



NEW LIFE

BIBLE-PRESBYTERIAN CHURCH

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"For the Word of God and for the testimony of Jesus Christ" (Rev 1:9)

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My dear readers,

THE BIBLE & SCIENCE

With the many scientific discoveries and achievements that have been made in modern times and all the benefits that modern science has brought to man, Science has acquired tremendous esteem in the eyes of man – and quite often, much greater esteem than it deserves.

Some believe that Science will solve every ailment and problem. They say we are close to discovering the secret of immortality and those who can afford the treatment may soon be able to prolong their life indefinitely. Babies may soon be born with built-in immunity to diseases. High blood pressure, diabetes and even cancer may be eliminated in time to come. In such an environment some will wonder whether God and His Word are still relevant. Who needs them when Science can do everything for us?

But the truth of the matter is that Science is meant to serve God and bring glory to Him. It was not man's invention but the product of man's obedience to God's command to subdue the earth and to exercise dominion over creation. Soon after Adam was created, the Lord brought the animals and birds to him (Genesis 2:19). And Adam named all of them probably according to what he observed in them. This was how science began – as man's attempt to observe, classify, analyse, understand, and explain in detail the operation of the universe and its inhabitants. This knowledge is then used by man to improve his life, to harness all the properties of creation for his own benefit, and ultimately for God's glory.

The Bible Provides the Basis for Science

Psalm 8:6 records the divine mandate that God gave to man: *"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet"* Every marvel of science that we learn about through subduing the earth shows us how great God really is. This is why the psalm begins and ends with the words – *"O LORD our Lord, how excellent is Thy name in all the earth!"*

At the same time, Science ought to make us realise how small we are. Psalm 8:3,4 – *"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"* From this we see that Science will tend to...

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produce humility rather than pride. This has been amply demonstrated in the lives and testimonies of many godly scientists.

Johann Kepler (1571-1630), the founder of physical astronomy, wrote *"Since we astronomers are priests of the highest God in regard to the book of nature, it befits us to be thoughtful, not of the glory of our minds, but rather, above all else, of the glory of God."*

John Ray (1627-1705), the father of English natural history who was the greatest zoologist and botanist of his day, wrote a book entitled, *"The wisdom of God Manifested in the Works of Creation."* Carolus Linnaeus (1707-1778), the father of biological taxonomy, attempted to delineate the original "kinds" of Genesis 1:11,12,21 and 25. This gave rise to his system of classification which is still in use today. He firmly believed in the Genesis account as literal history.

Michael Faraday (1791-1867), the great physicist who developed the foundational concepts of electricity and magnetism, was active in the various ministries of his church and had an abiding faith in the Bible and in prayer. Charles Babbage (1792-1871), the founder of computer science who developed information storage and retrieval systems, was also a Christian with strong convictions. He wrote an important book defending the Bible and miracles. John Dalton (1766-1844), the father of atomic theory, was an orthodox, Bible-believing Christian.

Werner Von Braun (1912-1977), the father of space science, wrote, *"...the vast mysteries of the universe should only confirm our belief in the certainty of its Creator. I find it as difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science."*

The Bible Speaks Accurately Whenever It Deals with Science

We have seen that the Bible provides man with the very basis of Science, which is: To glorify God and to humble man. However, some would insist that Science conflicts with the Bible. They allege that there are scientific mistakes in the Bible, especially in the first 11 chapters of Genesis.

Although the Bible is not a science textbook it does speak accurately and authoritatively on Science. In fact, there is much evidence that the Bible is fully consistent with true Science. E.g. Job 26:7 – *"He stretcheth out the north over the empty place, and hangeth the earth upon nothing."* When this was written about 3,500 years ago, many were mistakenly believing that the world was supported by a giant turtle, and others thought that it was carried on Atlas' broad back. The foundation upon which the earth rests is now known to be nothing.

Job 38:31 – *"Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"* This refers to the constellation of stars called the Pleiades. But what does the 'binding' refer to? Photographs taken with the use of modern telescopes show the principal stars of this constellation as enveloped and "bound" together by delicate streams of nebulous matter.

Job 28:24,25 – *"For He looketh to the ends of the earth, and seeth under the..."*

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whole heaven; To make the weight for the winds; and He weigheth the waters by measure." The weight of air is known today as 101,325 pascals. The amount of water in this world was carefully measured by God. It is now known that the earth's water content cannot be appreciably increased or decreased without destroying life.

These are only a sampling of passages which show that the Bible is consistent with true science. However when people claim that there are scientific mistakes in the Bible, what they are talking about is not true science but speculative science. E.g. the Big Bang is a speculation about the origin of the universe. Evolution is a speculation about the origin of life on earth. These speculations or theories are false science (1 Timothy 6:20) since they are based on the very unscientific assumption that miracles never happen. By this assumption anything supernatural or miraculous that cannot be explained without God's intervention must be rejected.

The Miracles of the Bible Transcend Science

Because miracles are historical events that can never be repeated, it is impossible to study how they took place. We can only examine the existing evidence of these miracles, as recorded in the Bible.

David Hume, an 18th century Scottish philosopher and historian, claimed very boldly that biblical miracles cannot be proved. He wrote several essays attempting to disprove religion and in one of them he dealt with the subject of miracles. In most debates and discussions on this subject this essay is cited as indisputable proof that the miracles of the Bible did not take place. Hume's main argument is that, *"There is more likelihood that the witnesses of a supposed miracle were deceived, than that such a 'violation of the laws of nature' in contradiction to universal experience, should have taken place."*

There are at least two things wrong with this argument. The first is Hume's definition of a miracle as 'a violation of the laws of nature.' Miracles do not violate the laws of nature. They only transcend the range of natural forces. For instance, when you raise up your arm you are not violating the law of gravity. You are merely using a greater force to overcome it. In the same manner, when miracles took place, all the laws of Science were still at work, but they were simply overcome by a force greater than nature.

The second thing that is wrong with Hume's argument is that he labels miracles as being in contradiction to universal experience. This begs the question – What is universal experience? Is it limited only to the experience of sceptics like Hume? If so, how can it be universal? To be fair, the term universal experience must also include all the witnesses who testify to miraculous events. In any court of law, the judge's decision is based on the testimony of all available witnesses. As long as they are of good character their testimony cannot be rejected. No testimony can be dismissed from consideration just because the judge is prejudiced against some witnesses.

Because miracles are such rare events in history, the number of human eyewitnesses to them is understandably small. But when we say *"a small number"* we do not mean that only 1 or 2 persons witnessed each Bible miracle. It may be...

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possible for 1 or 2 to be deceived by what they saw, but this is most unlikely for the witnesses of biblical miracles, who numbered from several tens to several thousands. The ten plagues of Egypt were witnessed by the whole nation of Egypt and the Israelites. Christ's miracle of multiplying 5 loaves and 2 fishes was witnessed by more than 5,000 people (Matthew 14:21). The resurrected Christ was seen by more than 500 brethren at once (1 Corinthians 15:6). But when all these witnesses are added up, they are still few compared with the rest of humanity who did not see these miracles and who must be content to accept the testimony of these 'few' witnesses on the basis of their reliable character.

This is precisely what we do whenever we read the newspapers about an event that goes on in some part of the world. We who do not have the opportunity to have first-hand experience of the events rely entirely on the testimony of a few reporters at the scene. But we fully accept what they have written on the basis of their reputation as truthful reporters. And when the reports from different reporters are consistent with each other, then we have greater confidence to trust what they have written. This is also the way that every court of law verifies the facts of a case – it is all based on the strength of the unified testimony of some credible witnesses. If the court refuses to accept this, then it is no longer possible to make fair judgments on any matter!

Hence, the proof of miracles in the Bible ultimately lies in the character of their witnesses and the quality of their testimony. Although the witnesses of the miracles of the Bible are no longer around to give us a full report of what they saw or to be cross-examined, we do have the next best thing which will be accepted in any court of law – their affidavits (cf. John 21:24 and 1 John 1:1-3).

Since we now possess the affidavits of those who witnessed the miracles, we can scrutinize them thoroughly and compare them one with another. For instance, the 4 Gospels (Matthew, Mark, Luke and John) provide parallel accounts of Christ's miracles and can be used to verify the accuracy of their witness. Going further than that we may also compare their records with evidences from geography, archaeology and history, such as the writings of Josephus, Suetonius, Tacitus, and Pliny the Younger. Many who have done this have emerged fully satisfied with the reliability of the biblical records of the miracles and reached the conclusion that there is no reason to doubt their authenticity.

The phenomena of science are established in the same way as the miracles of the Bible – by reliable witnesses. The conclusions of science are founded on eye-witness observations of things that *still* happen, while the miracles of the Bible are founded on eye-witness observations of things that have already happened. The fact is both witnesses are reliable and trustworthy.

And both also have the same origin and purpose. They come from God, the Creator of heaven and earth, and they direct us to look to God, to praise Him and know Him! May we always respond to Science and the Bible by glorifying the Lord – *"O LORD our Lord, how excellent is Thy name in all the earth!"*

*Rev Charles Seet
Life B-P Church, S'pore
(Adapted from Life B-P Church bulletin dated 8 July 2007)*

THE CARNAL CHRISTIAN – IS THERE SUCH A GROUP OF PEOPLE AS TAUGHT IN SCRIPTURE?

What is the main tenet of this teaching of ‘Carnal Christian?’

The essence of the ‘carnal Christian’ theory is that after you become a Christian you have another choice – either to grow in grace, follow the Lord and become a spiritual Christian, or to remain a babe in Christ and live like natural men.

This theory teaches that men falls into three classes or categories. The three categories are:

1. Those who are unregenerate/unconverted, commonly called ‘not born-again’ people.
2. Those who are ‘born-again’ Christians but who are not walking with the Lord but ‘walks after the flesh’.
3. Those who are ‘born-again’ Christians who are in Christ and walking in the Spirit in full communion with God.

Notice that there are 2 categories of Christians according to this teaching – born-again, but walking after the flesh and born-again, but walking in the Spirit.

How did this teaching come about?

First of all, let me state that we should have no problem with the first category called the ‘unconverted man’, referring to those who are not believers, which the scripture described as those who do the works of the flesh (Gal 5:17-24; Rom 8:1-9).

The problem lies in the last 2 categories – converted sinners who are either spiritual, or who are living as ‘carnal Christians’.

The teaching of these last two categories arises from the wrong understanding of 1 Cor 3, which is use to support this theory. But the concern of chapter 3 is not to tell us that there are two groups of Christians, carnal and spiritual, rather to show the unfruitfulness of division in the church. The wider picture in that chapter is to teach the members of the young church that they as believers ought not to conduct themselves carnally like those who are unconverted.

Paul in chapter 1 of First Corinthians reminded the Corinthians Christians that they are “*sanctified in Christ Jesus*” (v.2), the recipient of “*the grace of God*” (v.4) and “*are enriched by Him (Christ) in all utterance, and in all knowledge*” (v.5), yet they should act like babes and like those who are unregenerate, so Paul has to rebuke them in chapter 3.

We must note that every true believer in a sense may behave carnally at some point of our life especially at times of spiritual weaknesses, which is the outcome of that principle of remaining sin, but this is not the same to say that there are two groups of believers in the kingdom of Christ.

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What harm will this theory 'Carnal Christian' do to us?

Harm #1

The misuse and wrong interpretation of scripture "is to violate a cardinal rule for the interpretation of Scripture, namely, that each single passage must be interpreted in the light of the whole" (E.C. Reisinger, *The Carnal Christian*, 12).

Going back to First Corinthians, Paul has only two distinct groups in mind, the '**natural**' and '**spiritual**'. He brought this up clearly in 1 Corinthians 2:14-15 "*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.*"

The 'natural' man refers to those who are outside Christ's kingdom, who do not have the Spirit of Christ, and the 'spiritual' man is the one in whom the Spirit of Christ dwells in when he "*confess with his mouth the Lord Jesus, and shalt believe in his heart*" (Rom 10:9) that Jesus Christ is Lord.

You will not be able to find the class of 'carnal Christian' in any of Paul's epistles, nor anywhere else in the teaching of Holy Scripture.

Harm #2

By advocating that there are two groups of believers is to divide the two basic blessings of the new covenant. The new covenant which is "a more excellent covenant" (Heb 8:6) that Christ has obtained for us is one covenant with two inseparable parts – the forgiveness of sins and "*an heart of flesh*" - a changed heart (Ezk 36:24-27).

Forgiveness comes through justification by God and faith in Jesus Christ, and following this will be sanctification, which can be expressed as "walking in the Spirit". So the scripture teaches that salvation and sanctification goes hand in hand.

Harm #3

We will have the inability to tell between true, saving belief and the spurious belief which is clearly taught in scripture. This will lead people to believe that as long as they have invited Christ into their lives, they are in possession of saving faith.

A good example of one who believed but does not have saving faith is Simon of Acts 8 whose faith is later found to be hollow. This can be seen in his request for prayer (v.24) in which he asked that the consequence of sin will not befall on him rather than ask for pardon of his sin. Professing believers may be in danger of not having saving faith which can be revealed by the way they live and act as believers. True saving faith will drive sinners to repentance and they will echo the words of Paul, "*What shall we say then? Shall we continue in sin, that grace may abound? ² God forbid. How shall we, that are dead to sin, live any longer therein?*" (Rom 6:1-2).

Harm #4

It will give rise to false assurance salvation, and little, if not, no regard for sin. Those who hold to this theory cannot be assured whether they are saved because they ignore the biblical teaching that Christian and conduct have everything to do with

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assurance of salvation.

The apostle John stresses the marks that accompany the new birth in Christ in 1 John 3:9; 5:18). He shows us that those who are true believers will not be comfortable with the ways of the world.

Jesus makes it very clear that there is a close relationship between assurance and obedience in His teaching to the disciples, "*If ye love me, keep my commandments*" (John 14:15). The writer to the Hebrews mentioned likewise, "*Follow peace with all men, and holiness, without which no man shall see the Lord*" (Heb 12:14).

Harm #5

The teaching of 'carnal Christian' has robbed Christ of His Lordship. This is evidenced in their dividing Christ as Saviour but not giving their life over to Him as Lord. It is impossible for a true believer to have Christ to save him from sin but not to have Him direct in the path of holiness and righteousness.

Again, we cannot separate Jesus as Saviour and Lord for the scripture clearly declares that "*For unto you is born this day in the city of David a Saviour, which is Christ the Lord*" (Luke 2:11). When sinners truly receive Him in their hearts, they do receive Him as Lord. Paul reiterates this truth in Colossians 2:6 "*As ye have therefore received Christ Jesus the Lord, so walk ye in him.*"

Further scripturally proof is found in Acts 2:36 "*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ*", and in Romans 14:9 "*For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.*"

So for those who desire Christ to be their Saviour, they either have all of Him, both Lord and Saviour, or none of Him, and likewise, the Lord Jesus either have all of your heart, or none at all. He will not settle for half-hearted Christians.

As for those who think they are 'spiritual', this teaching will give you a false spirituality because there is no such thing as professed 'spiritual believers'. Some one aptly wrote: "In the life of the most perfect Christian there is every day renewed occasion for self-abhorrence, for repentance, for renewed application to the blood of Christ, for application of the rekindling of the Holy Spirit" (E.C. Reisinger, *The Carnal Christian*, 22).

Conclusion

This teaching has been around for a long time, but it is brought up once again to help us see that Satan has cleverly devised this so that professing believers can hide behind this cloud of 'easy-believism' which will soon be blown away on the day of Judgement when the Lord Jesus and Saviour, will say to these, "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven ... I never knew you: depart from me, ye that work iniquity*" (Matthew 7:21 & 23). May the Lord help us to return to the Christ-centred and Spirit-empowered gospel, which will not only save but bring about a changed heart.

Yours in Christ,

Mok

WELCOME TO NEW LIFE B-P CHURCH LONDON

CHURCH THEME: WALK IN THE NEWNESS OF LIFE (Romans 6:4)

Our **worship services** begin promptly at **11.00 am and 4.00 pm**.

Please stay back for Bible Study and fellowship lunch after the morning worship and for tea after the evening service. Do invite your friends to come to Church.

Worship Services			WELCOME
Morning	<i>Today: 15/07/2007</i>	<i>Next Week: 22/07/2007</i>	We extend a warm welcome to all worshippers this Lord's Day.
<i>Chairman:</i>	Pr Mok Chee Cheong	Jonathan Kim	
<i>Preacher:</i>	Dr David Allen	Pr Mok Chee Cheong	
<i>Message:</i>	Even The Death Of The Cross	The Christian's Two Citizenships	NEWS/ANNOUNCEMENTS
<i>Text:</i>	Philippians 2:8	Eph 2:19, Rom 13:7	<ul style="list-style-type: none"> • Welcome: We would like to welcome Dr David Allen, our speaker for this Lord's Day. Dr Allen is the UK Deputation Speaker for the Trinitarian Bible Society • Family Worship: For those who like to open up their homes for family worship for the month of July and August, please inform Pr. Mok. • Memory Verse for 2nd Quarter: For those who would like to carry out the memory verse review, please see Pr Mok. • Corrigendum: Last week we did not reflect in the offering that there was a love-gift of £300 for the refurbishment of the church front façade. We apologise for the omission. • Gentle Reminder: Please switch off your mobile phone or put it in silent mode during worship services. To keep the sanctity of worship, please refrain from bring food and beverages into the sanctuary. • Be Punctual: Please purpose in your heart to arrive on time for the worship services and church activities. Remember, "<i>habitual lateness dishonours God.</i>" • Those serving on the Lord's Day: Please gather behind the pulpit area at 10.30am for prayer.
<i>Organist:</i>	Anthony	Yanning	
Evening			
<i>Chairman:</i>	Jonathan Kim	John Poh	
<i>Preacher:</i>	Dr David Allen	Pr Mok Chee Cheong	
<i>Message:</i>	The Bridegroom's Portrait	Identifying Truth From Error	
<i>Text:</i>	Songs of Solomon 5:9	1 Corinthians 12:10	
<i>Pianist:</i>	Feng Qian	Anthony	
Other Duties			
	<i>Today: 15/07/2007</i>	<i>Next Week: 22/07/2007</i>	
<i>Ushers</i>	Chin Kiong/Evelyn	Daniel/Joyce	
<i>Sunday Sch:</i>	Carol	Yanning	
<i>Lunch:</i>	Maureen	Constance	
<i>Washing-up:</i>	Volunteers	Volunteers	
<i>Bible Study:</i>	BBK	BBK	
Appointments of the Week			
Fri 20 Jul	7:30 pm	Young Adults Fellowship: No Meeting this Week	
Sat 21 Jul	4.00 pm	Prayer Meeting & Bible Study: Spkr: Pr Mok	
Last Week's Worship Service Collections			
Offering: £201.20		Lunch: £24.50	
Memory Verse			
<i>Previous Week (July 07 Wk 2): Philippians 2:5-7</i>			
Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.			
<i>This Week (July 07 Wk 3): Titus 2:13-14</i>			
Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.			