

WORSHIP GUIDE

WHY DOES THE OPC BAPTIZE INFANTS? PART 8

LAST WEEK, we began Step 4 in the five-step explanation of why it is that we baptize infants. You can take a look at the previous weeks to find the outline of all five steps. As a reminder, you can find this as a free pdf on the OPC website, opc.org.

By way of review, Step 1: “Kind of like a caterpillar and a butterfly, the church of the Old Testament and the church of the New Testament are quite different in *form*, but they’re the same in *essence*.” Step 2: “God regards the children of believers as members of this church.” Step 3: “In the Old Testament era, the children of believers, because they were church members, were given the covenant sign of circumcision.” and Step 4: “In the New Testament era, God has taken the sign of circumcision and changed it to baptism.”

What follows is from *Why Does the OPC Baptize Infants?*:

Speaking of Abraham, *Romans 4:11* says, “And he received the sign of circumcision, a seal of the righteousness that he had by faith while he was still uncircumcised. So then, he is the father of all who believe but have not been circumcised, in order that righteousness might be credited to them.” Here we see that circumcision was a sign and seal of salvation - of justification through faith.

Thus, Paul wrote in *Philippians 3:3* - “For it is we who are the circumcision, we who worship by the Spirit of God, who glory in Christ Jesus, and who put no confidence in the flesh.” Those who are resting in Christ as their Savior have the reality that was symbolized by circumcision, so that, now that the New Testament era has begun, only they may be regarded as those who are truly circumcised.

And so, **first**, our Lord Jesus put baptism in the place of circumcision as the rite marking one’s entrance into the church. **Second**, the Bible teaches that circumcision and baptism share the same basic spiritual meaning. **Third**, the New Testament explicitly parallels circumcision and baptism; it even uses them interchangeably!

For example, *Colossians 2:11-12* so strongly links circumcision and baptism that it actually *identifies* them - “In [Christ] you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead.” In other words, your baptism was your Christian circumcision. The Berkeley Version clarifies the literal meaning of this verse: it says that you received the circumcision of Christ “when you were buried with Him in baptism.” The New Testament inseparably links circumcision and baptism. And what God has joined together, let no man put asunder.

What this boils down to is that baptism is to the New Testament what circumcision was to the Old Testament. This means that the very same objections that our baptistic brethren often raise against infant baptism being a proper New Testament practice also apply against infant circumcision being a proper Old Testament practice. And yet, God himself commanded infant circumcision! We should not imagine ourselves to be wiser than God.

“Let the children come to me, and do not hinder them, for to such belongs the kingdom of God.” - Luke 18:16

Sermon Notes

Guest Minister, Rev. D. Leonard Gulstrom

Peace to You!

John 20:11-23; 21:15-25

Christ opens His heart to His disciples after His resurrection from the dead.

I. Christ’s Message to His Disciples

II. Christ’s Words to His Disciples

Coming Up:

10/1/23 PM Service:

Guest Minister, Rev. D. Leonard Gulstrom

Job’s Struggles with God

Job 9-10

10/8/23 AM Service:

Guest Minister, Rev. D. Leonard Gulstrom

And Let Him Who Thirsts Come!

Revelation 22:12-22

Church Officers

Session:

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Gary Goeddertz, ruling elder
Jonathan Bergmann, ruling elder
LeRoy Osborn, ruling elder, clerk
Jonathan Hunt, teaching elder, moderator
Aaron Masters, elder nominee

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Rick Hunt
Caleb Henning, clerk
Rick Weber, moderator
Jonathan Rogers, diaconal treasurer



The Lord’s Day Morning

Sunday, October 01, 2023, 10:30 a.m.

The Reverend Mr. D. Leonard Gulstrom, *Presiding*
Ruling Elder Mr. Jonathan Bergmann, *Assisting*

The Silent Preparation

The Announcements

The Greeting and Call to Worship

Psalm 99:4-5

* The Hymn of Praise

When I Survey the Wondrous Cross

see bulletin

* The Prayer of Invocation and Adoration

* The Reading of the Law and Confession of Sin

Deuteronomy 5:18; Jeremiah 5:7-9; Ephesians 5:3-5; 2 Chron. 6:36-39

see bulletin

* The Gospel Promise

Hebrews 9:27-28

see bulletin

* The Response of Thanksgiving

Psalm 75:1

see bulletin

* The Doxology

* The Pastoral Prayer

The Old Testament Reading

Leviticus 20:10-27

The New Testament Reading

Matthew 27:57-61

* The Prayer of Thanksgiving

* The Worship of God with Our Offerings

* The Psalms of Preparation

Psalm 29:1-11 - *You Sons of the gods*

Psalm 29A

Psalm 119:121-128 - *I’ve Judged Rightly*

Psalm 119Q

The Prayer of Illumination

The Preaching of God’s Word

Guest Minister, Rev. D. Leonard Gulstrom

Peace to You!

John 20 & 21

* The Prayer of Application

* The Song of Response

In Christ Alone

see bulletin

The Lord’s Supper

The Words of Institution

The Invitation

The Prayer of Consecration

The Communion of our Lord with His People

The Prayer of Thanksgiving

* The Psalm of Thanksgiving

Psalm 116:10-19 - *I Still Believed*

Psalm 116B

* The Benediction

* The Gloria Patri

* — Please stand as you are able. Following Scriptural principle for public prayer (Neh. 9:2-4, 2 Chron. 20:5-13; Mark 11:25), we follow in the footsteps of the early church and our Presbyterian heritage in standing for most of the public prayers.

When I Survey the Wondrous Cross

1. When I sur - vey the won - drous cross
 2. For - bid it, Lord, that I should boast,
 3. See from His head, His hands, His feet,
 4. Were the whole realm of na - ture mine,

On which the Prince of glo - ry died,
 Save in the death of Christ my God!
 Sor - row and love flow min - gled down!
 That were a pre - sent far too small;

My rich - est gain I count but loss,
 All the vain things that charm me most,
 Did e'er such love and sor - row meet,
 Love so a - maz - ing, so di - vine,

And pour con - tempt on all my pride.
 I sac - ri - fice them to His blood.
 Or thorns com - pose so rich a crown?
 De - mands my soul, my life, my all.

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 Isaac Watts
 From *The Trinity Hymnal (Rev.)* 1990

HAMBURG. L.M.
 Lowell Mason
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The Reading of the Law

Deuteronomy 5:18; Jeremiah 5:7-9; Ephesians 5:3-5

And you shall not commit adultery.

How can I pardon you? Your children have forsaken me and have sworn by those who are no gods. When I fed them to the full, they committed adultery and trooped to the houses of whores. They were well-fed, lusty stallions, each neighing for his neighbor's wife. Shall I not punish them for these things? Declares the LORD; and shall I not avenge myself on a nation such as this?

But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.

The Confession of Sin

2 Chronicles 6:36-39

If they sin against you—for there is no one who does not sin—and you are angry with them and give them to an enemy, so that they are carried away captive to a land far or near, yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captivity, saying, ‘We have sinned and have acted perversely and wickedly,’ if they repent with all their heart and with all their soul in the land of their captivity to which they were carried captive, and pray toward their land, which you gave to their fathers, the city that you have chosen and the house that I have built for your name, then hear from heaven your dwelling place their prayer and their pleas, and maintain their cause and forgive your people who have sinned against you.

The Gospel Promise

Hebrews 9:27-28

And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

The Response of Thanksgiving

Psalms 75:1

We give thanks to you, O God; we give thanks, for your name is near. We recount your wondrous deeds.

In Christ Alone

...no condemnation... in Christ Jesus. - Romans 8:1

1. In Christ a - lone my hope is found,
 2. In Christ a - lone, who took on flesh,
 3. There in the ground His bod - y lay,
 4. I o guilt in life, no fear in death:

He is my light, my strength, my song.
 Full - ness of God in help - less babe.
 Light of the world by dark - ness slain.
 This is the pow'r of Christ in me.

This Cor - ner-stone, this sol - id ground,
 This gift of love and right - eous - ness,
 Then burst - ing forth in glo - r'ous day,
 From life's first cry to fi - nal breath,

Firm through the fierc - est drought and storm.
 Scorned by the ones He came to save.
 Up from the grave He rose a - gain.
 Je - sus com - mands my des - ti - ny.

What heights of love, what depths of peace
 'Til on that cross as Je - sus died,
 And as He stands in vic - to - ry,
 I o pow'r of hell, no scheme of man

When fears are stilled, when striv - ings cease.
 The wrath of God was sat - is - fied.
 Sin's curse has lost its grip on me.
 Can ev - er pluck me from His hand.

My Com - fort - er, my All in All,
 For ev' - ry sin on Him was laid.
 For I am His and He is mine,
 Till He re - turns or calls me home,

Here in the love of Christ I stand.
 Here in the death of Christ I live.
 Bought with the pre - cious blood of Christ.
 Here in the pow'r of Christ I'll stand.

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Words and Music: Keith Getty and Stuart Townend.