

WORSHIP GUIDE

WHY DOES THE OPC BAPTIZE INFANTS? PART 7

LAST WEEK, we finished 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*.” In Step 2, we stated: “God regards the children of believers as members of this church.” This week, we come to Step 3: “In the Old Testament era, the children of believers, because they were church members, were given the covenant sign of circumcision.” and will start 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?*:

Step 3 In the Old Testament era, the children of believers, because they were church members, were given the covenant sign of circumcision.

Everyone pretty much agrees on this point, so we’ll look at just one Scripture. *Genesis 17:10-12* - “This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. You are to undergo circumcision, and it will be the sign of the covenant between me and you. For the generations to come every male among you who is eight days old must be circumcised.”

Step 4 In the New Testament era, God has taken the sign of circumcision and changed it to baptism.

How do we see that God replaced circumcision with baptism? First, our Lord Jesus put baptism in the place of circumcision as the rite marking entrance into the visible church.

In the Old Testament, whenever someone was converted, he had to be circumcised to mark his entrance into the church. But when Jesus gave the Great Commission, commanding his disciples to go into all the world and make disciples of all nations, he told his church to *baptize* converts, rather than to circumcise them (Matt. 28:19). Thus, Jesus put baptism in the place of circumcision.

Second, God’s Word teaches that circumcision and baptism share the same basic spiritual meaning. Our baptistic brethren say that circumcision was a *national* sign, while, in contrast, baptism is a *spiritual* sign. But what does God say?

Deuteronomy 30:6 - “The Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and with all your soul, and live.” In other words, circumcision symbolized regeneration - the new birth!

Jeremiah 4:4 tells us that it was also a sign of conversion - repentance and faith: “Circumcise yourselves to the LORD, circumcise your hearts, you men of Judah and people of Jerusalem, or my wrath will break out and burn like fire because of the evil you have done - burn with no one to quench it.”

In *Romans 2:28-29*, we read, “A man is not a Jew if he is only one outwardly, nor is circumcision merely outward and physical. No, a man is a Jew if he is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a man’s praise is not from men, but from God.” Again, circumcision was a sign of regeneration - the new birth. It did not automatically save. Personal faith in God’s salvation was required in the Old Testament, just like it is in the New.

“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

He Loved Us to the End

John 13:1-4

Christ opens His heart to His disciples in His last farewell.

I. The Heart of Christ on Earth

II. The Heart of Christ in Heaven

Coming Up:

9/24/23 PM Service:

Guest Minister, Rev. D. Leonard Gulstrom

God is Always Fair!

Job 8

10/1/23 AM Service:

Guest Minister, Rev. D. Leonard Gulstrom

Peace to You!

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

Church Officers

Session:

Armor.Session@gmail.com

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 24, 2023, 9:30 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 99:2-3

* The Hymn of Praise

I Greet Thee, Who My Sure Redeemer Art

see bulletin

* The Prayer of Invocation and Adoration

* The Reading of the Law and Confession of Sin

Deut. 5:17; Exod. 21:22-23; Num. 35:30-31; 2 Chron. 6:30-31

see bulletin

* The Gospel Promise

Galatians 3:10-14

see bulletin

* The Response of Thanksgiving

Isaiah 12:1

see bulletin

* The Doxology

* The Pastoral Prayer

The Old Testament Reading

Leviticus 20:1-9

The New Testament Reading

Matthew 27:51-56

* The Prayer of Thanksgiving

* The Worship of God with Our Offerings

* The Psalms of Preparation

Psalm 28:1-5 - *I Cry to You, O LORD*

Psalm 28B

Psalm 119:129-136 - *Your Testimonies I Have Kept*

Psalm 119R

The Prayer of Illumination

The Preaching of God’s Word

Guest Minister, Rev. D. Leonard Gulstrom

He Loved Us to the End

John 13:1-4

* The Prayer of Application

* The Song of Response

Jesus, the Very Thought of Thee

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.

I Greet Thee, Who My Sure Redeemer Art

1. I greet Thee, Who my sure Re-dee-mer art,
2. Thou art the King of mer-cy and of grace,
3. *Thou art the Life, by which a-lone we live,*
4. Thou hast the true and per-fect gen-tle-ness,
5. Our hope is in no oth-er save in Thee;

My on-ly trust and Sav-ior of my heart,
Reign-ing Om-ni-po-tent in ev-'ry place:
And all our sub-stance and our strength re-ceive;
No harshness hast Thou and no bit-ter-ness:
Our faith is built up-on Thy prom-ise free;

Who pain didst un-der-go for my poor sake;
So come, O King, and our whole be-ing sway;
O com-fort us in death's ap-proach-ing hour,
Make us to taste the sweet grace found in Thee
O grant to us such strong-er hope and sure

I pray Thee from our hearts all cares to take.
Shine on us with the light of Thy pure day.
Strong-heart-ed then to face it by Thy pow'r.
And ev-er stay in Thy sweet un-i-ty.
That we can bold-ly con-quer and en-dure.

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Strasbourg Psalter, 1545
Trans. Elizabeth L. Smith, 1868; alt. 1961

TOULON. 108.
Genevan Psalter, 1551
From *The Trinity Hymnal (Rev.)* 1990

The Reading of the Law

Deuteronomy 5:17; Exodus 21:22-23; Numbers 35:30-31

You shall not murder.

When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. But if there is harm, then you shall pay life for life,

If anyone kills a person, the murderer shall be put to death on the evidence of witnesses. But no person shall be put to death on the testimony of one witness. Moreover, you shall accept no ransom for the life of a murderer, who is guilty of death, but he shall be put to death.

The Confession of Sin

2 Chronicles 6:30-31

Then hear from heaven your dwelling place and forgive and render to each whose heart you know, according to all his ways, for you, you only, know the hearts of the children of mankind, that they may fear you and walk in your ways all the days that they live in the land that you gave to our fathers.

The Gospel Promise

Galatians 3:10-14

For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." Now it is evident that no one is justified before God by the law, for "The righteous shall live by faith." But the law is not of faith, rather "The one who does them shall live by them." Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"—so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

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.

Jesus, the Very Thought of Thee

1. Je-sus, the ver-y thought of Thee
2. Nor voice can sing, nor heart can frame,
3. *O Hope of ev-'ry con-trite heart,*
4. But what to those who find? Ah, this
5. Je-sus, our on-ly Joy be Thou,

With sweet-ness fills my breast; But sweet-er far Thy
Nor can the mem-'ry find, A sweet-er sound than
O Joy of all the meek, To those who fall, how
Nor tongue nor pen can show: The love of Je-sus,
As Thou our Prize wilt be; Je-sus, be Thou our

face to see, And in Thy pres-ence rest.
Thy blest Name, O Sav-iour of man-kind.
kind Thou art! How good to those who seek!
what it is None but His loved ones know.
Glo-ry now, And through e-ter-ni-ty.

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ST. AGNES. C.M.
John B. Dykes, 1866
From *The Trinity Hymnal (Rev.)* 1990