



COVENANT Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship – 13 October 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	43 – <i>O Saviour, Precious Saviour</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Genesis 19:1-26
Hymn	523 – <i>Trusting Jesus</i>
Tithes & Offering	
*† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	Luke 17:20-35
Hymn	583 – <i>We Face a Task Unfinished</i>
Confession of Faith & Pastoral Prayer	
Sermon	"Remember Lot's Wife"
*Closing Hymn	188 – <i>Lo! He Comes</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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What Are the Various Views of Infant Baptism?

There are 3 prevailing views of infant baptism. They are 1. infant baptism as unscriptural, 2. infant baptism as regeneration, and 3. infant baptism as a sign and seal of the grace of God.

Infant Baptism as Unscriptural

This position rejects infant baptism on the basis that infants cannot profess faith, which is required by baptism recipients.

The 1689 Baptist Confession states, "Those who do actually profess repentance towards God, faith in, and obedience to, our Lord Jesus Christ, are the only proper subjects of this ordinance."

This has to do with their understanding of the visible people of God comprising only of believers.

Infant Baptism as Regeneration

This position states that infants are saved by baptism. It is espoused by the Catholic Church.

According to their catechism, "Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism."

Furthermore, it says, "By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God."

To a lesser degree, Lutherans also espouse a view of infant baptismal regeneration.

The Augsburg Confession says, "Of baptism they teach that it is necessary to salvation, and that by Baptism the grace of God is offered, and that children are to be baptized, who by Baptism, being offered to God, are received into God's favor."

Luther's Small Catechism says that "[baptism] works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare."

The difference between the two views is that the Catholic believes the sacrament itself performs the work of regeneration while the Lutheran believes the sacrament along with faith performs the work of regeneration, the faith being implanted in the infant by the Holy Spirit.

Infant Baptism as a Sign and Seal of the Grace of God

This view is best articulated by the Westminster Confession of Faith, "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church; but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in the newness of life."

It states, "Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one, or both, believing parents, are to be baptized."

Infant baptism serves 3 purposes. Firstly, it serves to admit the recipient into the covenant people of God. Secondly, it is a sign to signify the gift of salvation; it does not save, but is an outward sign of what should happen inwardly. Thirdly, it seals or promises salvation to the recipient provided he receive it by faith.

Our Church's View

As Presbyterians, we reject baptismal regeneration, as grace cannot be conferred by the act (Romans 2:28,29). And as Presbyterians, we believe that the visible covenant people of God comprise of believers and their children. This is why we affirm the Westminster Confession of Faith.

Firstly, the covenant people of God include both believers and unbelievers. Being in covenant with God does not equal salvation. God's covenant with Abraham included believers and unbelievers; many Israelites rejected the true faith, even though they had been circumcised and had received the benefits and responsibilities of the covenant.

The New Covenant with Christ also includes believers and unbelievers; this is plainly seen in the visible church. Hebrews 10:29-30 warns church members about the judgment that would come upon them if they turn away from Christ and his blood that sanctified them. The word "sanctified" there does not mean redeemed but rather "set apart" from the world and in covenant with God.

While Jeremiah 31:31-34 speaks of the New Covenant having only believers needing no teachers, the covenant has yet to reach its full glory; only when Christ returns will the covenant people consist only of true believers. Currently, the church still requires teachers and has unbelievers in her fold.

Secondly, the covenant people of God include both adults and their children.

God's covenant with Abraham included his descendents. Romans 4:11 speaks of the sign of circumcision as a seal of the righteousness of faith. And since Abraham was commanded to administer it to infants too young to demonstrate faith, it shows that faith is not a prerequisite for covenant inclusion.

The New Covenant also includes children. Acts 2:38-39 speaks of extending the promise of the Holy Spirit to the children of believers. 1 Corinthians 7:14 speaks of the unbelieving spouse and children of believers having been sanctified (set apart).

Colossians 2:11-12 confirms that the sign of the covenant is no longer circumcision but baptism. If circumcision was administered to believers and unbelievers in covenant with God, and to adults and their children, then baptism must be as well.

Just as outward circumcision was a reminder to Israelites to circumcise their hearts (Jeremiah 4:4), infant baptism is a reminder to non-communicant members to exercise faith in Christ.

Baptism does not save. But it is a sign that a person is in covenant with God. The person must still exercise faith to receive salvation. And to a child, their outward baptism is a reminder to them that they need to surrender themselves to God through Christ to receive inward cleansing from their sins.

~ Pastor



Catechism for Younger Children

35. How did Adam and Eve change when they sinned? Instead of being holy and happy, they became sinful and miserable.

36. Did Adam act for himself alone in the covenant of life? No. He represented the whole human race.

Worship Service Roster

<i>Service</i>	<i>This Week (13.10.2019)</i>	<i>Next Week (20.10.2019)</i>
Speaker	Keith Morris	Glen Lock
Worship Leader	Johnson Lim	Mark Chen
Pianist	Magdalene Tay	Jerome Ng
Welcomers	Kim & Jesslyn Leow	Johnny & Lydia Orchard
Offering Stewards	Chris Budiman, Micah Chiang John Chandran, Kim Leow	David Lim, Johnny Orchard Jemima Ng, Faith Chiu
Ushers	Jesslyn Leow, Sharon Sriharan	Nicole Tan, Joyce Ng
Kitchen Duties	Helen Wong, Peggy Woo Jackie Hong	Mary-Anne Chan, Florence Orchard Josephine Austin
PA Duty	Ian Tay	Raymond Woo

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 messenger is Pastor Glen Lock.
3. **Notice of the 10th Annual General Meeting.** Date: Sunday, 27 October 2019. Time: 11:30 am sharp. Venue: 47 Davis Road, Attadale, WA 6156. Please collect your AGM papers from Jacob Woo.

Appointments for the Week

SUN 9:00 am Sunday School
10:00 am Worship Service

Last Lord's Day Tithes & Offering, & Attendance

General Fund - \$2,2012.00
Mission Fund - \$1,116.65 (ET- \$300.00, \$100.00,
\$715.65)
Building Fund - \$100.00
Total - \$3,228.65
*ET: Electronic Transfer Attendance - 103.