

WORSHIP GUIDE

WHY DOES THE OPC BAPTIZE INFANTS? PART 6

LAST WEEK, we began Step 2 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.

In Step 1, we stated, “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*.” This morning, we will continue with Step 2: “God regards the children of believers as members of this church.”

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

Our Lord Jesus Christ assumed that children of believers are part of his church. Luke 18:15-16 - “People were also bringing babies to Jesus to have him touch them. When the disciples saw this, they rebuked them. But Jesus called the children to him and said, ‘Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these.’”

The apostle Peter also assumed that the children of believers were included in the church. Acts 2:39 - “The promise is for you and your children.” Shades of Genesis 17:7! Peter was talking to Jews - people who were steeped in the Old Testament. If he intended to teach that God was rescinding the principle of church membership for covenant children, then he chose exactly the wrong language!

“Wait a minute!” someone might object, “Peter’s not talking about the promise made to Abraham. He’s talking about the promise of the Holy Spirit (verse 38), isn’t he?” Yes, he is, but look again at *Galatians 3:14* - “He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.” The promise made to Abraham involves the promise of the Spirit. So Peter is saying that the promise made to Abraham is for you and your children right now in the New Testament era.

Likewise, the apostle Paul assumed that children of believers were included in the church. If he was trying to teach that God no longer includes covenant children in the church, he used exactly the wrong words when speaking to the Philippian jailer in *Acts 16:31* - “Believe in the Lord Jesus, and you will be saved—you *and your household*.”

Again, in *1 Corinthians 7:14*, Paul assumes that God includes children in his covenant community, the church - “For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are *holy*.” The word *holy* is a covenant word. It means “set apart.” Children of even one believer are holy, that is, set apart in a special way to God.

Again, in *Ephesians 1:1*, Paul says that he is writing his epistle “to the saints in Ephesus.” The word *saint* (in Greek) comes from the word *holy*. *Saint* literally means “holy one.” In *Ephesians 6:1*, Paul directly addresses some of the holy ones who are part of the church in Ephesus - “Children, obey your parents in the Lord, for this is right.”

You see, the children of believers are part of the church. God included them as members in the Old Testament, and he never took back this “you and your children” principle. Rather, the New Testament confirms it and carries it on.

“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. Ruurd Offringa

Israel’s Deliverer Saved Through Water

Exodus 2:1-10

Coming Up:

9/17/23 PM Service:

Guest Minister, Rev. Ruurd Offringa

Gently Help One Another Bear the Burden of Sin

Galatians 6:1-5

9/24/23 AM Service:

Guest Minister, Rev. D. Leonard Gulstrom

He Loved Us to the End

John 13:1-4

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

Diaconate:

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



The Lord’s Day Morning

Sunday, September 17, 2023, 9:30 a.m.

The Reverend Mr. Ruurd Offringa, *Presiding*

Ruling Elder Mr. Gary Goeddertz, *Assisting*

The Silent Preparation

The Announcements

The Greeting and Call to Worship

Psalm 99:1

* The Hymn of Praise

Christ the Lord Is Risen Today

see bulletin

* The Prayer of Invocation and Adoration

* The Reading of the Law and Confession of Sin

Deuteronomy 5:16; Ephesians 6:1-4; 1 Peter 2:17; 2 Chronicles 6:27

see bulletin

* The Gospel Promise

Acts 5:30-32

see bulletin

* The Response of Thanksgiving

Isaiah 12:1

see bulletin

* The Doxology

* The Pastoral Prayer

The Old Testament Reading

Leviticus 19:19-37

The New Testament Reading

Matthew 27:45-50

* The Prayer of Thanksgiving

* The Worship of God with Our Offerings

* The Psalms of Preparation

Psalm 27:7-10 - *O Hear My Voice, LORD*

Psalm 27C

Psalm 119:153-160 - *My Grief Regard*

Psalm 119U

The Prayer of Illumination

The Preaching of God’s Word

Guest Minister, Rev. Ruurd Offringa

Israel’s Deliverer Saved Through Water

Exodus 2:1-10

* The Prayer of Application

* The Song of Response

Salvation unto Us Has Come

see bulletin

* 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.

Christ the Lord Is Risen Today

1. Christ the Lord is ris'n to-day, Al - le - lu - ia!
 2. Lives a-gain our glo - r'ous King, Al - le - lu - ia!
 3. *Love's re-deem-ing work is done,* Al - le - lu - ia!
 4. Soar we now where Christ hath led, Al - le - lu - ia!
 5. Hail the Lord of earth and heav'n, Al - le - lu - ia!

Sons of men and an-gels say, Al - le - lu - ia!
 Where, O death, is now thy sting? Al - le - lu - ia!
Fought the fight, the bat-tle won, Al - le - lu - ia!
 Fol-l'wing our ex - alt - ed Head, Al - le - lu - ia!
 Praise to Thee by both be giv'n, Al - le - lu - ia!

Raise your joys and triumphs high, Al - le - lu - ia!
 Dy - ing once our souls to save, Al - le - lu - ia!
Death in vain for-bids Him rise, Al - le - lu - ia!
 Made like Him, like Him we rise, Al - le - lu - ia!
 Thee we greet tri - umphant now, Al - le - lu - ia!

Sing, ye heav'ns, and earth, re - ply, Al - le - lu - ia!
 Where thy vic - to - ry, O grave? Al - le - lu - ia!
Christ hath o - pened par - a - dise, Al - le - lu - ia!
 Ours the cross, the grave, the skies, Al - le - lu - ia!
 Hail the Res - ur - rec - tion, thou, Al - le - lu - ia!

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 From *Lyra Davidica*, London, 1708
 From *The Trinity Hymnal (Rev.)* 1990

EASTER HYMN 7.7.7.7. WITH ALLELUIAS
 Charles Wesley
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The Reading of the Law

Deuteronomy 5:16; Ephesians 6:1-4; 1 Peter 2:17

Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you in the land that the LORD your God is giving you.

Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land." Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

The Confession of Sin

2 Chronicles 6:27

Then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.

The Gospel Promise

Acts 5:30-32

The God of our fathers raised Jesus, whom you killed by hanging him on a tree. God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him.

The Response of Thanksgiving

Isaiah 12:1

I will give thanks to you, O LORD, for though you were angry with me, your anger turned away, that you might comfort me.

Salvation unto Us Has Come

1. Sal - va - tion un - to us has come By
 2. What God did in His Law de - mand And
 3. *From sin our flesh could not ab - stain,* Sin
 4. Yet as the Law must be ful - filled Or
 5. Christ Je - sus full a - tone-ment made And

God's free grace and fa - vor; Our works can - not a -
 none to Him could ren - der Caused wrath and woe on
held its sway un - ceas - ing; The task was hope - less
 we must die de - spair - ing, Christ Je - sus came; God's
 brought to us sal - va - tion, Each Chris-tian there - fore

vert our doom, The law can save us nev - er.
 ev - 'ry hand For man, the vile of - fend - er.
and in vain, Our guilt was e'er in - creas - ing.
 wrath He stilled, Our hu - man na - ture shar - ing.
 may be glad And build on this foun - da - tion.

Faith looks to Je - sus Christ a - lone, Who for His peo - ple
 Our flesh has not the pure de - sires God's ho - ly law of
None can remove sin's poisoned dart Or pu - ri - fy our
 The Law He has for us o - beyed And thus the Fa - ther's
 Thy grace a - lone, O Lord, I plead, Thy death is not my

did a - tone; He is our one Re - deem - er.
 us re - quires, And lost is our con - di - tion.
wick - ed heart, So deep is our cor - rup - tion.
 vengeance stayed Which had been once up - on us.
 life in - deed, For Thou hast paid my ran - som.

6. Faith clings to Jesus' work alone
 And rests in Him unceasing;
 And by its fruits true faith is known,
 With love and hope increasing.
 By faith alone we're justified;
 Works serve the neighbor and supply
 The proof that faith is living

7. All blessing, honor, thanks, and praise
 To Father, Son, and Spirit,
 The God Who saved us by His grace;
 All glory to His merit!
 O Triune God in heav'n above,
 Who hast revealed Thy saving love,
 Thy blessed name be hallowed.

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 Paul Speratus, 1523
 Wittenberg, 1535

MIT FREUDEN ZART. 8.7.8.7.8.8.7.
 Bohemian Brethren's *Gesangbuch*, 1566
The Trinity Psalter Hymnal, 2018