

Apostles' Creed

I believe in God the Father Almighty,
Maker of heaven and earth.

I believe in Jesus Christ, his only begotten Son, our Lord;
who was conceived by the Holy Spirit, born of the virgin Mary;
suffered under Pontius Pilate;
was crucified, dead, and buried;
he descended into hell;¹
the third day he rose again from the dead;
he ascended into heaven,
and sits at the right hand of God the Father Almighty;
from there he shall come to judge the living and the dead.

I believe in the Holy Spirit;
the holy catholic² church;
the communion of saints;
the forgiveness of sins;
the resurrection of the body;
and the life everlasting. Amen.

¹ See Heidelberg Catechism, Q & A 44; Canons of Dort, 2.4.

² "Catholic" means universal; that is, there is one church across all times, places, and peoples (Belgic Confession, art. 27; Heidelberg Catechism, Q & A 54).

Visitors at the Lord's Supper

We are delighted you have joined us to worship the Lord today. We hope and trust that the Lord will richly bless you as we call upon His name together. At the conclusion of our service, we are celebrating the "Lord's Supper," or "communion." In 1 Corinthians 11:27-29, the apostle Paul issues a strong warning: "Whoever...eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord...Anyone who eats and drinks without discerning the body eats and drinks judgment on himself." For this reason, throughout history, out of love and concern for those present in the congregation, churches have developed some kind of guidelines regarding who would be welcome to partake of the Lord's Supper.

If you wish to partake with us today, you must either 1) be a professing member, not currently under church discipline, of a fellow URCNA congregation; or 2) have received from our pastor or one of our elders, before the worship service today, specific permission to partake. A pastor or elder is available in the sanctuary foyer within a half-hour before the service to grant such permission. You may also call the church office during the week at (909) 986-9889 to contact one of them. We realize you may not have been aware of these guidelines in time to speak with one of us before the service today. Please know that we appreciate your patience with us until we have the opportunity to come to know you better as a like-minded believer, and to ensure that we share the biblical understanding of the Lord's Supper.

If it turns out that we are yet unable to commune together, please also know that we are not saying that you are not our brother or sister in the Lord, nor are we saying that you would be partaking in an "unworthy manner" or "eating and drinking judgment on yourself" if we did commune together. But given the weightiness of the apostle Paul's warning, we sense a responsibility even to err on the side of caution. Please feel free to speak with our pastor or any of our elders about these matters, as we would be happy to try and answer any questions you may have.

Ontario United Reformed Church

205 East Philadelphia Street, Ontario, CA 91761

(909) 986-9889 www.ontariourc.org

October 11, 2020 ~ 10:00 AM



We welcome each person who has gathered here today. What is most important, what we want to share with you, what gives us comfort and strength, is that even in strange times, "Jesus is the same yesterday, today, and forever" (Hebrews 13:8).

If you are visiting today and would like more information about why we follow and worship Jesus, please visit www.ontariourc.org, or send us an email at pastor@ontariourc.org.

This morning, we continue our "Awaken Joy!" preaching series. Pastor Adam preaches from the great Old Testament story of the "exodus," where God powerfully delivers the Israelites out of their slavery in Egypt. Through the story we are reminded of God's commitment to make a happy, thriving new humanity. We are also reminded of two ways we tap into this true and lasting joy - we must always accept God's gracious, relentless, loving forgiveness in Jesus, and we must go through the wilderness of this life like we know who is with us and where he is taking us.

As part of our morning service, we joyfully witness the professions of faith of **Pritpal & Parul Dub**, who will also be baptized along with their children **Daksh** and **Janvi**.

At the end of the service, we celebrate the sacrament of the Lord's Supper, or communion. Please read the guidelines printed on the back cover of the bulletin regarding those who wish to partake with us; thank you for respecting these guidelines.

Tune to 88.3 FM if you would like to participate in the service this morning from the parking lot in your car.

~ 10:00am Service ~

Call to Worship

*Votum

*God's Greeting

***Song of Praise & The Holy Law-**

"Immortal, Invisible, God Only Wise"

Prayer of Confession

The Holy Gospel

Forgiveness of Sins

The Holy Law of Gratitude

Professions of Faith and Holy Baptisms

Thanksgiving & Pastoral Prayer

***Song of Preparation- "Come, My Soul, With Every Care"**

Scripture: Exodus 1:7-14; 6:1-8; 14:19-31; 16:1-3, 11-15; 17:1-7

Sermon: "Joy Squandered"

***Song of Thanksgiving & Dedication- Psalm 106:1-10, 41-48**

Lord's Supper

Offering [via the "Tithely" app on your smartphone, or on the web;
or mail a check to the church office, or drop it in the
office slot today]

*Benediction

***Doxology- from "Praise the Savior Now and Ever":**

*For his favor, praise forever
unto God the Father sing;
praise the Savior, praise him ever,
Son of God, our Lord and King.
Praise the Spirit; thro' Christ's merit
He doth us salvation bring.*

Preaching: Rev. Adam Kaloostian
Pianist: Dave Gadbois

**Indicates the congregation will stand, as able.*

Church Announcements

We invite everyone to "awaken joy" in part by "awakening some Friday evening outdoor fellowship"! Pastor Taylor & Ariana Kern welcome everyone to their spacious backyard, kids included (whoever is healthy, and comfortable attending). It will be five Fridays, starting 6:00pm, October 23rd through November 20th, an outdoor casual time of fellowship, sharing a simple meal, and some light spiritual conversation. More info to come next Sunday but please mark your calendars.

The Wednesday evening reading and study of the book of Hebrews continues this week. We'll be online together this Wednesday, October 14th at 7:30pm with the same basic Zoom info: Meeting ID 960 1266 9696, password 081021. If you need help getting on Zoom or have any other questions, please email pastor@ontariourc.org. This week we pick up at Hebrews 11:17- where we are asking two questions- how is God testifying to us through these people of the realities of Jesus, our forgiveness, and the new heavens and the new earth? And- how is God testifying to us through these people of how we should come to Jesus and stay with him?

Matters for Prayer

Rev. Mike Brown is a URCNA missionary in Milan, Italy: (1) Give thanks for the great attendance in services on Sundays and for the new people that are attending. (2) We ask for your prayers as we seek the Lord's wisdom and provision concerning our church building and possible expansion in the future. (3) Please pray for our Wednesday night English classes and our Friday night Bible studies.

From Ecuador: "Please continue to pray that the Lord will keep the fires in our hearts burning and that we would be instruments in the Redeemer's hands. Pray that God will have mercy upon Quindé, and that He will send spiritual revival to our land." Also, give praise that the weekly hospital staff Bible studies and caregiver Bible studies have turned into a daily time of prayer and devotional, and daily Bible studies, during this pandemic; and, "Many who showed no interest in God before are now bowing their knees before God."

Immortal, Invisible, God Only Wise

Immortal, invisible, God only wise,
In light inaccessible hid from our eyes,
Most blessed, most glorious, the Ancient of Days,
Almighty, victorious, thy great name we praise.

Unresting, unchanging, and silent as light,
Nor wanting, nor wasting, thou rulest in might;
Thy justice like mountains high soaring above
Thy clouds which are fountains of goodness and love.

Great Father of glory, pure Father of light,
Thine angels adore thee, all veiling their sight;
All praise we would render, O help us to see
'tis only the splendor of light hideth thee!

Form for Professions of Faith and Baptisms

Dear brothers and sisters in the Lord Jesus Christ:

Concerning the covenant of grace, the apostle Peter proclaimed on the day of Pentecost, “The promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself” (*Acts 2:39*). Therefore, when converts such as Lydia (*Acts 16:15*) and the Philippian jailer (*Acts 16:31–34*) professed faith in Jesus Christ, their whole households were baptized and added to Christ’s church. Ever since the days of the apostles, Christ has been pleased to add to His church both individuals and families.

We thank our God concerning you for the grace of God that has been given to you in Christ Jesus. We praise Him for working faith in your heart, so that you now desire to profess your faith publicly in the presence of God and His holy church, to enter into the privileges of full communion with the people of God, and to present your children for baptism.

Instruction

What God has revealed to us in His Word about holy baptism can be summarized in this way:

First, baptism teaches that we and our children are conceived and born in sin. This means that we are by nature children of wrath and for that reason cannot be members of Christ’s kingdom unless we are born again. Baptism, whether by immersion or sprinkling, teaches that sin has made us so impure that we must undergo a cleansing which only God can accomplish. By this we are admonished to detest ourselves, humble ourselves before God, and turn to Him for our cleansing and salvation.

Second, baptism signifies and seals to us the washing away of our sins through Jesus Christ. For this reason, we are baptized into the name of the Father, the Son, and the Holy Spirit.

When we are baptized into the name of the Father, God the Father testifies and seals to us that He makes an eternal covenant of grace with us and adopts us as His children and heirs. Therefore, He promises to provide us with everything good and protect us from all evil or turn it to our profit.

When we are baptized into the name of the Son, God the Son seals to us that He washes us in His blood from all our sins. Christ unites us to Himself, so that we share in His death and resurrection. Through this union with Christ, we are freed from our sins and accounted righteous before God.

When we are baptized into the name of the Holy Spirit, God the Holy Spirit assures us by this holy sacrament that He will make His home within us and will sanctify us as members of Christ. He will impart to us what we have in Christ, namely, the washing away of our sins and the daily renewing of our lives. As a result of His work within us, we shall finally be presented without the stain of sin among the assembly of the elect in life eternal.

Third, the covenant of grace contains both promises and obligations. Having considered the promises, we now consider the obligations. Through baptism, God calls us and places us under obligation to live in new obedience to Him. This means that we must cling to this one God, Father, Son, and Holy Spirit. We must trust in Him and love Him with all our heart, soul, mind, and strength. We must renounce the sinful way of life. We must put to death our old nature and show by our lives that we belong to God. If we through weakness should fall into sin, we must not despair of God’s mercy, nor use our weakness as an excuse to keep sinning. Baptism is a seal and totally reliable witness that we have an eternal covenant with God.

Our children should not be excluded from baptism because of their inability to understand its meaning. Just as, without their knowledge, they share in Adam’s condemnation, so are they, without their knowledge, received to grace in Christ.

God’s gracious attitude toward us and our children is revealed in what He said to Abraham, the father of all believers: “And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you” (*Gen. 17:7*). The apostle Peter also testifies to this with these words: “For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself” (*Acts 2:39*). Therefore God formerly commanded that

children be circumcised as a seal of the covenant and of the righteousness that comes by faith. Christ also recognized that children are members of the covenant people when He embraced them, laid His hands on them, and blessed them (*Mark 10:16*). Since baptism has replaced circumcision as the sign and seal of the covenant (*Col. 2:11–13*), our children should be baptized as heirs of God’s kingdom and of His covenant. And as children grow up, their parents shall be bound to give them further instruction in these things.

It is not lawful to baptize adults unless they first confess and repent of their sins and make a profession of their faith in Christ. For this reason, according to the command of God, John the Baptist preached a baptism for the remission of sins (*Mark 1:4–5; Luke 3:3*). Also, our Lord Jesus Christ commanded His apostles, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (*Matt. 28:19*). This promise is confirmed by Paul: “Rise and be baptized and wash away your sins, calling on his name” (*Acts 22:16*). According to this rule, as we see in the book of Acts, the apostles baptized no other adults but those who confessed and repented of their sins and who made a profession of faith. Therefore it is not lawful now to baptize any other adults than those who have learned and understand, from the preaching of the holy gospel, the mysteries of holy baptism, and are able to give an account of their faith and profess that faith publicly.

Prayer

In order that we may now administer this holy sacrament of God to His glory, for our comfort, and to the edification of the church, let us call upon His holy name:

Almighty, eternal God, long ago You severely punished an unbelieving and unrepentant world in holy judgment by sending a flood. But in Your great mercy, You saved and protected believing Noah and his family. You also drowned the obstinate Pharaoh and his whole army in the Red Sea, and You brought Your people Israel through the sea on dry ground. In these acts, You revealed the meaning of baptism and the mercies of Your covenant in saving Your people, who of themselves deserved your condemnation.

We therefore pray that in Your infinite mercy, You will graciously look upon this family and bring them into union with Your Son, Jesus Christ, through Your Holy Spirit. May they be buried with Christ into death and be raised with Him to walk in newness of life. We pray that they may follow Christ day by day, may joyfully bear their cross, and may cling to Him in true faith, firm hope, and ardent love.

Comfort them in Your grace, so that, when they leave this life and its constant struggle against the power of sin, they may appear before the judgment seat of

Christ, Your Son, without fear. We ask this in the name of our Lord Jesus Christ, who, with the Father and the Holy Spirit, the one and only God, lives and reigns forever. Amen.

Address to the Parent(s)

Beloved in Christ the Lord, as you have now heard, baptism is given to us by God to seal His covenant to us and our children. We must, therefore, use the sacrament for the purpose that God intended and not out of superstition or mere custom. That it may be clear that you are doing what God commands, you are to answer the following questions sincerely:

(1) Do you believe in the only true God, distinct in three persons, Father, Son, and Holy Spirit, who of nothing has made heaven and earth and all that is in them, and still upholds and governs them, so that nothing comes to pass, either in heaven or on earth, without His divine will?

Answer: We do.

(2) Do you believe that you were conceived and born in sin, and therefore are by nature a child of wrath, totally incapable of doing any good and prone to all evil, and that you, in thought, word, and deed, have frequently transgressed the commandments of the Lord; and do you sincerely repent of these, your sins?

Answer: We do.

(3) Do you believe that Jesus Christ, who is both true and eternal God and very man, who assumed His human nature from the flesh and blood of the virgin Mary, is given to you by God as a Savior, and that you by this faith receive remission of sins in His blood, and that you, by the power of the Holy Spirit, have become a member of Jesus Christ and of His church?

Answer: We do.

(4) Do you wholeheartedly believe the doctrine contained in the Old and the New Testament, and in the articles of the Christian faith, and taught in this Christian church, to be the true and complete doctrine of salvation, and do you promise by the grace of God to continue steadfastly in this profession?

Answer: We do.

(5) Do you declare that you love the Lord, and that it is your desire to serve Him according to His Word, to forsake the world, to put to death your old nature, and to lead a godly life; and do you promise to submit to the government of the church, and also, if you should become wayward, either in doctrine or in life, to submit to its admonition and discipline?

Answer: We do.

(6) Do you acknowledge that our children, who are conceived and born in sin, and are subject to the misery that sin brings, even the condemnation of God, are sanctified in Christ and so, as members of His church, ought to be baptized?

Answer: We do.

(7) Do you sincerely promise to do all that you can to teach these children, and to have them taught, this doctrine of salvation?

Answer: We do.

May the good and great God mercifully grant you His grace and blessing in this your holy purpose, through our Lord Jesus Christ. Amen.

Baptism

, I baptize you into the name of the Father and of the Son and of the Holy Spirit. Amen.

Thanksgiving

Almighty God and merciful Father, we thank and praise You that You have forgiven us and our children all our sins through the blood of Your dear Son, Jesus Christ. You received us through Your Holy Spirit as members of Your only begotten Son, and so adopted us as Your children. You sealed and confirmed this to us by holy baptism.

We earnestly pray, through Your beloved Son, that You will always govern the Dub family by Your Holy Spirit. May Daksh and Janvi be nurtured in the Christian faith and in godliness, and grow and develop in the Lord Jesus Christ. May Pritpal & Parul lead by example and show by word and deed their submission to the Lord Jesus Christ. Grant that they all may see Your fatherly goodness and mercy, which You have shown to them and to us all. May they live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ. Give them the courage to fight against and overcome sin, the devil, and his whole dominion. May they forever praise and magnify You and Your Son, Jesus Christ, together with the Holy Spirit, the one and only true God. Amen.

Come, My Soul, with Every Care

Come, my soul, with ev'ry care;
Jesus loves to answer prayer.
He himself bids you to pray.
He will never turn away,
He will never turn away.

Lord, your rest to me impart;
Take possession of my heart.
There your blood-bought right maintain,
And without a rival reign,
And without a rival reign.

While I am a pilgrim here,
Let your love my spirit cheer.
As my guide, my guard, my friend,
Lead me to my journey's end,
Lead me to my journey's end.

Sermon Text (English Standard Version- ESV)

(Exodus 1:7-14) But the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them.

Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land." Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.

(Exodus 6: 1-8) But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land."

God spoke to Moses and said to him, "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty,^[a] but by my name the LORD I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'"

(Exodus 14: 19-31) Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.

Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right hand and on their left. The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And in the morning watch the LORD in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, clogging their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the LORD fights for them against the Egyptians."

Then the LORD said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the LORD threw the Egyptians into the

midst of the sea. The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

Thus the LORD saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel saw the great power that the LORD used against the Egyptians, so the people feared the LORD, and they believed in the LORD and in his servant Moses.

(Exodus 16:1-3) They set out from Elim, and all the congregation of the people of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had departed from the land of Egypt. And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."

(Exodus 16:11-15) And the LORD said to Moses, "I have heard the grumbling of the people of Israel. Say to them, 'At twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God.'"

In the evening quail came up and covered the camp, and in the morning dew lay around the camp. And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as frost on the ground. When the people of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread that the LORD has given you to eat.

(Exodus 17:1-7) All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. Therefore the people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" But the people thirsted there for water, and the people grumbled against Moses and said, "Why did you

bring us up out of Egypt, to kill us and our children and our livestock with thirst?" So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me." And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?"

Psalm 106: 1-10, 41-48

O sing hallelujah! Praise God his goodness;
His covenant mercy forever endures.
What tongue can declare all God's deeds and his praises?
How blest those who justice keep, those who do right.
Remember me, LORD, when you favor your people,
And come to my aid when your people you save,
That I might behold all your chosen ones' glory,
Rejoice with your nation, their gladness to share.

We've sinned like our fathers, done evil; we're guilty;
Our fathers in Egypt did not heed your signs.
They did not remember your covenant mercy,
But they, at the Red Sea rebelled against God.
And yet, for his name's sake he saved them, showed greatness,
Rebuked the Red Sea so that it became dry.
He led through the deep as one walks through the desert,
Redeemed them from enemies, saved them from foes.

God put them with nations who hated, oppressed them;
Though often he freed them, yet rebels they stayed.
Yet he heard their cry and remembered his cov'nant,
Showed grace, made their captors show pity to them.
O save us, LORD God, bring us back from the nations,
We'll boast in your praise and your holy name thank.
O blest be the Lord, Isr'el's God, now and always.
Let everyone say it: "Amen. Praise the LORD."