 4 – circumcision signified and sealed *personal salvation – justification by faith – the imputation of righteousness to the believing sinner by faith*. In other words, circumcision signifies exactly the same thing baptism does – personal salvation by faith. Circumcision was not a sign of genealogical connection to the people of Israel. Circumcision was not an ethnic identity marker. It was not a sign of land promises. It was, for 2000 years, the sign and seal of justification by faith – the sign and seal of personal salvation.

**Application:** And yet, this sign of personal salvation – this sign of justification by faith – was given not just to believing adults, but also to all of the males in the household of that male adult *regardless of their age AND regardless of their parents*. God specifically commands this sign of personal justification to be given to male infants 8 days old and older. Circumcision is just as associated with faith and personal salvation as baptism is. And yet, it was given to infants who neither understood what was happening to them, nor could they make a profession of faith or show any signs of repentance or regeneration. And it was given to them ***by divine command – God commanded this to be done – and the Abrahamic covenant is an unchangeable and everlasting covenant***. This evening, we will look at a number of very interesting responses to and interpretations of Romans 4:11-12.

### **3. Household Circumcision; Household Baptism – Genesis 17:12-13; Acts 2:38-39; Acts 16:14-15**

**Dr. Samuel Miller – once professor of ecclesiastical history and church government at Princeton Seminary wrote concerning circumcision:** "... this covenant seal was solemnly appointed by God to be administered, and was actually administered, for nearly 2000 years, to infants of the tenderest age, in token of their relation to God's covenanted family, and of their right to the privileges of that covenant. Here, then, is a fact, - a fact incapable of being disguised or denied, - nay, a fact acknowledged by all – on which the advocates of infant baptism may stand as upon an immovable rock. For if infinite wisdom once saw that it was right and fit that infants should be made the subjects of 'a seal of the righteousness of faith,' before they were capable of exercising faith, surely a transaction the same in substance may be right and fit now. Baptism, which is, in like manner, a seal of the righteousness of faith, may, without impropriety, be applied equally early."

**This evening we will delve into the issue that is often raised:** "Baptism is never called a 'seal.'" The problem with that argument is, of course, baptism isn't called a "sign" either. The Greek word *semeion* – "sign" is never applied to Christian baptism in Scripture – just as the Greek word *sphragis* – "seal" is likewise never applied to Christian baptism in Scripture. And yet, paragraph 1 of chapter 29 of the 1689 London Baptist confession refers to baptism as a "sign." And so, when the demand is made that we show that baptism is called a "seal" in Scripture, we can simply reply that our Baptist brethren are not being consistent in calling baptism a "sign" since the Scripture does not do that. And, of course, both the Westminster Standards and the Baptist confession refer to baptism and the Lord's supper as "ordinances" – another word which in Hebrew and Greek is never applied in Scripture to baptism or the Lord's supper. But more on that this evening...

**One grand point that must be grasped is that** there is a difference between those who are outwardly and visibly connected to church membership – i.e. those who are part of the visible church in this world – and

those who are actually regenerate and part of the invisible church. What the Scriptures teach so very clearly is that the inclusion of the children of believers in *the visible membership of the church* has not changed since Jesus came. Children are addressed directly in Scripture as members of the church:

**Ephes. 6:1** Children, obey your parents in the Lord, for this is right. [**Paul addressed this letter to “the saints who are in Ephesus”**]

**Col. 3:20** Children, obey your parents in all things, for this is well pleasing to the Lord. [**To the saints and faithful brethren in Christ who are in Colosse**]

**Berkhof wrote:** “Moreover, the New Testament repeatedly speaks of the baptism of households, and gives no indication that this is regarded as something out of the ordinary, but rather refers to it as a matter of course.” This was nothing new. The concept of the corporate solidarity of the family unit in the *visible administration of the covenant of grace is something which clearly has not changed in the New Covenant.*

**Major Key:** The Abrahamic covenant is still in effect today. This is why the New Testament Scriptures repeatedly and emphatically point this out. Every time a sinner repents and comes to Christ, they are fulfilling the Abrahamic promise. Remember, the Scripture teaches us that it is *immutable* (unchangeable) and *everlasting*. The Abrahamic covenant was a spiritual covenant made only with the elect – *and yet, its sign, circumcision, was always administered to entire households when the head of that household believed – not just individuals who could make a profession of faith.* The entire books of Romans and Galatians as well as scores of other passages, Jesus’s heated arguments with His Jewish opponents, John the Baptists’s rebukes of the scribes and Pharisees make this so very clear. Listen to the connection Paul draws to **Genesis 17:5:**

**Romans 4:16-17** Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all [17] (as it is written, “I have made you a father of many nations”...

**Notice how Paul concludes his exposition of the justification of sinners before God:**

**Romans 4:22-24** And therefore “it was accounted to him for righteousness.” [23] Now it was not written for his sake alone that it was imputed to him, [24] but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,

**When Jesus argued with his Jewish opponents: John 8:39, 42, 56** They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham. ... [42] Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. ... [56] Your father Abraham rejoiced to see My day, and he saw it and was glad.”

**Application:** These were men who bore the sign, but did not possess faith. You could be born into the visible administration of the covenant community, but without faith and repentance, one could not possess what the covenant promised. The promise is by *faith*.

**Matthew 3:7-9** But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the wrath to come? [8] Therefore bear fruits worthy of repentance, [9] and do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones.”

**Application:** One could be born into the visible administration of the gospel – the Abrahamic covenant – and receive its sign, circumcision. But you *could not be born into what that covenant promised.* What the covenant promised was given only by faith and repentance – which is why John the Baptist cried out to these unbelievers: ***Therefore bear fruits worthy of repentance!***

**Application:** The Abrahamic covenant is “the gospel” prior to the coming of Christ. The New Covenant in Christ’s blood is “the gospel” after the coming of Christ. In essence, the Abrahamic covenant and the New Covenant are identical. Indeed, in the book of Hebrews, before the writer speaks of the New Covenant in chapter 8, he makes so very clear that the Abrahamic promise is itself the very foundation of the New Covenant:

**Hebrews 6:13-18** For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, [14] saying, “Surely blessing I will bless you, and multiplying I will multiply you.” ... [17]

Thus God, determining to show more abundantly to the heirs of promise the **immutability of His counsel, confirmed it by an oath**,... **[The Abrahamic covenant is immutable – unable to change. The New Covenant cannot and does not in any way modify the Abrahamic covenant.]**

**Galatians 3:8** And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."

**Galatians 3:17** And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant **[the Abrahamic covenant and promise]** that was confirmed before by God in Christ, that it should make the promise of no effect.

**Hebrews 4:2** For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

**Application 2:** My purpose in going through this biblical material in this section of the sermon is to show you how perfectly consistent is it that we find household circumcision practiced in the visible church prior to the coming of Christ and household baptism practiced in the visible church after the coming of Christ. There is perfect consistency because the gospel has not changed, the justification of sinners has not changed, and the church has not changed. In fact, the Greek term for church, *ekklesia*, is used 75 times in the Greek translation of the Old Testament called the Septuagint. And when Jesus spoke of the *ekklesia* (the church) in Matthew 16 and 18, and when Stephen in his sermon to the Sanhedrin in Acts 7:38 called Israel "the *ekklesia* [the church] in the wilderness" – *everyone knew exactly what this meant*. The word "church" was nothing new. There is one church and one people of God across both testaments. Failure to understand this point means a failure to understand the essence of covenant theology over against dispensationalism. The administration of the covenant of grace has not changed in the visible church. Households were circumcised just as households are now baptized.

**Notice how consistent Scripture is before and after the coming of Christ on this point. As we go through these passages, ask yourself this question: *If the concept of the corporate solidarity of the family with regard to the sign of the covenant of grace has been terminated, where is the evidence of this?* Household circumcision / household baptism. Notice, before the coming of Christ:**

**Genesis 17:12-13** He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. [13] He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant.

**Acts 2:38-39** 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."

**Genesis 17:7** 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.

**Acts 16:14-15** 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. [15] 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." **[Lydia believes and her household is baptized – no mention of anyone else's faith is made.]**

**Acts 16:30-33** And he brought them out and said, "Sirs, what must I do to be saved?" [31] So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household." [32] Then they spoke the word of the Lord to him and to all who were in his house. [33] And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized.

**Application:** Notice, there is no mention of the faith of anyone in this household. All his family were baptized. So often when we speak of the baptisms of households, we are told: "You're assuming there were babies and children in those households," and guys on our side will say, "well, you're assuming there weren't babies and children in those households." Both sides are missing the point. The point is this: The people were baptized

because they were members of the household, not because they made a profession of faith. *That* is incontestable from the text.

**1 Cor. 1:16** Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any **other**. [The pronoun, *allon*, translated “other” here has as its antecedent in the text, the word *oikon* “household.” Paul is saying, I do not know whether I baptized any other households. Why is Paul saying this? *Because the baptism of households was the practice of the apostles of Christ – Paul baptized the households of adult believers.*]

**Even when Jesus saw individuals come to faith, he spoke of salvation coming *not to the individual, but to that individual’s “house.”***

**Luke 19:8-9** Then Zacchaeus stood and said to the Lord, “Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold.” [9] And Jesus said to him, “Today salvation has come **to this house**, because he also is a son of Abraham;

**Application:** Households were circumcised before the coming of Christ. Where is the evidence that this has changed with regard to baptism? There is none. Households were and are baptized too *in Scripture*. If the practice commanded by God of including children in the visible administration of the covenant of grace has been terminated, we would expect to see a **radical focus in the New Testament upon individuals, never households**. And that is exactly what we do not see. God continues to deal with households. As R. C. Sproul has said – “it’s just business as usual... nothing has changed on that front.”

**So what?** You might be thinking, what’s the big deal with all of this? Here is the issue: *obedience to God AND that baptism just like circumcision before it, marks out our children to be disciplined to know, love, obey, and believe Jesus Christ.*

**When Abraham was circumcised** it was done after he believed *just like a missional situation*. And his children, although they were too young to understand or be taught, received that same sign of justification by faith – circumcision. Why? I’ll let God answer:

**Genesis 18:19** For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him.”

**Our children are “set apart” as covenantally holy** because they are born into a covenant household. What is a “covenant household?” It is a household where the *head* of that household is under the obligation to command his children and everyone else in his household to **keep the way of the Lord, to do righteousness and justice**. The parents of that household have this obligation to the children *God gives them*. Those children are not ours. They are the LORD’s. Therefore, we are commanded by God to “command them to keep the way of the Lord, to do righteousness and justice.” Our attitude cannot, *indeed must not* be: “Well, God is sovereign, so if He wants to save them, He will, and I don’t need to do anything – nothing I do matters anyway.” No, our Creator has commanded us to command our children and our household to keep the way of the Lord, to know Him, to believe on Him. **This means we teach our children to do things which we know only real Christians can do, namely: To pray and to worship**. Unbelievers cannot pray because they have no mediator between them and God. Unbelievers cannot worship because they are God’s enemies and are under God’s just condemnation. **And yet**, we are to teach our covenant child how to pray and how to worship. We must require them to do both – *even though we know that such can be done only by true, born again Christians*. And while we are doing this with our children – as God commanded us to – *we must constantly be calling our children to repent and believe in Christ*.

**Remarkably, even when the prophets of God foretold the New Covenant itself, children are included.**

Listen carefully:

**Isaiah 44:3-4** 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; [4] They will spring up among the grass Like willows by the watercourses.’

**Inherent in the NC – a promise to you and your children. Why is that? Because the Abrahamic covenant is unchangeable and everlasting – it is what underlies the New Covenant:**

**Isaiah 59:21** "As for Me," says the Lord, "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 the Lord, "from this time and forevermore."

**Jeremiah 31:1** "At the same time," says the Lord, "I will be the God of all the families of Israel [not all the individual believers, but the FAMILIES of Israel], and they shall be My people."

**Jeremiah 32:38-40** They shall be My people, and I will be their God; [39] then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.

**Ezekiel 37:24-25** "David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. [25] Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, **they, their children, and their children's children, forever**; and My servant David shall be their prince forever.

**Application:** The view that you hold of the New Covenant, *must be able to account for everything Scripture says and prophesies about the nature of the New Covenant*. I submit to you that based upon the teaching of the whole word of God, any form of Baptist position simply cannot make sense of any of these passages. In the visible administration of the New Covenant, children are included. They are included in the sign and they are to be considered part of the visible church.

**Conclusion:** I believe very strongly that God gave visible signs and seals of His one covenant of grace to His people to be a source of great encouragement and comfort to them in their battle with unbelief and sin in this world. Baptism and the Lord's Supper ought to be issues around which Christians are united. The defect is, quite obviously, not with God. The problem is our own theological presuppositions and traditions which prevent us from seeing what Scripture presents to us. When a man repents and comes to Christ, he does not come all by himself. He comes with all that he has. He is the leader, by God's creation order design and decree, of a *household*. And everything in his household becomes the LORD's when that man is saved – especially his children. The head of the Christian household – is given this special command:

**Ephes. 6:4** And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition **of the Lord**.

**Application:** It is not general training or general admonition. It is the training and admonition **of the Lord**. The father is not commanded to bring up children in general. Not the children of unbelievers. Not other people's children. He is told that he is to bring **his children** up in the Christian way of life. They are to be taught to believe, repent, act, pray, worship, and live as Christians. Since God first spoke to Abraham and made those glorious gospel promises to him, the visible church upon the earth has consisted of believers and their children. For 4000 years, God's people have brought their children to receive the sign of His gospel – the same gospel Abraham believed, that David believed, and by God's grace that we have believed. And for this reason, baptism is even called "the circumcision of Christ" in the Word of God:

**Col. 2:11-12** In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, [12] buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead.

**And just as the children of believers** received the sign of the gospel before Christ came, they are to receive it now as well – the essence of that covenant promise and gospel being exactly the same now as it was then.

**Ephes. 3:20-21** Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, [21] to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.