



COVENANT

Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship – 23 June 2019

Theme for the Year: "Strength in Weakness" (2 Corinthians 12:9)

Prelude	<i>The Lord Is in His Holy Temple</i>
Call to Worship	
*Opening Hymn	243 - <i>Come Thou Fount</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Romans 15:14-21
Hymn	TP 32:1-7
Tithes & Offering	
*†† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	2 Corinthians 10:1-11
Hymn	200 - <i>Come, Holy Ghost, Our Hearts Inspire</i>
Covenant Baptism	
Confession of Faith & Pastoral Prayer	
Sermon	"Judge Not By Your Own Standards"
*Closing Hymn	528 - <i>Thou Sweet Beloved Will of God</i>
*Benediction & <i>Threefold Amen</i>	
Silent Prayer & Postlude	
Announcements	* <i>Congregation standing</i>

† Glory be to the Father, and to the Son:
And to the Holy Ghost;
As it was in the beginning,
Is now and ever shall be:
World without end. Amen.

†† Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.
Amen.

Covenant Bible-Presbyterian Church meets every Sunday at 10:00 am
at 47 Davis Road, Attadale, Western Australia

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A Brief Defense of Infant Baptism

by Kevin DeYoung

Some of my best friends are Baptists. I speak at conferences with and to Baptists. I read books by Baptists (both the dead and the living).

I love the Baptist brothers I know – near and far – who preach God’s word and minister faithfully in Christ’s church.

I have thousands of reasons to be thankful for my brothers and sisters in Christ who do not believe in baptizing infants.

And yet, I do. Gladly. Wholeheartedly. Because of what I see in Scripture.

One of the best things I get to do as a pastor is to administer the sacrament of infant baptism to the covenant children in my congregation.

Before each baptism, I take a few minutes to explain why we practice infant baptism in our church.

We do not believe that there is anything magical about the water we apply to the child. The water does not wash away original sin or save the child.

We do not presume that this child is regenerate (though he may be), nor do we believe that every child who gets baptized will automatically go to heaven.

We baptize infants not out of superstition or tradition or because we like cute babies.

We baptize infants because they are covenant children and should receive the sign of the covenant.

In Genesis 15 God made a covenant with Abraham. This covenant was sealed with the sign of circumcision in Genesis 17. God promised to bless Abraham. At the heart of the covenant was God’s promise that he would be a God to Abraham and his children (Gen. 17:7, 8).

Circumcision was not just a physical thing, marking out ethnic Jews. Circumcision was full of spiritual meaning. The circumcision of the flesh was always meant to correspond with circumcision of the heart (Rom.

2:25-29). It pointed to humility, new birth, and a new way of life (Lev 26:40-42; Deut 10:16; 30:6; Jer 4:4; 6:10; 9:25).

In short, circumcision was a sign of justification. Paul says in Romans 4:11 that Abraham “*received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised.*” God’s own interpretation of circumcision is that it was much more than just a physical sign for national Israel.

Remarkably, though, this deeply spiritual sign was given to Ishmael as well as Isaac, even though only Isaac was the continuation of the promised line.

The spiritual sign was not just for those who already embraced the spiritual reality. It was to be administered to Abraham and his sons.

Circumcision was not a simple equation. It didn’t automatically mean the recipient of the sign was in possession of the thing signified. Circumcision, like baptism, also pointed to belonging, discipleship, covenant obligations, and allowed for future faith that would take hold of the realities symbolized.

Just as there were some in Paul’s day who were circumcised but not really circumcised (Rom. 2:25-29), some children of Abraham who were not truly children of Abraham (Rom. 9:6-8), so in our day there are some who are baptized who are not truly baptized.

Children should be marked as belonging to the covenant, but unless they exercise saving faith, they will not grab hold of the covenant blessings.

Children today are baptized based on this same covenant with Abraham. Paul makes clear in Galatians 3 what Peter strongly suggests in Acts 2, namely that the Abrahamic covenant has not been annulled. It is still operational. In fact, we see the basic promise of the Abrahamic covenant running throughout

the whole Bible, right up to the new heaven and new earth in Revelation 21.

Because sons were part of the Abrahamic covenant in the Old Testament and were circumcised, we see no reason why children should be excluded in the New Testament sign of baptism.

Admittedly, there is no text that says "*Hear ye, hear ye, circumcision replaces baptism.*" But we know from Colossians 2:11-12 that baptism and circumcision carried the same spiritual import. The transition from one to the other was probably organic.

As the Jews practiced proselyte baptism, that sign came to be seen as marking inclusion in the covenant people. For awhile circumcision existed along baptism, but as the early church became more Gentile, many of Jewish rites were rendered unnecessary, and sometimes even detrimental to the faith. Thus, baptism eclipsed circumcision as the sign renewal, rebirth, and covenant membership.

There are other arguments that corroborate a paedobaptist reading of the New Testament:

One, the burden of proof rests on those who would deny children a sign they had received for thousands of years. If children were suddenly outside the covenant, and were disallowed from receiving any "sacramental" sign, surely such a massive change, and the controversy that would have ensued, would be recorded in the New Testament.

Moreover, it would be strange for children to be excluded from the covenant, when everything else moves in the direction of

more inclusion from the Old Covenant to the New.

Two, the existence of household baptisms is evidence that God still deals with households as a unit and welcomes whole families into the church to come under the Lordship of Christ together (Acts 16:13-15; 32-34; 1 Cor. 1:16; cf. Joshua 24:15).

Three, children are told to obey their parents in the Lord (Eph. 6:1). Children in the church are not treated as little pagans to be evangelized, but members of the covenant who owe their allegiance to Christ.

Four, within two centuries of the Apostles we have clear evidence that the church was practicing infant baptism. If this had been a change to long-standing tradition, we would have some record of the church arguing over this new practice. It wasn't until the sixteenth century that Christians began to question the legitimacy of infant baptism.

So we administer the sacrament of baptism today with the weight of church history to encourage us and the example of redemptive history to confirm our practice.

We baptize in obedience to Christ's command. The sacrament we administer is a sign of inclusion in the covenant community as circumcision was, and the water we are about to sprinkle is a sign of cleansing from sin as the sprinkled blood of bulls and goats in the Old Testament was.

We pray that covenant children will take advantage of all their privileges, acknowledge their Lord all the days of their lives, and by faith make these promises their own.



Westminster Shorter Catechism

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, Give us this day our daily bread, we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Worship Service Roster

<i>Service</i>	<i>This Week (23.6.19)</i>	<i>Next Week (30.6.19)</i>
Speaker	Mark Chen	Mark Chen
Worship Leader	Chris Budiman	Jacob Woo
Pianist	Nancy Lim	Magdalene Tay
Welcomers	Rebecca Lee & Putri Harapan	Johnny & Lydia Orchard
Offering Stewards	Paul Butler, David Pang Ken Hong, Kim Leow	Chris Budiman, Jansen Ng John Chandran, Vincent Chiu
Ushers	Josephine Austin, Nicole Tan	Jemima Ng, Jerome Ng
Kitchen Duties	Jenni Budiman*, Debbie Blake Josephine Austin	Angela Yap*, Mary-Anne Chan Florence Orchard
PA Duty	Raymond Woo	Ken Hong
<i>Prayer Meeting</i>	<i>28 June 2019</i>	<i>5 July 2019</i>
Chairman	Eugene Lim	Jacob Woo
Pianist	Mark Chen	Eugene Lim

Announcements

1. A warm welcome to all worshipers. May God richly bless you. Please stay behind after the service for fellowship and tea.
2. Next week's message: "An Apostle's Proud Integrity" (2 Corinthians 10:12-18).
3. Retirees' Bible Study. Tuesday, 25 June 2019, 10 am. Message by Pastor on "Soli Deo Gloria - To God Alone Be the Glory." Potluck lunch after meeting.
4. Teens Retreat. Topic: "The Worship of God" Speaker: Pastor Mark Chen. Dates: 10-13 July 2019. Venue: Como. Fees: \$100. Please see Min Chen for more information.
5. Cottage Meeting on Saturday, 29 June 2019 at 5 pm for dinner and Bible Study. Please see Pastor for more details.
6. Integrated Fellowship Retreat for people aged 15 to 35, organized by Hope Bible-Presbyterian Church. Topic: "The Opportunities and Perils of Youth" Speaker: Pastor William Yap. Dates: 4-7 October 2019. Venue: Glenhaven Park in Stockport, SA 5410. Camp fees: \$130 (working adults) and \$75 (students). Please see Wendy Gong for more information.
7. Church 9th anniversary dinner on Sunday 30 June 2019 at 6 pm at North Lake BBQ.

Appointments for the Week

WED 10:00 am Craft Group
 FRI 7:45 pm CBI & Prayer Meeting
 SAT 5:00 pm Cottage Meeting
 SUN 9:00 am Sunday School
 10:00 am Worship Service

Last Lord's Day Tithes & Offering, & Attendance

General Fund - \$2,539.39 (DD - \$286.54, #869 - \$200.00). Missions Fund - \$220.00 (DD - \$100.00). Building Fund - \$300.00 (DD - \$300.00). Total Tithes & Offering - \$3,059.39. Attendance - 127.

*DD: direct deposit

Elders: **Mark Chen (Pastor)** 6114 4242, 0415 932 373. **Jimmy Orchard** 0413 274 407.

Johnson Lim 0402 145 682. Deacons: **Jacob Woo** 0421 212 206. **Vincent Chiu** 0417 929 149.