

GETHSEMANE

BIBLE-PRESBYTERIAN CHURCH

"Not my will, but Thine, be done" – Luke 22:42

❧

A WORD ON WORSHIP

❧

Worship arises from grateful hearts, for it is the expression of heartfelt gratefulness towards God. Psalm 100:4 says, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

God welcomes only grateful hearts into His courts for worship. Ungrateful hearts have no right to be in His presence. So let us remember all His benefits as we draw nigh unto God to worship Him (cf. Psalm 103:1-2).

❧

SCRIPTURE MEMORISATION

❧

Depravity

Romans 3:23

For all have sinned, and come short of the glory of God.

❧

ORDER OF WORSHIP

❧

Call to Worship

Elder Mah Chin Kwang

*Hymn 25: The Lord is King!

* Invocation & Gloria Patri

* Responsive Scripture Reading

Psalm 1

Hymn 216: Jesus Shall Reign

Collection of Offerings

* Doxology & Prayer

Hymn 339: When I Fear My Faith Will Fail

Scripture Memorisation

* Pastoral Prayer

Sermon

Pastor Prabhudas Koshy

"Lessons from 'the Fig Tree in the Way'"

Matthew 21:18-22

*Hymn 337: Never Give Up

*Benediction & Threefold Amen

** Congregation Standing*



TODAY, 29 JULY 2018

NEXT LORD'S DAY, 05 AUGUST 2018

Duty Roster

	CHURCH CHOIR & CHILDREN'S CHOIR		CHURCH CHOIR & CHILDREN'S CHOIR	
	MALAYALAM FELLOWSHIP		MALAYALAM FELLOWSHIP	
CHINESE SERVICE	Worship Leader: Preacher: Musician: Flowers: Refreshments: Ushers:	Gan Chin Hwi Pr Daniel Lim Eunice Choy Winnie Yap Jenn Lee Cayson Chok & Jonah So	Worship Leader: Preacher: Musician: Flowers: Refreshments: Ushers:	Elder Alan Choy Pr Daniel Lim Gan Sze Huey Tay Soo Thian Holy Communion Sunday Francis Tan & Robert Ooi
ENGLISH SERVICE	Worship Leader: Preacher: Musicians: Ushers: Greeter: AV Ministry: Flowers: Refreshments: Junior Worship:	Elder Mah Chin Kwang Pastor Prabhudas Koshy Dorcas Koshy, Sarah Lee Gerry Lee (i/c) Ng Kwan Teng, Marcus Chee Andrew Teong, Low Chip Hung Chong Khai Siang, Chan Tuck Whye Winnie Yap Andronicus Koshy, Aron Ong Jonathon Lim, Matthew Peh Diana Koh Roscelle Lim, Lim Hua See Amanda Leong, Mary Lee Lee Kim Lei, (Adeline Lim) Pawa Mong Jee, (Jasmine Tan) Low Siew Lian	Worship Leader: Preacher: Musicians: Ushers: Greeter: AV Ministry: Flowers: Refreshments: Junior Worship:	Elder Alan Choy Pastor Prabhudas Koshy Eunice Choy, Dorcas Koshy Dn Low Boon Siang (i/c) Andy Lee, Ricky Yang Jason Low, Marcus Chee David Ng, Julius Del Rosario Lee Kim Lei John Ku, John Zhang Aidan Kang, Matthew Peh Karen Quek Lena Chan, Khoo May Ping Cecilia Siah, Mary Chan Diana Chan, (Sarah Yap) Elder Mah Chin Kwang, (Sarah Lee) Adrian Lim
FILIPINO SERVICE	Worship Leader: Preacher: Musician: Usher: Refreshments:	Norefel Resuma Pr Dennis Kabingue Ayn Tindaan Julius Del Rosario Edeliza Ballega	Worship Leader: Preacher: Musician: Usher: Refreshments:	Norefel Resuma Pr Dennis Kabingue Duaine Kabingue Jomart Tindaan Joy Del Rosario
LIONS HOME	Venue: English Speaker: Dialect Speaker:	487 Bedok South Ave 2 Elder Alan Choy Pr Jeremiah Sim	Venue: English Speaker: Dialect Speaker:	487 Bedok South Ave 2 Elder Mah Chin Kwang Bro Stephen Yap

29 July 2018

Biblical Basis for Baptizing Infants as Covenant Children

Prabhudas Koshy

As a Presbyterian church, we baptise our infants. However, some Christians reject infant baptism. You might have been questioned about our practice of infant baptism. I would like to provide you with the following biblical reasons for baptising infants of believers in our church:

1. Baptism is the initiation into the covenant community, and the children of believers have always been included in the covenant community by giving them the sign of the covenant.

At Pentecost, when Peter invited the Jews who repented and believed to baptism, he also declared that the covenantal promise of the New Testament which he had just announced was “unto you, and to your children”. Acts 2:38-39 records, “Then Peter said unto them, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Peter did not say the promise is to all children, but to “your children”. Neither was the apostle addressing children who were present among his hearers. Clearly, Peter was specifically referring to the children of the new believers among his hearers as heirs of the promise. Peter was proclaiming, expanding and applying the central promise of the covenant of grace in Christ to his Jewish hearers.

The Jews of all ages have always understood God’s gracious covenant promises in the Scriptures as having been offered to believers in terms of “you and your children”. Whether it be the Adamic (Genesis 3:15), Noahic (Genesis 9:8-9), Abrahamic (Genesis 17:7, 10-14), Mosaic (Exodus 3:14-15; Deuteronomy 4:9, 13, 23, 31), Davidic (2 Samuel 23:5) or the New covenant (Jeremiah 31:31-34; 32:39), every one of those gracious covenants that God had made, was made with Israel’s fathers and their descendants or children. It is significant to note that the new covenant that God promised in Jeremiah 31:31-34, which is the New Testament / Covenant (cf.

Hebrews 8:8-13; Matthew 26:28; Mark 14:24; Luke 22:20; 1 Corinthians 11:25), clearly indicates that the promise is to them and to their house, or descendants, or children (cf. Jeremiah 33:14; 32:39; 50:4, 5).

On the day of Pentecost, through Peter, God affirmed once again the pattern which He has always expressed in the Scriptures to Jewish believers – “unto you, and to your children”. Then He expands it even to “all who are far off”, which is a reference to believing Gentiles.

Let us also recall that God’s covenants, both in the old and new dispensations, were all gracious covenants that affirmed and reaffirmed His salvation through repentance and faith in Christ. In the Old Testament, people anticipated by faith the salvation God promised through Christ, while in the New, people affirm by faith the salvation which God has accomplished through Christ. Therefore, in the Old and New Testament periods, salvation (or justification) has always been by faith in Christ (cf. John 8:56; Genesis 22:18; Luke 2:28-30; 10:24; Romans 4:9-13, 16; Galatians 3:7-14, 29; 1 Peter 1:10-12).

While in the old dispensation, circumcision was the sign of faith and that of membership in the covenant community which God has instituted, in the new, the sign is baptism, as Peter has declared in Acts 2:38-39 at the beginning of the New Testament. In the Old Testament, circumcision – which was a sign of Abraham’s faith (Romans 4:11-12) – was given to his descendants at the age

of 8 days old, even before the child was able to exercise faith, as a sign of the child’s initiation into the covenant community of God’s people (Genesis 17:10-14). Likewise in the New Testament, as Peter’s words show, baptism – which is the new sign of faith and initiation into the church given to those who repent and believe on Christ – is granted to the children of the believers.

Baptism is offered as a sacrament of initiation into the local church, firstly to those who trust in Christ, and then to their children (Acts 2:38-39, 42, 47). God has always included children of the believers into the body of His believing people by granting them the sign of the covenant. While circumcision – the sign of the gracious covenant in the old dispensation – was given only to boys, baptism – the sign of the covenant in the new dispensation – is given to both male and female children.

2. Circumcision in the old dispensation and baptism in the new depict the same truth.

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead” (Colossians 2:11-12).

Paul clearly makes a connection between circumcision and baptism to point to the spiritual reality to which these

covenant signs point. Both circumcision and baptism are covenant signs that point to the regenerating and cleansing work of the Holy Spirit.

3. The Scriptures record that the whole households of new believers were baptised.

The cases of household baptism were mentioned in connection with Cornelius (Acts 10:47-48; 11:14; Lydia (Acts 16:15), the Philippian jailor (Acts 16:33-34), and Stephanas (1 Corinthians 1:16).

These records of household baptism provide yet another proof that God has received children of the believers into the church through the sign of initiation into the covenant community of His people, just as it was all through the ages.

4. The apostle Paul taught the Corinthian church that the children born to Christians (even though the Christian was married to a non-Christian) are “holy” (sanctified or set apart for God).

In 1 Corinthians 7:14, Paul wrote: “... else were your children unclean; but now are they holy.” The apostle Paul here instructed the Corinthian Christians concerning the proper understanding of God’s regard of believers’ children. The children of believers are to be regarded as “holy”. The basic meaning of the term “holy” conveys the idea of “setting apart for God’s use”. Now, God can set

apart anything for a specific purpose as He desires. Even garments (Exodus 28:2), flesh and bread (Exodus 29:34), place (Leviticus 6:27), fruit (Leviticus 19:24) were called “holy”, for God wanted them for His use. Even though these things were incapable of consciously doing anything morally upright, God wanted them to be regarded as “holy”. Likewise, the children of believers should also be marked by the covenant community as separated unto Himself.

Paul was not coming up with a new spiritual concept. Instead, he was relating to the Corinthians what has been revealed throughout the history of redemption. The Lord has always called His people to bring up their children as a set-apart people for God. It was to be done, in the Old Testament times with the sign of circumcision. John Calvin commented that “the children of the pious are set apart from others by a sort of exclusive privilege, so as to be reckoned holy in the Church.” Understanding how God regards the children of believers adds further doctrinal clarity to administering the covenant sign of baptism.

5. Children (like Timothy), who grew up in the church learning God’s Word from their childhood (cf. 2 Timothy 1:5-6; 3:14-15), were regarded as part of the church.

Nothing is said about such young men as Timothy, who had been in the church with their parents since young,

being baptised when they grew older. This gives a firm reason for the deduction that they were baptised as infants, with their parents upon their conversion.

Furthermore, the apostles, like John and Paul, included instructions for children in the early churches (Ephesians 6:1-3; Colossians 3:20; 1 John 2:12-13). They did not treat the children of the believers as outsiders, but as an integral part of the church. Even parents were instructed to love their children and bring them up as faithful children (Ephesians 6:4; 1 Timothy 3:4, 12; 5:10, 14; Titus 1:6; 2:4).

6. Finally, Jesus instructed His disciples that the little children (infants) should be welcomed to come with their parents to Him, and that the kingdom of heaven belonged to them (Matthew 19:14).

If Jesus welcomed little children (babies and toddlers) of believers as part of His kingdom, certainly there is good biblical basis for putting upon them the mark of the covenant in baptism, so as to receive them as part of the church, which is the visible realm of the kingdom of heaven on earth.

.....

Change in Time for Our Sunday Activities w.e.f. 5th August 2018

TIME	ACTIVITIES
8.00 - 9.00 am	Adults' Choir Practice
9.00 - 10.30 am	Chinese Service GBI Class, Children's Bible Study
11.00 am - 1.00 pm	English Service, Junior Worship Classes Chinese Bible Study
1.30 - 3.00 pm	Malayalam Fellowship Filipino Fellowship Children's Choir Practice
3.00 pm onwards	Lions Home Ministry Youth Choir Practice

COLLECTIONS

LORD'S DAY on 22nd July 2018

Tithes: 660.00

Offerings: 4,773.00

Building Fund (Project): 5,000.00;
1,500.00; 1,000.00; 500.00; 360.00; 150.00;
105.00; 10.00

Designated Gifts: Bible Witness 50.00;
TGCM 250.00; GBPC (Ethiopia) 100.00;
Rev Ephrem 100.00

NON-SUNDAY GIFT

Building Fund (Project): 10,000.00;
4,000.00; 3,000.00; 250.00; 200.00; 100.00

General Fund: 1,000.00

BUILDING FUND UPDATE

(Cash at bank as of 27th July 2018)

\$3,811,946.75

*(Inclusive of: (i) weekly collections, (ii) 10%
downpayment from the sales of present CRC, (iii)
interest from fixed deposits and (iv) remaining
funds from previous Building Fund collection)*

**Give generously
towards our
Church Building Fund.**

*The God of heaven, He will prosper us;
therefore we His servants will arise and build...
(Nehemiah 2:20)*

SUNDAY FELLOWSHIP LUNCH

Those who would like packet lunch after
worship service for the month of August,
kindly place your order with Sis Aileen Yan
and make your payment by today.

GETHSEMANE YOUTH FELLOWSHIP

Speaker: Pastor Prabhudas Koshy

Chairman: Bro Andronicus Koshy

Date & Time: Sat, 4 Aug 2018, 4.30pm

Venue: Home of
Mr and Mrs Edward Wong
45 Hindhede Walk, Springdale Condo
#06-04, Lobby 1
Singapore 587978

13TH THANKSGIVING SERVICE OF THE GETHSEMANE CARE MINISTRY

Speaker: Rev Reggor Galarpe

Date & Time: Thursday,
9 August 2018, 10.30am

Venue: SingPost Auditorium, Level 5

We encourage all worshippers to attend
and also to invite your friends. A bento
lunch box will be catered (adults &
children @ \$6 each). Please sign up at the
reception table and make payment to Sis
Aileen Yan.

SCRIPTURE MEMORISATION PROGRAMME

The next test for the Scripture
Memorisation Programme will be held
on 26th August 2018. It will be a written
test of 25 verses. The verses are available
for download at [gethsemanebpc.com/
Resources/documents/2018_SMP.pdf](http://gethsemanebpc.com/Resources/documents/2018_SMP.pdf).
For more information, you may approach
Pr Kelvin Lim.

TRANSCRIBERS NEEDED

We are looking for people to transcribe
Pastor Koshy's recorded sermons, with a
view to publish them as articles to benefit
more people. If you are able to help,
please contact Pr Ho Kee How or Dn Lok
Kwok Wah.



Sign up with GBI-Online
for in-depth learning of
God's Word!

www.gbi-online.com

15TH BIBLE WITNESS RETREAT

Theme: "The Gospel of the Kingdom"

Speaker: Pastor Prabhudas Koshy

Dates: 2nd - 5th September 2018

Venue: Fairfield by Marriott (Vizag)

Retreat Fees: (excluding airfare)

Single Occupancy - \$350/person

Double Occupancy - \$270/person

Sign up quickly! Please approach Dn Lok Kwok Wah for more information.

TURKEY-ISRAEL BIBLE STUDY TOUR (Organised by Bible Witness Media Ministry)

Date: 26th Nov - 7th Dec 2018

Visiting the Seven Churches of Revelation and other historical sites in the Asia Minor region.

For an excellent learning opportunity and an enriching experience, sign up quickly!

For more information, please approach Dn Lok Kwok Wah.

GETHSEMANE YOUTH FELLOWSHIP RETREAT 2018

Speaker: Pastor Prabhudas Koshy

Dates: 24th - 26th December 2018

Venue: UK Farm Resort, Kluang, Malaysia

Retreat Fees: \$180/person (*Youths who require subsidy, please approach Elder Choy*)

Registration is now open. Please take the registration form from the reception table. For more information, please approach Elder Choy or Bro Cornelius Koshy.

POST-WORSHIP ACTIVITIES

Please stay back after worship to join us for:

Refreshments & Fellowship

12.30pm – 1.30pm

Bible Study (Adults, Youths & Children)

GBI-Revelation & CBS (1.45-3.00pm)

WEEKLY ACTIVITIES

Tuesday Night Bible Study & Prayer

8.00pm @ L5 Auditorium, SingPost Centre

Wednesday Lunch Hour Bible Study

1.00pm @ Bible Witness Bookroom

Thursday Seniors' Ministry

11.00am (Please contact Pr Jeremiah Sim)

Campus Bible Study

Semester Break @ NAFA

Fridays, 5.00pm @ SUTD

Friday Morning Prayer

7.45am – 8.30am @ Church Resource Centre

Sunday Lions Home Ministry

For enquiry, contact Pr Jeremiah Sim

For more information, please call the church office at 6741 1910.



Bible Witness Magazine



Bible Witness Web Radio



Church Weekly

Time & Place of Worship

10.30am

Level 5 Auditorium

Singapore Post Centre

10 Eunos Road 8

Singapore 408600

(next to Paya Lebar MRT station)

Prayer Hotline

8138 8139

SMS or WhatsApp

your prayer item

Our Office

510 Geylang Road, #02-06

Singapore 389466

Tel: 6741 1910

Fax: 6741 1016

Our Websites

gethsemanebpc.com

biblewitness.com

gbi-online.com

Our Pastor

Pastor Prabhudas Koshy

Mobile: 9001 1119

Email: pastor.gbpc@gmail.com

Our Session

Pastor Prabhudas Koshy

Elder Mah Chin Kwang

Elder Alan Choy

Elder Ng Poh Kok

Elder Francis Lee

Deacon Daniel Lim

Deacon Lok Kwok Wah

Deacon Kelvin Lim

Deacon Low Boon Siang