

1 2 f e b r u a r y 2 0 1 2
west valley presbyterian church
a church for the West Valley

THIS JESUS. PLACE.

Christians should be a dynamic counterculture.
It is not enough for Christians to simply live as individuals in the city.
They must live as a particular kind of community.
Christians are called to be an alternate city within every earthly city.

Timothy Keller
"A New Kind of Urban Christian"

from psalm 63.1-3

a call to worship from the Word

O God, you are my God; earnestly I seek you; my soul thirsts for you;
my flesh faints for you, as in a dry and weary land where there is no water.
So we have looked upon you in the sanctuary, beholding your power and glory.
Because your steadfast love is better than life, our lips will praise you.
ALL - I will bless you as long as I live; in your name I will lift up my hands.

Praise to the Lord, the Almighty

Praise to the Lord,
The Almighty, the King of creation!
O my soul, praise Him, for He is thy health and salvation!
All ye who hear, now to His temple draw near;
Praise Him in glad adoration.

Praise to the Lord,
Who over all things so wondrously reigneth,
Shelters thee under His wings, Yea, so gently sustaineth!
Hast thou not seen how all your longings have been
Granted in what He ordaineth?

Praise to the Lord,
Who doth prosper thy work and defend thee;
Surely His goodness and mercy here daily attend thee.
Ponder anew what the Almighty can do,
If with His love He befriend thee.

Praise to the Lord,
O let all that is in me adore Him!
All that hath life and breath come now with praises before Him.
Let the Amen sound from His people again,
Gladly for aye we adore Him.

declaring the Word together

from Romans 8.28-39

And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

What then shall we say to these things?

If God is for us, who can be against us? He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

*Who shall separate us from the love of Christ?
Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?*

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

prayer and greeting

oneness and otherness

sacrament of baptism

Henry and Birzavit and Ava Smith

God be merciful to me—*offering*

God, be merciful to me,
On thy grace I rest my plea;
Plenteous in compassion thou,
Blot out my transgressions now;
Wash me, make me pure within,
Cleanse, O cleanse me from my sin.

My transgressions I confess,
Grief and guilt my soul oppress;
I have sinned against thy grace
And provoked thee to thy face;
I confess thy judgment just,
Speechless, I thy mercy trust.

I am evil, born in sin;
Thou desirest truth within.
Thou alone my Saviour art,
Teach thy wisdom to my heart;
Make me pure, thy grace bestow,
Wash me whiter than the snow.

Broken, humbled to the dust
By thy wrath and judgment just,
Let my contrite heart rejoice
And in gladness hear thy voice;
From my sins O hide thy face,
Blot them out in boundless grace.

Gracious God, my heart renew,
Make my spirit right and true;
Cast me not away from thee,
Let thy Spirit dwell in me;
Thy salvation's joy impart,
Steadfast make my willing heart.

Sinners then shall learn from me
And return, O God, to thee;
Saviour, all my guilt remove,
And my tongue shall sing thy love;
Touch my silent lips, O Lord,
And my mouth shall praise accord.

personal repentance and communal confession

adapted from Valley of Vision: Book of Puritan Prayers - "A Disciple's Renewal"

O my Savior, Help me.

I am so slow to learn, so prone to forget, so weak to climb; I am in the foothills when I should be on the heights. I am pained by my graceless heart, my prayerless days, my poverty of love, my sloth in the heavenly race, my sullied conscience, my wasted hours, my unspent opportunities. I am blind while light shines around me: take the scales from my eyes, grind to dust the evil heart of unbelief. Make it my chiefest joy to study YOU - Father, Son, and Spirit - to meditate on you, gaze on you, need you, believe you. Forgive me for seeking in the creature what can only be found in my Creator-Redeemer, who has received me as his righteous child through Jesus. Amen.

philippians 3.9-10

promise of forgiveness and transformation

by faith, you will be found in Jesus.
not with my best efforts as my "righteousness"
but with his righteousness alone as your identity.
thanks be to God, through Jesus!

Jesus my only hope

I come into Your presence
With nothing in my hands
I only bring thanksgiving
For Jesus, God and Man
I cast myself on mercy
I cast myself on love
I trust Your gracious promise
To wash me with Your blood

Though I am poor and naked,
Your prodigal come home
You place Your robe upon me,
Your holiness alone
Though I be dry and barren,
By grace this love springs forth
Love for You and Your Kingdom,
Joy in Your glory, Lord

***Jesus my only hope, my only plea
My righteousness, my Great High Priest
Who intercedes for me before the throne
Jesus, I trust in You alone***

I will not fear Your judgment
For me, no wrath I dread
For it was spent on Jesus
Poured out upon His head
When Satan's accusations
Make my poor heart afraid
I hear my King declaring
"Father, that debt is paid"

THIS Jesus and THIS life

testimony: Colleen Christian

Word

children's sermon

Acts 4-5

Jim Powell, pastor

ONE UNSTOPPABLE INCARNATE COMMUNITY

I. pre-suppose and post-suppose a few things (4.1-22, 5.17-42)

conflict

conviction

How did it go from “stopping Jesus-incarnation” to one unstoppable, incarnate community?

II. ponder a few things (4.23-34a)

A. we r _____

B. we r _____

C. God _____

III. preoccupied with ONE thing. What _____? see Mark 9.30-41

at the name of Jesus



1. At the name of Je - sus ev - 'ry knee shall bow,
 2. At His voice cre - a - tion sprang at once to sight;
 3. Hum - bled for a sea - son to re - ceive a name
 4. In your hearts en - throne Him; there let Him sub - due
 5. Broth - ers, this Lord Je - sus shall re - turn a - gain

Dm Bb Dm Csus4 C



ev - 'ry tongue con - fess Him King of glo - ry now.
 all the an - gel fac - es, all the hosts of light,
 from the lips of sin - ners un - to whom he came.
 all that is not ho - ly, all that is not true.
 with his Fa - ther's glo - ry o'er the earth to reign.

F Gm F/A Eb2



'Tis the Fa - ther's plea - sure we should call him Lord.
 thrones and do - mi - na - tions, stars up - on their way,
 Faith - ful - ly He bore it, spot - less to the last.
 Crown Him as your Cap - tain in temp - ta - tion's hour.
 For all earth - ly pow - ers meet up - on His brow,

F C Dm Csus4 C Dm7



who from the be - gin - ning was the might - y Word.
 all the heav'n - ly or - ders in their great ar - ray.
 Brought it back vic - to - rious, when from death He passed.
 Let His will en - fold you in its light and pow'r.
 and our hearts con - fess Him King of glo - ry now.

Sacrament

examine yourself - 1 Corinthian 11.23-28

Do you see brokenness and sin and need? Have you repented of it and been hungry for the mercy of Christ to cover you with his perfection? Have you turned from self-satisfaction (doing, fixing, defining) to Christ alone to satisfy your thirst? Have you publicly declared your allegiance to Christ among his church? Are you reconciled by Christ's forgiveness with all men (so far as you can tell) such that you come to his altar as a conduit of his mercy? Are you desperate for his rescue, for his rest, for his righteousness?

benediction - adapted from Ephesians 3.20-21

Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in [this incarnate community of] the church and in Christ Jesus throughout all generations, forever and ever. Amen.

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*all quotations from *The Holy Bible, English Standard Version* © 2001
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the sacrament of baptism

In the first century, Jesus Christ commanded His followers to *Go and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit* (Mt. 28:19-20). Since that time, the great majority of confessing Christians have baptized not only adults who profess Christ as Lord and Savior, but their infant children as well. Almost one half of all the baptisms recorded in the NT book of Acts are household baptisms (Acts 16:15, 32, 33; 1 Corinthians 1:16, Acts 11:14). Within one hundred years of the time of the apostles, Origen (185-254 AD) recorded that *Little children are baptized agreeable to the usage of the Church, who received it from the Apostles, that this ordinance should be administered to children*.

Following in the tradition of such great church leaders as Calvin, Luther, Zwingli and Knox, we affirm that the practice of infant baptism is firmly rooted in biblical precept and principle. In order to understand the biblical basis of infant baptism one must first understand that God's plan of salvation is essentially the same in all ages and has always been accompanied by God-given signs of the covenant.

Circumcision: the Old Testament Covenant Sign

In the Old Testament, God established the practice of applying the sign of the covenant (circumcision) not only to adults after they believed, but also to their infant children before they believed. God's people carried out this practice for almost 2000 years before the time of Christ (Genesis 17:7). The application of the covenant sign to infant children of believers did not mean that the child was somehow saved by that sign (Romans 4:11). Each child still had to come to personal salvation by grace through faith in the promised Christ to come. But God still commanded that this covenant sign be applied to the infants of believers as a sign of their being set apart from the world and numbered among God's covenant people.

This external sign was also given as a sign of spiritual cleansing in anticipation of the internal purification of sin that comes only by grace through faith. In the Old Testament times, this internal purification was called the *circumcision of the heart* (Deut. 10:6). By the application of the covenant sign, these children were formally set apart from the world and placed into the covenant community of God's people where the child was to be exposed to all the means of God's grace through which he might be brought to personal salvation. Although all the infants who received the external covenant sign did receive the outward blessing that resulted from being in God's covenant community, all did not necessarily receive the internal blessing of personal salvation (Romans 9:10-13).

Baptism: the New Testament Covenant Sign

In the NT church, we are still under God's unfolding covenant of grace. Rather than being saved by grace through faith in a prophetic Christ to come we are now saved by grace through faith in the historic Christ who has come (Ephes. 2:8-9). God has replaced the old covenant signs with new covenant signs. No longer are God's people to observe the passover feast, but instead God has replaced that with the sacrament of the Lord's Supper (Mt 26). No longer are God's people to observe the rite of circumcision, but instead God has replaced that with the sacrament of water baptism (Mt 28:19; Colossians 2:11-12). The covenant sign once made only available to one gender (male) and one nation (Israel) is now made available to both male and female among all the nations and peoples of the world. Therefore, this new covenant sign carries with it the essential meaning of the sign of circumcision.

This means that baptism is to be applied not only to adults after they believe, but also to their infant children before they believe as a sign of admission into God's present covenant community, the church. As it regards the children of believers, the apostle Paul taught that the child of even one believing parent was *holy*, i.e. set apart unto God (1 Cor 7:14). Therefore at baptism, the infant is received into the church as a *non-communing member*, one who does not yet commune at the Lord's table.

Water baptism is an outward symbol of an inward work of purification from sin and union with Christ in his death, burial and resurrection (Romans 6:3-4), which results from the work of the Holy Spirit in the lives of all who come to saving faith in Christ. The NT describes the inward work of God as a *sprinkling with Christ's blood* by the *pouring out of the Holy Spirit* (1 Pet 1:2; Titus 3:6; Acts 2:17). Baptism is applied to believing parents in reflection upon that past work which God has already done in their lives. Baptism is applied to believer's infants in anticipation of that same work of God taking place in their lives one day, when they trust Christ. Seeing infant baptism as a sign of purification from sin and union with Christ does not mean that the child is in any way saved through the baptism, nor does it guarantee that the child will become a Christian.

If the God-ordained practice of applying the sign of the covenant to believing adults and their infant children was meant to be discontinued, one would expect some clear and definite word to that effect in the New Testament. What we find instead are indications of God's continuing work within the solidarity of the family in covenant relationship (Acts 2:39). Therefore, we believe that the long established, God-given practice of applying the sign of the covenant not only to adults after they believe but also to their infant children before they believe should be continued today. *This promise is [still] for you and your children* (Acts 2:39)...

potter's wheel - wvpc kids ministry

nursery (0-24 months) and toddlers (2s-3s): offered during entire service.

children (4yrs-5th grade): dismissed to age appropriate classes following children's sermon, returning to families prior to the Lord's Supper

Room available for nursing mothers located through side hallway door.

Parents: have you received a copy of our children's ministry policies and "agreement to be a blessing"? If not, please see Rachel. Thank you for partnering with us as we join you in your calling to mold your children with the word/hands of the Potter (Isaiah 64:8)

QUESTIONS: contact Rachel at rachel@westvalleypres.org or 610.762.0786

wvpc announcements

community groups!

Christison/Nussbaum group (Macungie): Studying the life of David, meets Sundays 7-9pm, at the Nussbaums. For more details and directions, contact Dominic Christison at: christison.d@gmail.com

Reed Group (Zionsville): Studying Phillipians, meets every other Friday, 7pm. FMI contact Alyssa at 610.393.9777

Royes/Aiello Group (Breinigsville)- Every other Sunday 6-8pm at the home of Jeff and Danielle Aiello. FMI contact the Aiellos at: 610.844.5247

Buck group (Emmaus): **Wednesdays 7-8:30.** "Getting to the Heart of Parenting" DVD series with Paul Tripp and discussion afterwards. For more details, please contact Chip or Karen Buck: 610.442.4866

wvpc women's study: "Idols of the Heart: Learning to Live for God Alone" by Elyse Fitzpatrick.

FMI contact Jane Nussbaum at mattjanenussbaum@hotmail.com or 610.295.3626

Morning Study: 9:30-11:30am on Thursday mornings at church, childcare available (\$2 donations per child if desired)

Evening Study: Mondays from 7:30-9:30 at the home of Annie Burdine. FMI contact Annie annieburdine@gmail.com.

Ashley Hartley is going to be hosting a prayer night for the Monday Night ladies on the 3rd Thurs of each month starting at 8pm. This month's prayer night will be on Feb 23rd.

March 1st: "wvpc membership and dna discussion night" for anyone desirous of membership or understanding the particular vision and story of wvpc. This will be held on the first Thursday night of each month.

Word work! Fellas, do you know how to feed yourself with the Word and/or how to lead your family with it by the power of the Holy Spirit? Join pastor Jim on Wednesday mornings from 7:30-9 (or whenever you need to leave) to collegially examine the text he is preaching on the following Sunday - discussing and weighing what it means to understand and apply it. No need to RSVP.

men's groups: Saturday mornings @ church, 7-8am. FMI, contact Richard Shaffer 610.737.4110 shaffer3965@gmail.com
1st/3rd Mondays @ church, 8:30pm. FMI, contact John Gibbons, GIBBONJJ@airproducts.com

wvpc elders: Dave Royes, Dave Reed and Matt Nussbaum. Please freely contact at elders@westvalleypres.org.

visiting? Please help us know how we can serve you by filling out the green visitor card found in the seat back in front of you and dropping it in the offering plate.

Parents please be mindful of where your children are following the service, and encourage them to be good stewards of this church building.

www.westvalleypres.org . 4251 chestnut street, emmaus pa 18049