



NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifeplondon@yahoo.co.uk

Website: www.newlifebpc.org.uk

Resident Minister: Rev Timothy Ki

Email: pastor@newlifebpc.org.uk

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

Vol. 18 No. 43

LORD’S DAY 26 OCTOBER 2014

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 46:1-7

Psalm 67:1-3

*Opening Hymn **

RHC 46 – “A Mighty Fortress Is Our God”

RHC 319 – “It Is Well with My Soul”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 91

*Second Hymn **

RHC 347 – “Under the Care of My God, The Almighty”

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 134 – “Why Do I Sing About Jesus?” verses 1 & 3

Scriptural Text

Micah 1:1; Micah 3 & 2 Kings 18:1-12

2 Chronicles 16:12-18:34

Pastoral Prayer

Dr Stephen Scott-Pearson

Dr Stephen Scott-Pearson

Sermon Message

The Martin Luther of the Old Testament

Jehoshaphat – The Backslider

*Closing Hymn **

RHC 379 – “O for a Faith That Will Not Shrink”

RHC 372 – “More Holiness Give Me”

*Benediction/3-Fold Amen **

Dr Stephen Scott-Pearson

Dr Stephen Scott-Pearson

Postlude

The Lord Bless You

* Congregation Stands

THE LORD IS IN HIS HOLY TEMPLE

The Lord is in His holy temple,
The Lord is in His holy temple:
Let all the earth keep silence,
Let all the earth keep silence before Him -
Keep silence, keep silence before Him. Amen.

DOXOLOGY

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav’nly host;
Praise Father, Son, and Holy Ghost. Amen.

GLORIA PATRI

Glory be to the Father and to the Son and to the Holy Ghost,
As it was in the beginning, is now and ever shall be, world
without end. Amen, Amen.

THE LORD BLESS YOU

The Lord bless you and keep you;
The Lord lift His countenance upon you,
and give you peace, and give you peace;
The Lord make His face to shine upon you,
And be gracious unto you, be gracious,
The Lord be gracious, gracious unto you. Amen.

Church Theme 2014 – “Waiting for God” – Isaiah 30:18

LASTING SPIRITUAL REFORMS - REFORMATION OR REFERENDUM?

500TH ANNIVERSARY OF THE BIRTH OF JOHN KNOX AND THE TRANSFORMATION OF SCOTLAND

Introduction

Our attention was drawn to Scotland recently as the Scots voted to stay within the UK and against independence. We pray for the unity of the nation. We are also reminded of John Knox, a noted figure who dominated the character of the life of this nation and influenced the history of Scotland more than any other. Knox's life is contemporaneous with the history of the Scottish 16th Century Reformation.

The Reformers fought for the sound principles that **Scripture alone** is our final authority, **Christ alone** is the head of the Church and justification is by **God's grace alone**, on the basis of the finished work of Christ, received by **faith alone and all to the glory God alone**.

During the 16th Century Reformation, Martin Luther was commonly presented as the Reformer who ignited a great spiritual revival in Germany with his 95 theses, that later spread to the greater part of Europe. But there is another man of equal, if not greater, stature in the work of the 16th Century Reformation, especially in his own country. **His name is John Knox of Scotland and this year is the remembrance of the 500th year of his birth in 1514.**

Unlike the formation in England where many reformers and martyrs played pivotal roles in the Protestant cause, in Scotland, John Knox wrought a thorough and decisive victory for the Protestant Faith and successfully demolished the shackles of Rome upon the entire nation. **A man of unparalleled wit, and character, of dauntless and boundless energy and determination, he led the country to a Presbyterian system of church polity and a clean break from the worship of icons and other defective practices of worship including the veneration of the saints.** We shall consider the Reformation in Scotland, its contributing factors and the implication of the Reformation cause. The truth of this historic Reformation was that the Scottish people, led a total severance with Rome that completely delivered the country from the Romish yoke of bondage which had plagued Scotland for centuries.

The Condition of Scotland at the beginning of the Reformation

In the Reformation era, Italy and France were foremost in civilisation and culture, but not far behind were Switzerland, Germany and England. In Scotland, the new day of the Protestant cause had not yet fully dawned upon them. Scotland was still in the shadow of the Middle Ages. Scotland was a poor country ruled by weak regents and feudal lords, fighting for power against one another. The Roman system was spiritually bankrupt and found wanting in the country and the people were famished spiritually. News of the great and powerful reformation in Germany and England reached Scotland. Before that, the influence of John Wycliffe and the Lollards, and John Huss and the Bohemian brethren, were already felt by some of the Scotsmen who were against the Roman system. Several young Scotsmen visited Luther's Wittenberg University. When they returned they sowed the seed of biblical doctrines taught by Luther on justification by faith and universal priesthood of believers in the soil of their own native country. Others imported and distributed some of Luther's writings. Tyndale and Coverdale English Bibles were circulated freely. The early Protestants in Scotland met for worship and fellowship in private homes. Gradually in France and the Netherlands, the benign influence and teachings of Calvin overshadowed that of Luther also in Scotland. The transition of Lutheranism took place under George Wishart, a godly saint who stood for the reformation cause in Scotland, and died for the faith in the end.

From about 1300, when Edward I tried unsuccessfully to bring Scotland under the English crown, Scotland made common cause with England's great enemy, France. It was not until the Reformation which brought both the countries into the Protestant light that the relation got better. Pope Gregory VII imposed the Roman yoke of religion upon the Scottish people and the nation was brought under the bondage and control of cardinals, bishops and priests. One of the reasons that led to a rupture with the Roman church was the corrupt state of the clergy. The priests and their superiors were flagrantly immoral and far from godly and fulfilling their ecclesiastical duties. Another factor is the great wealth in the hands of the ecclesiastic. The clergy were said to have possessed about half of the property of the realm. They had plundered the wealth of Scotland and the common people were not oblivious of that truth. This leaven together with others supplied John Knox a reason for the spiritual revolution of Scotland one day.

As in England, so also in Scotland, remnants of the Lollards (formerly under John Wycliffe) were at hand to give a booster to the reformation movement. Tyndale's New Testament also played no small part. One of the earlier incidents that fanned the flames of the Reformation was a young nobleman, Patrick Hamilton, who during a sojourn to Germany had been confirmed in an enthusiastic life for the principles of the German Reformation. Hamilton was burnt at the stake in 1528 for his reformed principles and stand. The heroic death of Hamilton awakened a widespread interest. (Under the guise of friendship, he was invited by Archbishop Beaton to a conference and was then charged with heresy and subsequently burnt in front of St. Salvador's College, at Andrews.) His death produced a lasting impression upon the land. 18 months later, a spirit-filled gentleman, George Wishart, was betrayed into the hands of Cardinal Beaton and after a mock trial, was put to death in the same city in 1546. They did not die in vain His cruel fate greatly stimulated the animosity of the people, which for years had been accumulating against Cardinal Beaton, a violent and questionable usurper, libertine and persecutor. **The spiritual and political climate and the time were ripe for the Reformation cause. Scotland waited for someone to be raised of God to revive and reform her people and in the fullness of time he came in the person of John Knox.**

John Knox and His Achievements

It was at this crucial period in history that God raised up a man in the person of John Knox. John Knox (1514–1572) was a courageous man who feared no one but God. He was educated in the University of St. Andrews and ordained to the priesthood in 1536. He became a follower of Wishart and preacher to the Protestant soldiers at the garrison of St. Andrews until the French captured him. For 18 years, he served as a galley slave in a French warship until he was released through an exchange of prisoners. Edward VI of England offered him the Bishopric of Porchester but Knox refused it. Knox then became a royal chaplain. When Mary Tudor assumed the English throne, he fled to Europe where he ministered to the religious exiles at Frankfurt. He was much influenced by Calvin under whom he studied in Geneva. To him, Calvin was that notable servant of God and the University under Calvin was the best school on earth since the day of the Apostles. **It has been quoted that two things resulted from his stay in Geneva: he was thoroughly equipped to establish a complete reformation in Scotland, not only in doctrine, but also in church polity and liturgy.** He also authored a pamphlet entitled (in characteristic language): "First Blast of the Trumpet Against the Monstrous Regime of Women." The pamphlet was written primarily against Bloody Mary (although no names were mentioned), and it brought him into conflict with Elizabeth, queen of England, and with Mary, queen of Scotland.

In character, Knox was well suited for the stern work of the God honouring religious revolution. He was distinguished by the same vigour, decision and denomination of Calvin. When Knox returned to Scotland in 1559, he found the country in a state of great religious excitement. The preaching of Knox was powerful. Wherever he preached, there followed an iconoclastic explosion. Kuiper comments:

The preaching of Knox was like a spark in a keg of gunpowder. Wherever he preached, there followed an iconoclastic explosion. Images were broken and monasteries stormed by mob. The places of idolatry were made level with the ground, the monuments of idolatry consumed with fire and priests commanded under pain of death to desist from their blasphemous mass.[1]

It was said that Queen Mary of Scots was more afraid of the preaching of John Knox than the armies of France. **Knox's thunderous voice and his uncompromising stand were destined to change the course of Scotland's history one day.** In 1560, the Scottish parliament decreed a change of religion. Led by John Knox, the Parliament ended the rule of Rome over the Scottish churches, declared the Mass to be illegal and repelled all status against false teachings. It accepted the *Scottish Confession of Faith* that Knox and five others drew up. The confession as a whole was more acceptable to the softened dogmatism of the time than the elaborate doctrinal exposition by the Westminster Assembly.

The prayer book in comparison with the English shows the influence of the simpler liturgy of the Reformed Church of the Continent. The confession was Calvinistic in tone and remained the main Scottish Confession until the adoption of the Westminster Confession of 1647.

Later the *First Book of Discipline* was drawn up by John Knox and, in 1561, the *Book of Common Order* was also drawn up. The Scottish Church was also organised into presbyteries, a Synod and national assemblies with the system of representative government for the church by elders as in the reformed churches in Geneva. Mary Stuart (1542–1587), when she ascended to the throne, wanted to bring Scotland back to Romish religion as she was devoted to Catholicism. The outspoken Knox had many interviews with her and would not give in to her threats and blandishments. Mary's domesticated immoral behaviour led to her demise. In 1565, she married her cousin Lord Darnley who murdered her secretary Rizzio when he thought that Mary was in love with him. The lords and the nobles were against this but she wielded a stronger political power and influence and got away with it. Later she fell in love again with Lord Bothwell and it was alleged that Bothwell murdered Darnley. This enraged the Scottish parliament resulting in her forced abdication from the throne. She fled to England to appeal to Elizabeth and her son. James VI of Scotland took over the throne, and undermined the Presbyterian system in order to establish the episcopacy. In 1572, an attempt was made to establish an episcopal church government in Scotland.

Andrew Melville, the Successor to John Knox

A godly saint, Andrew Melville (1542–1622) rose to the occasion (Principal of St. Andrews University) and led the battle to restore the Presbyterian system of Church government. Melville stood up to King James VI of Scotland when that headstrong monarch tried to take over control of the Scottish Kirk. Melville, after a distinguished career in France and Switzerland, returned to head Glasgow University and later served as Principal of St. Mary College in St. Andrews. When the king attempted to substitute royally controlled episcopacy for self-governing Presbyterianism in Scotland in 1581, Melville led the General Assembly of the Church at Scotland to grant authority to local Presbyteries to act as ecclesiastical courts, forcing the irate James to recognise Presbyterianism as the religion of the realm. Melville, however, had to flee across the border to England after presenting the Kirk petition to King James. The obstinate and devious King persisted in trying to wrest control of the church of Scotland by insisting that the King alone was authorised to convene the Church General Assembly and supplanting presbyteries powers with 2 high commission courts each headed by an Archbishop. Melville, who summoned to London in 1606 by King James (who by then was also king of England) to discuss church affairs was treacherously thrown into the Tower of London on James's orders.

[1] B. K. Kuiper, *The Church in History* (Grand Rapids: Wm Eerdmans, 1991), 217.

In 1592, despite opposition from King James VI, Presbyterianism became the established religion in Scotland. The early Stuarts unsuccessfully tried to re-establish the episcopal system. The triumph of the Scottish Reformation was complete at that time. It was the triumph of a nation under the godly vision of an audacious and austere man against a diabolical Queen who undermined the cause of Christ. **The Scottish Reformation is remarkable for its thoroughness and enduring benign effects that lasted for centuries to come. Scotland is one of the few European countries that had a sound reformed tradition with a rich Presbyterian heritage among others.**

The Constitution of Scotland – A Golden Heritage

A brief word about the history of the Scottish church is needful here. **The question of church polity was settled firmly in the Scottish Reformation by John Knox, as compared to the Reformation in other countries.** In 1560, a truly Presbyterian system was inaugurated. Sheldon comments:

The officers to whom a more regular or permanent character was formed which comprised the pastor, teacher, the ruling elder and the deacon. In the class of teachers, the professors of the universities and doctors were included. The rule of the church by elders assisted the pastor in the government and discipline of the church. The function of the deacon concerned the management of temporal things. The Kirk session or meeting of the officers of a single congregation, the presbytery, the provincial synod and the general assembly formed the ascending series of official meeting.[2]

And Kuiper adds,

In December 1560, a meeting was held which is regarded as the first Scottish General Assembly. This body, in January of the next year, presented to Parliament of a church order, the First Book of Discipline. The Book of Discipline applied to the churches of the entire country of Scotland the system which Calvin had worked out for the one church in the city of Geneva. In each parish or local church the minister, together with elders chosen from the members of the church, constituted what was called a session. Meetings in which the churches of a limited area were presented by delegated ministers and elders were called presbyteries. Meetings in which larger groups of churches were represented by delegated ministers and elders were called synods. And meetings in which all the churches of the country were represented by delegated ministers and elders were called general assemblies.[3]

The Parliament ordered Knox and five colleagues to write a *Confession of Faith*, the *First Book of Discipline*, and *The Book of Common Order*—all of which cast the Protestant faith of Scotland in a distinctly Calvinist and Presbyterian mode. By the time John Knox died in 1572, Calvinistic theology was adopted by the people of Scotland and later by other countries as well. Earle Cairns comments:

Indirectly the Scottish reformation affected America because many Scottish Presbyterians migrated to North Ireland early in the 17th century and from there, 200,000 migrated to America in the 18th century. Presbyterianism in America is the lineal descendent of Scottish Presbyterianism.[4]

[2] Sheldon, *History of the Christian Church* (Hendrickson Publishing, 1988), 329.

[3] Kuiper, *Church in History*, 218.

[4] Earle Cairns, *Christianity Through the Centuries* (Grand Rapids, Academic Books, 1981), 322.

The Reformation in Scotland is quite unique and unlike the Reformation in the other European countries. We saw the sovereign hand of God influencing the monarchs and raising godly men like Patrick Hamilton, George Wishart, John Knox and Andrew Melville to stand for the truth courageously and some died for their faith, performing the great work of the Protestant revival that gave rise to the birth of Presbyterianism in Scotland. There is much to be learnt from the history of the Scottish Reformation. **God is still looking for a man who will be willing to stand in between the gap even today (Ezekiel 22:30). Thank God for godly men who stood steadfastly for the faith and the truth despite the opposing forces of the world and darkness. We need the tenacity of faith and the persevering spirit to contend for the faith that was once delivered to the saints (Jude 3, 4).** The Reformation motto is “After darkness, light” (Isaiah 9:2). John Knox preached and exposed the errors of the Roman system, the dark cloud of priestly superstition and unsound religious practices. The fight goes on today for the truth as the doctrinal issues are still the same. There is a need to continue to rally round the Protestant cause and to assert the pure and unadulterated doctrines of the Bible. **Protestantism is a principle which source is Divine rather than human. It was not a political, social or economic movement but a sovereign act of the Almighty God to bring spiritual light to His people who for centuries had been in spiritual darkness and compromise.**

The Puritans played no small part in the continued Reformation of the church in England and Scotland. Initially, a movement within the English church during the time of Elizabeth I whose general aim was to have a full Calvinistic Reformation, English Puritanism later also became a way of interpretation of the Christian pilgrimage with emphasis on practical piety and strict morality. Cambridge and Oxford were the strongholds of the Puritans and many were trained to continue the movement and were very influential in the spiritual lives of the people. But after James I (VI of Scotland), made it clear at the Hampton Court Conference (1604), that he did not intend to make important changes to the church, some of the Puritans went to Holland and New England (which is America today) especially the Pilgrim Fathers. After 1630, there was a large exodus of Puritans to Massachusetts where they sought to purify the church. The spirit of Puritanism continued in Scotland and England up till the 17th and 18th centuries in various forms with its strong emphasis on practical holiness and sound evangelical doctrines. The Westminster Assembly of divines (1643–1647) consists of some of the finest saints of Scotland including George Gillespie, Samuel Rutherford, Robert Ballie, John Wallis and Alexander Henderson who, together with their sacred company, penned the historic creed of the Westminster Confession of Faith (with Larger and Shorter Catechisms), the commonly accepted Presbyterian reformed creed today by many churches.

Sombre Reflection

A total appreciation of the august God-inspired work of the 16th century Reformation must go beyond Germany even into Scotland, Switzerland, France and England. In conclusion, the study of the Reformation of Scotland is most instructive and edifying as it reveals the Almighty hand and the sovereignty of God transforming a nation through John Knox and subsequently through Andrew Melville and the Puritans. The timing was right. The writings of Luther, Calvin and Knox, the extensive circulation of the Tyndale English Bible of 1538 and the dissatisfaction of the people under the tyranny of Rome affected the movement in no small way. Scotland waited for a man and in the fullness of time, God raised John Knox to usher in and accomplish a great work of spiritual and moral Reformation in the Kirk. **The Scottish Reformation was Calvinistic in its doctrine and practice, democratic in its implementation and education, and moral in its effect and influence.** Moyer says:

It was the victory of the people under the leadership of a brave and true man against the combined forces of a queen, a court and a powerful nobility. The Scot Reformers did their work so thoroughly that it was never necessary to do it over. They had written their protest with their blood and it stands to this day.[5]

The historic 16th century Reformation scene was characterised by Reformers of an extraordinary sense of conviction, courage and gumption. In the league with Luther, Calvin and Zwingli, was a man of unparalleled intellect and spiritual vision. Knox's Reformation cause was legendary. He had been a great defender of the Protestant faith and a man of dauntless courage who feared not for monarchs and prelates but God. He had reformed and transformed the Church of Scotland. Furthermore, by reforming the Scottish church, John Knox, more than any other man had moulded the character of the entire Scottish nation. It was an epochal era not just for Scotland but for Christendom in the centuries to follow.

Christian History recorded that Knox's open grave said, "Here lies a man who neither flattered nor feared any flesh." Knox's left behind his spiritual progeny of some 750,000 Presbyterians in Scotland, almost 3 million in the US, and many more all over Asia, Europe, Australia, Canada and the rest of the world.

The record of Church history shows that God is in control of kings, governors and nations, (and the unity of the UK) and He overrides and rules over them (Proverbs 21:1). Unlike the Reformation in Germany, the mighty work of revival in Scotland was fanned by the establishment of a sound constitution and a system of church polity, which exists to a large extent until today. Presbyterianism is as much associated with John Knox of Scotland as it was with Calvin of Geneva. Our rich and precious Protestant heritage is to be cherished and jealously guarded with missionary zeal. In the last perilous days, be not too quick to jettison things that have taken a long time to build up. It belongs to us to remember the historic past so as to prepare for the tumultuous future. There is a sense of foreboding as we approach the final moments of history in our times. Our foes are fiercer than before and their stratagems more subtle and diabolical.

Conclusion

The Gospel of Christ is life-changing, and history making, transforming nations! If it does not transform your life and the lives of those around you, then it's not the true Biblical Gospel. **May the Lord fortify and defend us against the malevolent schemes of the evil one to corrupt this gospel and to derail us into religious compromise and accommodation.** As Scotland has voted to remain within the union of the UK by the will of God (with narrow margin from a sharply divided people) it is our prayer that the nation will heal and move forward in the fear of God. More importantly than this, they needed a spiritual Reformation of the heart (not just a Referendum on the State) towards true religion as during the time of John Knox who transformed this nation in the 16th century. **May we remember soberly John Knox's spirit and tenacity and emulate him to revive and unite this nation again under God. Stand fast and firm (Philippians 2:16) unwaveringly not just politically or economically but theologically, on these biblical and time honoured principles and doctrinal convictions of the 16th Century Protestant Reformation movement till our Lord Jesus Christ returns.**

Rev Jack Sin

(Read *John Knox History of the Reformation in Scotland* ed. W. C. Dickinson, 2 Vols, 1949).

[5] Ivan French, *Outline Studies in Church History* (Grace Theological Seminary), 63.

WELCOME TO NEW LIFE B-P CHURCH LONDON

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.

APPOINTMENTS FOR THE WEEK	WELCOME
Fri 31 Oct No Young Adults Fellowship Sat 01 Nov 4:00pm Bible Study & Prayer Meeting	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Regina Park to our worship services last Lord's Day.

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Dr David Allen	Dr David Allen	<u>TODAY: 26/10/2014</u> <i>Chairman:</i> Jonathan <i>Organist:</i> Jasmine <i>Pianist:</i> Anthony <i>Ushers:</i> Tom / Margaret <i>Sunday School:</i> Hannah / Rachael <i>Lunch:</i> Sarah <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Scott <u>NEXT WEEK: 02/11/2014</u> <i>Chairman:</i> John <i>Organist:</i> Anthony <i>Pianist:</i> Jasmine <i>Ushers:</i> Daniel / Evelyn <i>Sunday School:</i> Hannah / Rachael <i>Lunch:</i> Maureen <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Jonathan
Message	TBC	TBC	
Text	TBC	TBC	

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> • Pre-lunch Bible Study: Dr Martin will lead this week's study. • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Pastor & Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Nina, Helen, Eld Chew's mother, Rev Colin Wong, Patricia, Hannah, Shirley, Daniel, Dr Brian Green, Dr Tow. • Pray for those seeking employment: Yetta, Magdalene. • Pray for those on travel: Constance, Helen. • Pulpit Ministry: Please pray for the church's sponsorship and Pr Mok Chee Cheong's visa applications. • Ladies Fellowship will be held after lunch today. • Thank God that Dr Martin has been able to extend his stay till mid January 2015. 	
Worship Service Collections - Last Sunday: £701.00, Lunch: £67.77 Attendance - Morning: 35 (A) 5 (C), Evening: 20 (A) 4 (C)	

SHORTER CATECHISM QUESTION 39

Q: What is the duty which God requireth of man?

A: The duty which God requireth of man, is OBEDIENCE TO HIS REVEALED WILL.

Comments:

Having just learned what God has done, is doing, and means to do for us, we are now to be told what he requires us to do *for him*. What he requires of us is *obedience* to all that he reveals. This is our *duty*, or *what we ought to do*.

Scriptural Reference:

Ecclesiastes 12:13, Micah 6:8

MEMORY VERSE

Last Week	This Week	Next Week
<i>"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."</i> 1 Corinthians 10:13	<i>"But the Lord is faithful, who shall stablish you, and keep you from evil."</i> 2 Thessalonians 3:3	<i>"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."</i> Romans 6:23