Trinity Reformed Church
of Northwest Connecticut

Biblical, Traditional, Conservative, Congregational

Lord's Day Worship for
October 11, 2026

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" – Mark 10:14 (KJV)

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"*" = *Please stand if you are able.*

Welcome, Greeting & Announcements

Call to Worship – Isaiah 59:20-21

Leader: *A Redeemer will come to Zion, And to those who turn from transgression in Jacob,*
People: **Declares the Lord.**
Leader: *As for Me, this is My covenant with them, says the Lord*
People: **My Spirit which is upon you,**
Leader: *And My words which I have put in your mouth*
People: **Shall not depart from your mouth,**
Leader: *Nor from the mouth of your offspring,*
People: **Nor from the mouth of your offspring's offspring,**
Leader: *Says the Lord,*
People: **From now and forever.**

Prayer of Invocation and Confession
Gospel Absolution Text – Galatians 3:27-29

*Hymn #38 – *"Immortal, Invisible, God Only Wise"*

Scripture Reading – Colossians 2:6-12

Ancient Creedal Proclamation – Apostles Creed (pg#845 in the red hymnal)

Offerings Presented

[Please put your tithe/offering in the plates before or after the service – Thank you!]
[Gifts labeled "Deacon's Fund go to aid those in need in the congregation.]

*Doxology #731 (red hymnal)

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.

*Prayer of Dedication

*Sung Psalm #51A – "*God, Be Merciful to Me*"

Ministry of the Sacrament of Baptism (James Lee Bierce)

Address to the Parents & Congregation

Prayer

Scripture – Matthew 28:18-20

Affirmation of Faith

Pastor: *In presenting your child for baptism, you are affirming your faith in God's promises both to you and to your child. Do you confess the Triune God —Father, Son, and Holy Spirit—as revealed in the Holy Scriptures, to be the one and only true God?*

Parents: **We do.**

Pastor: *Do you confess that Jesus Christ is fully God, fully man, and without sin, and that He alone, through His death on the cross, can save you from your sins and God's righteous wrath?*

Parents: **We do.**

Pastor: *Do you confess your sins unto Almighty God and trust in the good news of the crucified and risen Christ as your only hope and Savior?*

Parents: **We do.**

Pastor: *Do you confess Jesus Christ as your Lord, desiring to have your child baptized in His name, to remain in and submit to His Church, and promising to follow Him all the days He gives you?*

Parents: **We do.**

Pastor: *Do you promise to teach God's Word to your child, and to raise him in the true faith within Christ's Church?*

Parents: **We do.**

Pastor: *Do you promise to love your child, to pray for him, and to encourage and guide him in the faith, that he may faithfully follow Jesus Christ all the days the Lord gives him?*

Parents: **We do.**

Address to the Congregation & Covenant Promise

Pastor: *The Apostle Paul wrote, "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit." Do you, members of Trinity Reformed Church, and all Christians assembled here as members of the visible catholic Church, promise to receive this brother as a fellow member of Christ's universal Church, and to encourage and support him and his parents in their Christian walk?*

People: **We do.**

Sacrament of Baptism

Prayer, Charge & Presentation

Prayers of the Church & Lord's Prayer (sins) – *Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our sins, as we forgive those who sin against us, and lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the power, and the glory, forever. Amen.*

Reformation Creedal Reading – Heidelberg Catechism, Q#74.

Leader:	*Are infants also to be baptized?*	
People:	**Yes:**	
Leader:	*For since they, as well as the adult, are included in the covenant and church of God;*	Gen 17:7
People:	**And since redemption from sin**	Matt 19:14
Leader:	*By the blood of Christ, and the Holy Spirit, the author of faith, is promised to them*	Luke 1:15 Ps 22:10
People:	**No less than to the adult;**	Is 44:1-3; Acts 2:39
Leader:	*They must therefore by baptism, as a sign of the covenant, be also admitted into the Christian Church;*	
People:	**And be distinguished from the children of unbelievers**	Acts 10:47
Leader:	*As was done in the old covenant or testament by circumcision,*	Gen 17:14
People:	**Instead of which baptism is instituted in the new covenant.**	Col 2:11-13

Ministry of the Word

Prayer of Illumination

*Sermon Text – Acts 2:39

*Gloria Patri #735 (red hymnal)

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. Amen.

Sermon – "Infant Baptism"

(A Mini-Series on Baptism)

Ministry of the Sacrament of the Lord's Supper

Invitation & Warning

TRC practices guarded open communion. All who profess faith in Christ, have been baptized, have a basic understanding of this sacrament, and are in good standing with a biblical local church are welcome to the Lord's Table. If you are uncertain whether you should partake, it is wise to abstain and speak with the pastor afterward.

Prayer

Words of Institution – Matthew 26:26-28 + Luke 22:19-20; 1Corinthians 10:16-17; 11:26

"While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body which is given for you; do this in remembrance of Me.' And when He had taken a cup and given thanks, He gave it to them, saying, 'Drink from it, all of you; for this is My blood of the new covenant, which is poured out for many for forgiveness of sins.' . . . Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes."

Partaking of the Bread and then the Cup

Prayer of Thanksgiving

*Hymn #629 – "*What a Friend We Have in Jesus*"

*Benediction

Everyone is welcome to Coffee Hour Fellowship downstairs after church today

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Announcements

- I plan to have a Zoom Meeting on **Thursday** (Oct 15th) at **6:00 PM** to discuss how TRC can support **home-schoolers and the education of the children** of the church. If you are interested please email Pastor Doug.
- There will be a **special Coffee Hour** on **October 18th**, to celebrate the arrival of baby James.
- The **Gen Alpha Club** will meet from 2:00 to 4:00 on the 2nd and 4th Sunday of each month.
- Pastor Doug's **Tuesday & Wednesday Studies** are currently on pause, they will return soon.
- The **4th Annual Christmas Party** will be on Friday, **December 4th**.
- TRC's **Annual Meeting** is after church, on Sunday, **December 13th**. The snow-day is December 20th.
- **Saturday Morning Prayer Group** at the Gabelmann's. (Please call Sheryl to confirm if the group is meeting that day, 860-309-7250.)

ONLINE RESOURCES

TRC's Webpage:	TrinityReformedCT.org
TRC's Facebook Page:	facebook.com/people/Trinity-Reformed-Church/61554974150922/
TRC's Youtube Channel:	youtube.com/@TrinityReformedCT

INTERNET PRAYER CHAIN

If you have any prayer requests for our prayer chain, please email them to Donna Ensminger at: **trcnwprayer@gmail.com**. (If you would like to join the Prayer Chain, also see Donna.)

LEADERSHIP

Elders:	Rev. Douglas Aldrich, pastor	860-379-1147	douglas_aldrich@sbcglobal.net
	Bob Ensminger	860-485-8738	robert.ensminger@arthurgrussell.com
	Rich Gabelmann	860-605-7852	rgabelmann0415@gmail.com
	Rev. Jonathan Haulenbeek	203-709-0784	jhaulenbeek@icloud.com

Deacons: David Mattson (chair), Carl Bierce, Caleb Goodell, Mason Goodell, Dean Winters

Sunday School: Verna Aldrich

Music Coordinator: Cindy Rines

Clerk: Sheryl Gabelmann

Treasurer: Cindy Rines

Sermon Notes

Acts 2:39
"Infant Baptism"
A Mini-Series on Baptism
October 11, 2026

Acts 2:39 – The Promise

1) Baptism proclaims a **promise**, as we read the first part of our sermon text:
"*For the promise is for . . .*" – Acts 2:39a

2) What is this promise? It is described in the verse before, that we covered last week:

   a) Acts 2:38 – "*Peter said to them, 'Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit.'"*

   b) So baptism is a ***sign*** and a ***seal*** of: Rom 4:11

      i) Repentance: Turning from self, sin, the world and Satan to Christ which is by grace alone. Is 55:6-7; 1Thes 1:9; 2Tim 2:25 Acts 11:18; 20:21; 26:18,20

      ii) Being washed. Matt 28:19

      iii) Being placed in Christ, under His name, authority, headship and protection. Gal 3:26-27

         • Placed into His death and resurrection and the benefits thereof. Rom 6:4-5 1Cor 15:29

         • Baptism is the ritual that puts the person into the visible church. 1Cor 12:13

      iv) One's sins being fully forgiven by Christ's blood. Mark 1:4; Rev 1:5

      v) The Holy Spirit being upon the person, giving that person new life, so they can follow after their Lord. Rom 6:4 Eph 5:26; Titus 3:5

   c) To put it simply, baptism declares one is "*in* Christ."

3) The Bible makes it very clear that God works through generations and descendants, extending His promises and covenants to His people and their children.[1]

Genesis 3:15 – The First Promise

1) It started all the way back in the beginning.

2) With the first great promise of redemption, the first mention of the Gospel, in the Garden of Eden, in Genesis 3:15.

   a) Where God states there will be a war between man and Satan, however, from the line of Adam/man will come a Messiah that will crush Satan.

   b) Genesis 3:15 – "*And I* (God the Father) *will put enmity between you* (Satan) *and the woman* (Eve)*, and between your seed* (Satan's children: Those who rebel against God; unregenerate humans and demons) *and her seed* (God's covenant people but especially Christ)*; He (Christ) shall bruise/crush you* (Satan) *on the head* (defeat Satan through the cross)*, and you* (Satan) *shall bruise Him* (Christ) *on the heel* (bring Christ to the cross)."[2]

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[1] Ex 20:5-6; Deut 4:9-10; 6:4-7; 11:18-21; 28:9-11; 30:5-6; Ps 33:11; 48:13; 78:5-6; Ezra 9:2; Lam 5:19; Dan 4:3,34; Mal 2:15.

[2] Matt 13:38-39; Luke 22:3,53; John 8:44; 13:27; 14:30; Rom 16:20; Heb 2:14; 1John 3:8-12; Rev 12:17.

3) Note the "seed" language.
    a) The Hebrew word here for "seed" (*zĕ·rāʿ*) can mean "seed in the plant sense" (Gen 1:11), "a child or offspring" (Gen 15:3), "descendants, family line" (Gen 19:32) and literally "the male reproductive seed" (Lev 15:16) depending on the context.
    b) We certainly don't mean to be crude during a church service, however, it is critical to realize that God is concerned, and works through children, offspring, descendants, and generations.
        i) We moderns default to a hyper-individualist way of thinking, which in my opinion is the great idol of the age, maybe of all time. — Gen 2:18; Josh 24:15; Prov 18:1; 1Cor 12:12-27; Phil 2:3-4; 2Tim 3:1-5
        ii) Throughout the Bible, however, God makes promises, and establishes His covenants, with His people and their children.
4) Do you see the pattern that begins with Genesis 3:15?
    a) God does not merely promise to save isolated individuals.
    b) God promises that through the generations of the woman's offspring, He will raise up a people for Himself. — Gen 3:15; 4:25-26; 5:1-32; Gen 12:1-3; 17:7; Gal 3:16
    c) Culminating in Jesus Christ, the promised Seed who will crush Satan.
    d) And will bring that victory to its final consummation at the end of the age, where He will usher in His perfect Kingdom for His people. — Dan 7:13-14,27; 1Cor 15:24-28
5) The Christ, and His cross, decisively defeats Satan. — Col 2:15; Heb 2:14
    a) The purpose of the Old Testament was to get to Christ.
    b) Now that we are in the church age the conflict between the woman's seed (the church) and Satan's seed continues.
    c) As the Apostle Paul writes, "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you." – Romans 16:20
6) This gracious covenant of the victory in Christ, working through the generations, is seen in the critical chapters of Genesis 12,15,17.

Promise to Abraham

1) Think of the great promises to Abram/Abraham in Genesis 12,15,17.
2) Where God calls His OT Covenant people and promises them, through Abraham a land, a seed, and a blessing. — Gen 12:1-3; 13:14-17; 15:4-7,18; Gen 17:4-8; 22:17-18; 26:3-4
    a) That His OT Covenant people will inherit the Promised Land.
    b) That His people will be so numerous they cannot be counted.
    c) That kings will come from them.
    d) And that they will be blessed, because God will be their God, and the King of Kings will come from them.
    e) Genesis 17:7-10 – "*I* (God) *will establish My covenant between Me and you* (Abraham) *and your descendants after you* (those who have faith) *throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God. God said further to Abraham, 'Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations. This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.'*"

3) Notice the sign of this promise/covenant: Circumcision. Gen 17:9-14; Ex 12:43-49; Rom 4:11

   a) Circumcision is the cutting and removal of the male foreskin.

   b) Circumcision was the ritual commanded by God to Abraham and his descendants as the outward sign of their entrance into the covenant of grace during the Old Testament, marking them as holy and set apart as God's covenant people.

   c) It was given to the male children of believers and to those who sought to join God's covenant people. (Though the OT faith was not an evangelistic faith.)

   d) Circumcision does not itself save, but marked a person as holy and set apart among God's covenant people, calling them to covenant faithfulness, while symbolizing the need for inward cleansing from sin through circumcision of the heart. Gen 17:7-14; Deut 10:16; 30:6; Rom 2:25-29; Jer 4:4; Gal 5:6

   e) That the male reproductive organ was circumcised signifying God's covenant promise is to work through believers and their children throughout the generations.

Promises Throughout the Old Testament

1) The concept of God working through generations is found throughout the Old Testament.

2) Besides redemption (as mentioned above), the other great doctrine of the Bible is **creation**.

   a) In Genesis 1:28 – "*God blessed them; and God said to them, 'Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.'*"

   b) Children and generations are assumed to be the norm, even before the fall.

3) Or how about the **Law**?

   a) We recently preached on the first commandment of the second table/tablet of the Ten Commandments.

      i) 1st Table = Commandments 1-4 about loving God.

      ii) 2nd Table = Commandments 5-10 about loving our neighbor.

   b) The first commandment about loving our neighbor is: "*Honor your father and mother (which is the first commandment with a promise), so that it may be well with you, and that you may live long on the earth.*" – Ephesians 6:2-3

      i) The most important loving your neighbor command is about generations.

      ii) And notice that Paul addresses children directly as members of the Christian Church, applying to them God's covenant commandment and promise. Under the New Covenant, children are treated as belonging to God's covenant community, which is the very principle underlying infant baptism.

4) When you study the various Old Testament passages that speak of a New Covenant, they frequently include children in the promises of that **New Covenant**.[3]

   a) To give two examples:

      i) Isaiah 59:20-21 – "*'A Redeemer will come to Zion, and to those who turn from transgression in Jacob,' declares the LORD. 'As for Me, this is My covenant with them,' says the LORD: 'My Spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring's offspring,' says the Lord, 'from now and forever.'*"

[3] Deut 30:6; Is 44:3; 45:17,25; 48:18-19; 49:8,15-25; 54:10,13; 59:20-21; 61:8-9; 65:22-23; 66:22; Jer 30:18-22; 31:31-37; 32:38-40; Jer 33:19-26; Ezek 16:60-62; 37:24-28; Zech 10:6-9.

ii) Jeremiah 32:38-40 – "*They shall be My people, and I will be their God; and I will give them one heart and one way, that they may fear Me always, for their own good and for the good of their children after them. I will make an everlasting covenant with them that I will not turn away from* them, to do them good; and I will put the fear of Me in their hearts so that they will not turn away from Me."

b) The idea that God works through, and blesses generations, is in the New Covenant too. It does not change between Testaments.

Promises in the New Testament

1) Go back to our sermon text.
   a) Acts 2:39 – "*For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.*"
   b) Notice there are three groups that will receive the promise of the Gospel and are worthy of the waters of baptism.
   c) The first group are the Jews who gathered that 1st Pentecost 2,000 years ago that by the grace of God came to believe in Christ through Peter's sermon.
      i) Thus, they were baptized in Acts 2:41.
      ii) This text also clearly applies to any unbeliever who comes to faith in Christ.
   d) The third group are those "who are far off."
      i) Remember from last week we talked about how one of the major purposes of the Book of Acts is to teach that the Gospel is for gentiles too.
      ii) This was not obvious to the 1st generation of Christians who were almost all Jewish.
         • They did have 2,000+ years of the Word of God being for only one people.
         • As commanded by God, though the OT does prophesize that the New Covenant will be for all the nations.
      iii) So, the unique supernatural sign of the Baptism of the Holy Spirit (narrowly defined) together with the miraculous speaking and understanding of tongues was given four times only in Acts, clearly showing the Gentiles will be called too. Acts 1:8; 2:1-21; 8:14-17; 10:44-48; 11:15-18; 19:1-7
   e) But what about this second group: "and your children?"
      i) Is there any doubt, considering what we just learned from our survey of the Old Testament, that the Jews who converted at Pentecost would of course believe the promise of God's covenant, including the New Covenant, includes their children?
      ii) Thus, Peter clearly commands the baptizing of infant believers in the New Covenant.
   f) You see this pattern of inclusion of children through the New Testament.
2) In Matthew 19:13-15 – "*Then some children were brought to Him so that He might lay His hands on them and pray; and the disciples rebuked them. But Jesus said, 'Let the children alone, and do not hinder them from coming to Me; for the kingdom of heaven belongs to such as these.' After laying His hands on them, He departed from there.*"
3) We read in the Book of Acts that whole households are baptized. Acts 10:2; 16:15,31-34; 18:8
   a) To give one example: Acts 16:14-15a – "*A woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her household had been baptized . . .*"

b) Granted the text doesn't literally say "*children were baptized*".

c) But unlike modern households, which usually consist of a small nuclear family, ancient households could be quite large, including children, relatives, servants, and other dependents. Lydia, a merchant dealing in expensive purple goods, would probably have had such a household.

d) Besides, God's Old Testament people had over 2,000 years of giving the sign of God's promises and entrance into His covenants (i.e. circumcision) to infants. Gen 17:12-13,23-27 Gen 34:24 Ex 12:43-48

e) The default position is to include children.

f) To have a radical change to deny the sign of entrance into the covenant, especially that which would violate all the OT prophecies that children are included, would require a direct commandment not to baptize children – and there is none.

4) Some might say, "You shouldn't equate circumcision with baptism."

a) But the Apostle Paul explicitly does.

b) Galatians 3:27-29 – "*For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.*"

i) Note that after talking about baptism Paul immediately goes to father Abraham and the promises given to Abraham and his descendants.

ii) And what was the sign of that covenant? Circumcision.

iii) What is the sign of entrance into the New Covenant? What Paul described in the beginning of the text: Baptism.

iv) Want a more explicit text?

c) Colossians 2:9-12 – "*For in Him* (Christ) *all the fullness of Deity dwells in bodily form, and in Him you* (Christians) *have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.*"

5) The language of children being in covenant is found in the New Testament.

a) 1Corinthians 7:14 – *"For the unbelieving husband is sanctified* (hagiazō, verb – to dedicate, to make holy) *through his wife, and the unbelieving wife is sanctified* (hagiazō) *through her believing husband; for otherwise your children are unclean* (OT ritual language), *but now they are holy* (hagios, adjective – dedicated, consecrated).

b) What, one believing spouse magically brings salvation to the family?

c) No. That is a very modern way of thinking.

d) But if you know the Old Testament language of being "holy" is to set apart, which Paul's audience would very much understand.

e) Children of believers are set apart, they are viewed as dedicated, holy, to God.

6) When you go past the New Testament era (the 1st century AD) the clear historical witness of the church is infant baptism.

   a) References to infant baptism go back to the earliest periods of the church: At least the 3rd century AD.[4]

   b) As best as I can figure out, the first clear overt rejection of infant baptism was not until the 12th century AD, by such groups as the Petrobrusians.

      i) Believers' Baptism only started to grow in numbers in the first half of the 16th century with the Radical Reformation of the Anabaptists.

      ii) And Baptist theology only started to become mainstream in the 18th century.

   c) The oldest Christian traditions (Oriental Orthodox, Eastern Orthodox, Roman Catholic, Lutheran, Reformed, Anglicans) all practice infant baptism.

Conclusion

1) From the Garden of Eden, through the great gracious covenant to Abraham, to the Law, through the prophets, and finally coming to the Lord Jesus and His apostles, we see the same great truth: God is faithful in His covenant promises, and those promises extend to His people and their children throughout the ages.

2) Baptism does not guarantee salvation.

   a) To merely trust in a ritual, even one commanded by God, without faith in Christ, is a great sin.[5]

   b) But the water, wine and bread do proclaim, and show, Him who does guarantee salvation.

   c) Because God is gracious and gives us the sacraments to speak to us through visible signs, and proclaim to us who we are in Christ.

   d) And the sacraments proclaim His mercy to us and our children.

   e) Thus, we baptize our children because the Bible commands us to.

      i) We trust in God's promises that He will be kind to us and our children.

      ii) We daily call our children to faith both by our words and deeds.

3) For the promise is not ultimately about the water of baptism, but about the Savior who speaks to us through the water.

4) And He continues to speak His gracious promises to us through the bread and wine of His Supper.

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[4] The first clear reference to infant baptism is from Tertullian (On Baptism, cir. 200 AD) where he simply advocates for its delay. Meaning it existed and was not forbidden. Historical records in the 3rd century clearly show infant baptism was practiced and accepted. (See: Hippolytus, Origen, Fidus, Cyprian, etc.) By the 4th century infant baptism was widespread.

[5] Is 1:11-17; Jer 7:4-11; Rom 2:25-29; Gal 5:2-6; Phil 3:3-9; Heb 2:1-3; 3:7-19; 4:1-2; 6:4-8; 10:26-31; 12:15-17,25.