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

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REGAINING THE VISION OF OUR REFORMATION FOREFATHERS: QUESTIONS & ANSWERS

INTRODUCTION

For many Protestants, the word "Reformation" should evoke sacred memories of God; sovereign work of grace in church history in the life of the church by a redeemed monk named Martin Luther, challenging the spiritually bankrupt Roman Church with his posting of his Ninety-five Theses on the Castle Church door on October 31, 1517. The commemoration of the posting of the Theses on October 31 is known as "the Day of the Reformation". It is designated thus, because the posting of the Ninety-five Theses has long been held to be the beginning of an important church reform movement or era known as "The 16th century Reformation". The posting of the Ninety-five Theses marked the beginning of what later became known as the 16th century protestant Reformation. However, Rome has not changed and the Reformation spirit should continue today and not cease. The British Church Newspaper dated 20 July 2007 has this:

"Pope Benedict XVI released a new decree in which he restates his conviction that the Roman Catholic Church is the one Church founded by Jesus Christ, and that other churches are either defective or not churches at all. What is new, however, is the claim that 'Christian Communities born out of the Reformation of the 16th century' cannot be 'called "Churches" in the proper sense'. The pope has drawn a line in the sand." (Quoted also in Evangelical Times in October 2007 issue.)

The Lutheran church has also strangely forgotten the Reformation and has even regretted and compromised it. On October 31, 1999, in Augsburg, Germany, the Roman Catholic Church and The Lutheran World Federation signed "The Joint Declaration on the Doctrine of Justification. It is a sad day attempting to overturn or undermine the God-honouring Reformation which is not to be forgotten by the true sons of the Reformation.

WHAT DID THE REFORMATION DO?

While it had profound and lasting spiritual and moral impacts on the political, social, literary, and artistic aspects of modern society, the Reformation was at its heart **a biblical and God initiated transformation movement of the hearts of men to God**. The Reformation was the great rediscovery of the pure Gospel, the good news of salvation by grace through faith in Christ alone and not works (Ephesians 2:8,9). It is normally summarised by the phrases, Sola Scriptura, Sola Fide, Sola Gracia and Sola Christus, and **transformed the spiritual landscape of western continental Europe**.

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WHY WAS THE CHURCH IN NEED OF REFORM?

For centuries, the Roman Catholic Church had been plagued by false doctrines, superstition, ignorance, and corruption of the priesthood. Since most ordinary Christians were illiterate and had little knowledge of the Bible (which was only in Latin and not available to the people), they relied on their clergy for guidance. Tragically however, monks, priests, bishops, and even the popes in Rome taught unbiblical doctrines like purgatory, worship of saints and angels and relics worship, transubstantiation (i.e. Man) and salvation through good works, and worship of Mary. Spiritually earnest people tried to justify themselves by charitable works, pilgrimages, and all kinds of religious performances and devotions, but they were left wondering if they had done enough to escape God's anger and punishment. The truth of the Gospel which is that God is loving and merciful, that He offers each and every one of us forgiveness and salvation not because of what we do, but because of what Christ has already done for us at the cross was largely forgotten by both clergy and laity then. The Holy Spirit regenerated an Augustinian monk and university professor named Martin Luther and used him and others to restore **the pure Gospel to its rightful place, justification by faith alone and the universal priesthood of believers as the cornerstone doctrines of historic biblical Christianity.**

WHO WAS MARTIN LUTHER AND WHAT WAS HIS ROLE IN THE REFORMATION?

Martin Luther was born in 1483 in the town of Eisleben in the area of Germany called Thuringia. His parents brought him up in the strict religious environment of the Roman Catholic Church. They provided for his education by enrolling him in the Latin schools of Thuringia. The young Luther was a promising student, so his father sent him to the University of Erfurt in 1501 to study law. He did well at his studies and graduated with a Master of Arts degree in 1505. But Luther was a troubled soul. Like many others of his time, Luther was greatly distressed by his sins and lived in terrible fear of God's judgment. After being caught in a terrible thunderstorm that seemed to threaten his very life, Luther abandoned his plans to practice law and entered an Augustinian monastery to find peace for his soul. He hoped that the rigorous life of a monk would allow him to do enough good works to please God and escape eternal punishment. Luther threw himself into monastic life and was ordained in 1507. He followed all the strict rules of his abbey, impressing his fellow monks by his outward piety. The Augustinian leader, Johann von Staupitz, took notice of Luther's potential for leadership and assigned him important administrative duties, including a critical mission to Rome. Luther did everything a devout and conscientious monk should do, but he did not find the solace and peace that he was seeking.

In 1508, Father Staupitz sent Luther to Wittenberg, a town in the part of Germany called Saxony, to pursue a doctoral degree and to teach philosophy at the newly established university there. He also became assistant pastor at the Castle Church, a post he served in for the rest of his life. In the course of his preaching and studying (especially his careful reading of Paul's Epistle to the Romans), the Holy Spirit revealed to Luther the saving faith of God in Jesus Christ alone. In what is often called his "Tower Experience", Luther came to realize that God had already accomplished our salvation by the life, death, and resurrection of His Son and that this salvation is ours through faith alone, not by our good works. Luther was astounded by this doctrine and he lectured about it in his classes and preached about it in his parish. The verse that really gripped and hit him was **Romans 1:17 "The just shall live by faith" and he was spiritually regenerated and transformed when he found out the truth about justification by faith alone.**

In 1517, Luther (then a Doctor of Theology and a respected professor) was drawn into a controversy over the sale of indulgences. Indulgences were certificates sold by the Roman Catholic Church that promised people release from purgatory by works of penance for absolved sins, both in life and in the next life in purgatory. Although Luther repudiated the entire Roman Catholic system of works righteousness, and the prevailing teachings on purgatory and indulgences. By October 1517 he could see that corrupt practices connected to the **sale of indulgences were a blasphemy against Christ and a cruel deception on penitent...**

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Christians earnestly seeking God's grace.

It was the sale of a particular indulgence that spurred Luther to action. Pope Leo X had authorized the sale of special jubilee indulgences in the cities and principalities of Germany to raise funds for the rebuilding of Saint Peter's Cathedral in Rome. Although Frederick the Wise, prince of Saxony and patron of the Wittenberg University, had prohibited the sale of these indulgences in his territory, they were sold in towns and villages just beyond the Saxon border. When some members of his parish purchased indulgences and brought them to Luther for his assessment of their validity, he felt compelled to respond to this deceptive practice. He drafted a series of ninety-five statements in Latin discussing indulgences, good works, repentance, and other topics, inviting local scholars and theologians to debate with him. According to Philip Melancthon, Luther's colleague and author of the Augsburg Confession, Luther nailed his *Ninety-five Theses* on the door of the Castle Church on October 31st, 1517 (just before All Saints Day on 1 November). This was not an act of defiance or provocation. The Castle Church faced Wittenberg's main thoroughfare, so the church door was a logical place for the posting of important public notices for general knowledge or disputation. By posting his document on October 31st, the eve of the All Saints' Day, Luther ensured that his *95 Theses* would come to the attention of the throngs of literate Wittenberg residents and educated visitors who filed into the Castle Church for relic worship. It certainly did and lead to some life changing consequences that forever changed the spiritual landscape of not only Germany but Europe in time to come.

Luther intended the *Ninety-five Theses* to initiate an academic debate, and did not expect it to lead to a drastic reform of the church. However, events by the sovereign will of God soon overtook him. Within weeks, the *Theses* were translated into German, reproduced using the newly invented moveable-type printing press by John Gutenberg in 1454, and circulated throughout Germany. It was not long before they were the talk of all of Europe. The publication of the *Ninety-five Theses* brought Luther to international attention and into conflict with the Roman Catholic hierarchy and the Holy Roman Emperor under Charles V. This was the beginning of the Reformation, the culmination of which was the biblical separation (after the Diet of Worms in 1521) from the medieval church and the starting of protestant churches committed to the biblical truths of God's Word along with biblical confessions (ie Westminster Confession of Faith, Synod of Dort, Helvetic Confession, London Confession of 1689, etc) that correctly reflects the beliefs and teachings of the Bible alone and not man. That is still desperately needed in the midst of the liberal, neo evangelical, charismatic and new age and occultic confusion in our churches today.

WHAT ARE THE NON NEGOTIABLE DOCTRINAL PRECEPTS THAT THE REFORMATION STOOD FOR?

Salvation is of grace alone and by faith alone and through Christ alone and the understanding of the Bible alone. Salvation does not depend at all upon man as the basis, but is God's wholly free gift to man, who is totally unworthy of that salvation and totally unable to effect it. This is the gospel! This is the good news! Justification by faith alone means that salvation is of grace alone. "Faith alone" means "grace alone". As Paul writes in Romans 4:16: "*Therefore it is of faith, that it might be by grace ...*" The result of this gospel of grace is peace in the hearts of the people of God. As Romans 4:16 continues: ". . . to the end the promise might be sure to all the seed ..." This peace is destroyed by any and every teaching that makes salvation depend on man and on his works. For then man must be in perpetual doubt that his works are satisfactory. This gospel of grace Luther proclaimed already in the *95 Theses*: "The true treasure of the church is the holy Gospel of the glory and grace of God" (Thesis 62).

The truth of justification by faith alone. The first is the truth that Christ Jesus accomplished everything that was necessary to obtain righteousness for His people. He did this by His suffering and death, once accomplished on the cross. He satisfied fully for the sins of all for whom He died, and obtained their righteousness. After His death, no payment for sin remained which they had yet to make; no work was left undone that was necessary for their righteousness. This truth cleared the decks in many ways. It demolished the fiction of purgatory. It exposed the basic error of the mass, which by its repeated sacrifice of Christ for sins denied the once and for all sacrifice of...

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Christ on the cross. And it set good works in a new, radically different light. They are not our payment or our earning. But they are deeds showing forth the genuine conversion of men who are transformed by God's gracious salvation. The Reformation did not destroy or deprecate good works, but it established the only life of works that are truly good before God, comes from a redeemed soul (Ephesians 2:10).

The second truth intimately bound up with **justification by faith alone is the total depravity of man**. He in himself, apart from the Holy Spirit of Christ and His regenerating grace, cannot save himself from sins. The church at that time taught that man had to perform good works upon which his salvation depended. Man could do this, the church said, because he was somewhat good in himself, apart from the work of Jesus in his heart. After the fall, man is not totally depraved. Therefore, God can demand of him that he do something to earn the salvation or to effect salvation. The Reformation struck at the very heart of this error by proclaiming that man absolutely had no ability to do good works of himself, because in himself man is totally depraved and hence incapable of pleasing God. After the fall of Adam, all men are devoid of any good and have no ability for good. As Ephesians 2:1 says, (Man is) "*dead in trespasses and sins*". How then can his salvation depend upon him and upon what he does.

The final solid foundation on which the Reformation stood was **the authority, perspicuity and sufficiency of the Word of God, the Holy Scriptures** (2 Timothy 3:16-17; Hebrews 4:12; Isaiah 40:8; Revelation 22:18-20). This was the other of the three outstanding truths proclaimed by the Reformation. The Bible alone has authority over believers and over the church and not man or traditions. Also this truth had long since been lost in the church. The authority was the hierarchy, the Pope and the priest. The Scriptures were almost entirely absent from the life of the church. Where they still had a place, they were the exclusive property of the Pope and the church, for only they had the right and the competence to explain them. The Reformation asserted: "Scripture alone". **The Bible, as the infallibly inspired Word of God, providentially preserved for us today and, is the sole authority in the church.** In contra distinction from tradition, opinions of men, even holy men, and the edicts of the past popes and councils of the church, Scripture alone governs faith and life. It is over the church, and the church is not over it. Scripture is given to every believer. Everyone can read and understand it in his own language who has faith, for the Spirit enlightens him. This Scripture plainly proclaims the gospel of grace, said the Reformers, and therefore we must carry on the Reformation in obedience to God's own word.

WHAT IS THE DOCTRINE OF JUSTIFICATION BY FAITH ALL ABOUT?

Justification by faith alone is the truth that Christ Jesus accomplished through His suffering and death on the cross all that is necessary for salvation (Romans 1:17). He is the propitiation for our sins (1 John 2:2) and he satisfied fully all the righteous demands of God. Man has no part in his redemption for Christ has paid it all. Closely related to this doctrine of justification is also the doctrine of the total depravity of men. According to the Reformers like Luther, Zwingli, Calvin and Knox, man is totally depraved and had no ability at all to do good works unto his own salvation. After the fall of Adam, all men, are born in sin and is dead in sin and trespasses (Ephesians 2:1). In 1525, Luther set forth this in his book, "*The Bondage of the Will*". Luther maintained that an unregenerate man is a slave to sin and has no free will of his own. He is a captive prisoner and bondsman to the will of Satan until he is redeemed by the Blood of Christ. The Reformation also stood for the absolute sovereignty of God, that God alone, presided and foreordained all things that has come to pass including man's salvation (Romans 8:28-30). In conjunction with this truth, the Reformation **confessed the sovereign gracious election of God which is commonly called the doctrine of predestination** by John Calvin and reformed theologian. In Ephesians 1:4, 5 it is said, "*According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.*" The doctrine of election totally demolished every human or institutional efforts by the church to save men or her members. It exalts God's sovereignty as the eternal fountain of salvation by grace alone. It sounded the death knell for indulgences and good works. This was a radical doctrine in the 16th century and it revived the controversy between Augustine and Pelagius in the 4th century. Is...

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man capable of saving himself? Can a man do anything to save himself (Romans 3:10-12)? According to Augustine, it is no but Pelagius said otherwise. The Reformers took the side of Augustine.

WHAT ABOUT THE SCRIPTURES THAT WAS DEBATED DURING THE REFORMATION?

The second important doctrine of the church was **the sole and absolute authority and sufficiency of the canonical Scriptures**. The Reformers asserted that the Bible alone not the church has authority over believers. This runs contrary to the teachings of the Roman church tradition, the authority of Councils and Synods of the past and of Rome and of the apocrypha (ie additional 14 books to the Canon by Roman Catholic Church). **The Reformation recognised and upheld the infallible, inerrant and inspired Word of God as the only standard and rule of faith and practice**. This shook Rome who held its members captive by its anathemas, cyclical and papal bulls. The second aspect of the Word was its sufficiency which was affirmed by the Reformers. In other words, the Word of God alone and nothing else would govern the life of believers and the church. The Romish church had apocryphal writings of their church Fathers and past edicts of church councils added to the Scriptures or on par with it. This was firmly challenged by the Reformers. Today we need to defend the same doctrine as alleged dreams and visions in some charismatic churches have added to scripture and is to be examined and exposed (Revelation 22:18-20).

Before the Reformation, the church had strictly forbidden the lay people to read and study the Scriptures on their own and **in their own languages**. The church taught the Word through its priests and bishops in the services and mass. In any case, the Scripture was in Latin and not in the vernacular language which the people could understand. So only the church had the monopoly of the Word of God and the people were deprived and forfeited of this means of grace for centuries. The Reformation broke this tradition when Luther translated the NT into German in 1522. Later William Tyndale translated it into English in 1525 for England, using the providentially produced Erasmus Greek New Testament edited in 1516 (note that John Wycliffe did it in the 14th century from the Latin Vulgate). That ended the church long sole proprietorship of God's Word for many centuries in the Latin language alone. The ordinary ploughman could now read and understand the Holy Scriptures in his own language for the first time (i.e. French, Spanish, etc). **The foundation and basis of our Christian faith that was hidden from God's people was now given freely to sinners and saints all over the world in a language they can understand**.

WHY WAS LUTHER SO ADAMANT ON THE UNIVERSAL PRIESTHOOD OF BELIEVERS?

The third important doctrine was **the universal priesthood of believers**. This is the biblical doctrine that Christ being our mediator has reconciled us to God and we do not need any human mediator (or mediatrix) to intercede for us or to present us before God on our behalf (1 Timothy 2:5). Before the Reformation, the church has its intercessors in the form of living priests and dead canonised saints and the Virgin Mary. The Reformation demolished the teaching of auricular confession and ecclesiastical intermediaries by the scriptural teaching in Romans 5:2 *"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."* Christ alone is sufficient and we have the privilege of a direct access to the very mercy seat (1 Timothy 2:2-5). What it means essentially is the end of the confessional box and the need for an interceding priest. All believers are priests themselves according to 1 Peter 2:9 *"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light"*.

WHAT WERE THE REPERCUSSIONS OR EFFECTS OF THE 16TH CENTURY REFORMATION?

They are enumerated below:

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1. The Scriptures was made available in the vernacular language of the common people
2. **Justification by faith alone** led to a de-emphasis of external rituals and focused on the inner spiritual life transformed by God's pardoning grace.
3. **Authority of Scripture** replaced the authority of the pope and medieval traditions.
4. **The Scripture alone is sufficient** as the rule of faith and practice for all believers.
5. **Exposition of the Word**, preaching and congregational singing became important and central in a worship service.
6. Monasticism as the ideal of holiness was replaced by the **priesthood of all believers**. Each person's calling was considered an area of divine service or stewardship without showmanship.
7. **The significance of the sacraments** was re-evaluated, and the sacraments were now considered only two: baptism and the Lord's Supper and in its proper theological context (ie no transubstantiation or baptismal regeneration).
8. The liturgy was redesigned to accord with the Scriptures without rites and rituals.
9. **The family began to be seen as a household of faith**. Celibacy as a means of piety and good works was questioned. Martin and Katherine Luther were married and became an example of the Protestant home.

WHAT DO WE LEARN FROM AND WHAT SHOULD WE CONTINUE IN AS A RESULT OF THE REFORMATION?

Chiefly it can be summarised in one sentence, **because of their biblical convictions which contradicted the established medieval church at that time**. Because they believed what the Bible taught to be true concerning the Lord's Supper that it was a commemoration of the death of Christ and not a perpetual sacrifice; because they stood alone on the authority, sufficiency and perspicuity of the Scriptures above that of man, church or synod; because they believe salvation is all of grace and faith through Jesus Christ alone and not of any works that men have done; and for these they were liquidated (Titus 3:5). These were the non-negotiable convictions of William Tyndale, John Rogers, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, John Hooper, Thomas Bilney, John Bradford, John Philpot, Rowland Taylor and others as well; and space and time would not permit me to name every one of these glorified saints, who served their God even at the point of death. (We must not forget John Huss, the Bohemian pre-reformer who blazed the trail for the Reformers in the early 15th century. He was burned at the stake in Constance in 1415 for his sound biblical and Protestant convictions.) One of them, William Tyndale was burnt at the stake for his work in the translation of the English Bible in Antwerp. He died victoriously, having his prayer answered two years later, when the King Henry VIII commanded that every parish in England was to have an English Bible. Many died singing, praying, and submitting themselves to the will of God. Their spirit lives on today even though they be dead, and we must not forget this. It will do us good to read the celebrated Foxe's *Book of Martyrs* and the book, *By Their Blood*, by James Hefley to refresh our frail memories of what happened to these faithful soldiers of Christ. Today there are still persecutions of Christians in about 30 countries, especially in China, Vietnam, Indonesia and some Middle Eastern countries. Far too often, the spirit of worldly lethargy and indifference has done great harm to the cause of truth, for truth is lost not just by wickedness, but by weakness too. We need to be inspired and challenged again by the illustrious lives and deaths of these glorious saints of old.

IS THE REFORMATION STILL RELEVANT TODAY TO CHRISTIAN AND CHURCH?

These reformation truths are "eternal truths." What the Reformation stood for over 490 years ago is true, as relevant, and as vital today as it was then. Justification by faith alone on the authority of Scripture as God's inspired Word is still true (as it has been recently undermined by the so-called New Perspective of Paul, NPP). The gospel does not change from age to age; it is never surpassed; it never will become out-dated; there will never arise a new message that outstrips the gospel in importance. This is how we must view the relationship between the Reformation of the church in 1517 and our times. This is how we must understand the application of that Reformation to the church. The truths it set forth, we are to hold and hold dear today, for they were the truths...

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of God's Word. The Reformation is a living, on-going reality, because of the gospel of sovereign grace that we are to continue to preach and declare His Word and the gospel without apology today.

WHAT THEN SHOULD BE OUR RESPONSE TODAY TO THE REFORMATION?

There must also be the response, by the individual believer and by the congregation, of a **staunch willingness to believe propagate and defend the truth of the gospel**. The Reformation stood for the truth of salvation and God's Word against traditions of the church, and stood for something, and it also stood against something. Sadly today Protestants are waning in zeal and courage, for many have neglected or compromised His pure gospel. It is lukewarm (Revelation 3:16). We will have this willingness to love, preach and defend the truth and as it grips our hearts that the pure gospel is the revelation of the glory of our only Saviour and God, the Lord. This is the greatest and most pressing issue of all life: **How shall God be glorified? For the glory of God in the pure and unadulterated gospel** (not the compromised gospel of the alpha course or the blockbuster hollywood movie of the Passion of the Christ) we stand.

And even this, is not our work, but God's efficacious grace in us. This is the confession of the Reformation. All is grace, even the confession of grace at the Diet of Worms in 1521 before Charles V and the prelates. **"Here I stand," said Luther, "I can do no other."**

What is the gospel? What does Scripture mean by salvation? Such fundamental questions are addressed in this book. In a day when the essential message of the gospel is being assaulted by **either legalism, liberalism or antinomianism**, Evangelical Protestantism, which claims the heritage of the Reformation, is in danger of **repudiating its history if it embraces a popular but defective gospel of health and wealth, of self interest in healing and false prophecies and a gospel without repentance in the alpha course** (and of man's works and a charismatic emphasis) that fundamentally denies the biblical message of the Bible and of the Reformers. Debates on compromise with Roman Catholicism and the undermining of evangelical repentance unto salvation underscore the rampant confusion within evangelicalism over the precise meaning of salvation and justification by faith. The doctrinal stand clearly set forth in the biblical Reformation teachings of the gospel are still relevant today.

WHY IS THE REFORMATION SUCH AN UNFORGETTABLE EVENT?

Martin Luther and the other reformers, like John Calvin, Ulrich Zwingli and William Tyndale, understood that if we sinners had to earn salvation by our own merits and good works, we would be truly lost and completely without hope. But through the working of the Holy Spirit, the reformers rediscovered the true Gospel, the wonderful news that Jesus Christ lived, died, and rose again to redeem and justify us and we need not (nor can we) do anything to save ourselves. *We must never forget this God honouring event in church history lest we lose our spiritual heritage in our times.*

CONCLUSION

On this 490th Reformation Day, we pause to exalt and glorify God and thank Him and remembered the Almighty Sovereign God for what He accomplished in 16th century Europe through His servants, Martin Luther and the other reformers in the rediscovery of the pure and unadulterated Gospel of salvation by grace through faith for Christ's sake. We also earnestly pray that God would keep all of us faithful to **the preaching of the true and unadulterated Gospel and help us to faithfully defend the faith and the Word (Jude 3, 4) and declare His saving truths clearly and fervently to the saving of souls** in these last perilous days **in the wake of Christ's imminent coming**.

*Rev Jack Sin
Maranatha B-P Church, S'pore
(Adapted from Maranatha Messenger dated 21 October 2007)*

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: 28/10/2007</i>	<i>Next Week: 04/11/2007</i>	We extend a warm welcome to all worshippers this Lord's Day. We specially welcome Angelia Mayers to the morning worship service last Lord's Day.
<i>Chairman:</i>	John Poh	Jonathan Kim	
<i>Preacher:</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong	
<i>Message:</i>	The Perspectives on Salvation	The Consummation of Salvation	
<i>Text:</i>	Ephesians 2:8-10	Titus 2:13	
<i>Organist:</i>	Yanning	Anthony	
Evening			
<i>Chairman:</i>	Jonathan Kim	John Poh	
<i>Preacher:</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong	
<i>Message:</i>	God's Throne of Grace	The Whole Burnt Offering	
<i>Text:</i>	Exodus 25:17-22	Leviticus 1:1-17	
<i>Pianist:</i>	Joy	Grace Lim	
Other Duties			NEWS/ANNOUNCEMENTS
	<i>Today: 28/10/2007</i>	<i>Next Week: 04/11/2007</i>	<ul style="list-style-type: none"> • Memory Verse for 3rd Quarter: Please note that the deadline for the review is Nov 2007. • DHW Lessons: Please note that, starting from this Lord's Day, DHW lessons are held at the fellowship hall immediately after every morning worship service. • Family Worship: Those who would like to open up their homes or student hostels for family worship for the months of November and December, please inform Pr Mok. • Those serving on the Lord's Day for both morning and evening worship services: Please gather behind the pulpit area at 10.30am for prayer. • Road Closure: Please take note that the road along Summerfield Avenue will be closed between 29 Oct 07 and 17 Nov 07 due to water works. • Sabbath School: Please note that class is held at the Library after the morning worship. You are encouraged to bring children of ages 6-12 for the lessons. Children of age 6 onwards are encouraged to sit with their parents during the main service.
<i>Ushers</i>	Chin Kiong/Yetta	Evelyn/Wah Soon	
<i>Sunday Sch:</i>	Yanning	Joyce	
<i>Lunch:</i>	Constance	Volunteers	
<i>Washing-up:</i>	Volunteers	Volunteers	
<i>Bible Study:</i>	DHW - Genesis	DHW - Genesis	
Appointments of the Week			
Fri 02 Nov	7:30 pm	Young Adults Fellowship: YAF Meeting	
Sat 03 Nov	4.00 pm	Prayer Meeting & Bible Study: Led by Pr Mok	
Last Week's Worship Service Collections			
Offering: £382.11		Lunch: £29.99	
Memory Verse			
<p><i>Previous Week (Oct 07 Wk 3): Romans 6:5-6</i></p> <p>For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.</p> <p><i>This Week (Oct 07 Wk 4): Romans 10:9</i></p> <p>That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.</p>			