



# NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: [newlifebplondon@yahoo.co.uk](mailto:newlifebplondon@yahoo.co.uk)

Website: [www.newlifebpc.org.uk](http://www.newlifebpc.org.uk)

Supervisory Pastor: Rev Lim Chee Boon

Email: [pastor@newlifebpc.org.uk](mailto:pastor@newlifebpc.org.uk)

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

Vol. 22 No. 52

**LORD’S DAY 30 DECEMBER 2018**

## ORDER OF WORSHIP

### *Morning Service – 11am*

### *Afternoon Service – 3pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 106:1-5

Psalm 93

*Opening Hymn \**

RHC 27 – “Now Thank We All  
Our God”

RHC 80 – “The Day Thou  
Gavest, Lord”

*Opening Prayer \**

Jonathan Kim

Jonathan Kim

*Gloria Patri \**

*Glory Be to the Father*

---

*Responsive Reading*

Psalm 138

---

*Second Hymn \**

*Psalm 138 verses 1-8*  
(to the tune of Ellacombe, RHC 29)

---

*Announcements & Memory Verse*

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology \**

RHC 119 – “Sweeter as the  
Years Go By”

---

*Scriptural Text*

Joshua 7:1-26

Romans 8:18-25

*Pastoral Prayer*

Mr Mok Chee Cheong

Mr Mok Chee Cheong

*Sermon Message*

*He That Covereth His Sins Shall  
Not Prosper*

*The Incomprehensible and  
Incomparable Glory*

*Closing Hymn \**

RHC 561 – “Come with Contrite  
Hearts”

Insert – “Jerusalem the Golden”

*Benediction/3-Fold Amen \**

Mr Mok Chee Cheong

Mr Mok Chee Cheong

*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.

# THE SINGING OF HYMNS

Adapted from Life BPC Singapore Weekly, Sunday 9<sup>th</sup> December 2018

Music is one of the prominent features of the worship in heaven, of worship at the temple of Jerusalem, and also of our worship, since we sing hymns in our worship services every Lord's Day and also when we meet together for fellowship.

The Bible records that God's people were always a singing people, and many of their songs are even recorded: The book of Psalms was the songbook of Israel. In the other Old Testament books we have the Song of Moses (Exodus 15:1-19; Deuteronomy 32), the Song of Deborah and Barak (Judges 5), the Song of Hannah (1 Samuel 2:1-10), the Song of Isaiah (Isaiah 26:9-21), the Song of Jonah (Jonah 2:2-9) and the Song of Habakkuk (Habakkuk 3:2-19). In the New Testament we have the Song of Mary (Luke 1:46-55), the Song of Zacharias (Luke 1:67-80) and the Song of Simeon (Luke 2:27-32).

One of the most well-known songs in the New Testament was the one the angels sang in the heavens on the night of Christ's birth (Luke 2:14) – *“Glory to God in the highest, and on earth peace, good will toward men.”* The last book of the Bible records the songs of praise that will be sung to God in heaven. E.g. Revelation 5:9 – *“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.”*

## What Is a Hymn?

The word “hymn” occurs only four times in our English Bible: e.g. Matthew 26:30 – *“And when they had sung an hymn, they went out into the mount of Olives.”* There are two verses where the Greek word for “singing hymns” is translated as “sing praises.” One of them is Acts 16:25 – *“And at midnight Paul and Silas prayed, and sang praises (hymneō) unto God: and the prisoners heard them.”* According to hymnologists, a song must have at least three elements in order to qualify as a hymn:

1. It gives praise to God (not to one's country, as in a national anthem);
2. It is sung (not a poem that is recited in praise of God);
3. It is sung by a congregation (unlike those that are sung to others by a soloist).

Not all hymns are equally good. It is important for us to know what makes a hymn good or not good. Colossians 3:16 – *“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.”* From this verse we can derive two criteria to use to rate any hymn. The first is how well it is based on scriptural truth (the objective element). Singing it should enrich our personal understanding of the Word of Christ. If it does not do this, it is not a good hymn.

The other criterion is how edifying it is to the soul (the subjective element) – singing it should help us express our deep feelings of thanks to the Lord. That is the meaning of ‘singing with grace in your hearts’.

Another criterion we should use to rate any hymn is the music which is used for singing it. The music should be appropriate for the worship of God. Rock or pop music which is loud, worldly and discordant do not reflect God's holiness at all, and are therefore out of place in worship even if the lyrics are edifying.

## The Development of Hymns

God has given us a very rich treasury of good hymns that have stood the test of time. They have blessed the devotions of generations of God's people. Every great period of renewal in Christendom has seen an outburst of new hymns. Spirited hymn-singing has been one of the hallmarks of revivals when souls were saved and believers were revived in great numbers. Many of the most well-known hymns we sing today were composed during such revivals. They testify to the spiritual vitality of God's people during those unique times of refreshing.

The earliest Christian hymns were all sung in Greek. By the third century there were two distinct collections of hymns – one that belonged to the Western church which was centred on Rome, and the other, to the Eastern church which was centred on Constantinople. One early Greek hymn that has survived to this day is the *Gloria Patri*. We sing the English version of it at the end of the invocation in every worship service. It was used in both Eastern and Western churches.

In the fourth century, Latin began to replace Greek in the language of the Western church and hymns like *Gloria Patri* were translated into Latin. At that time, Christianity faced its first major challenge: False doctrines like Arianism that denied the deity of Christ and the Trinity. Hymns became a very effective tool for combating this false doctrine.

How were the hymns sung? At that time hymns were not sung in four-part harmony as they are today. They were purely melodic, because at that time harmony was not invented yet. They were sung by the congregation either responsorially (because there were no hymn books yet) or antiphonally (with men and women alternating verses, and combining at the chorus).

During the Dark Ages (500-1000) the Roman Catholic Church increased its power and influence. Gregorian Chants were prescribed by the church and this became the pattern for all singing. By the tenth century, congregational singing had ceased, and all singing for worship was done by a monastic choir that sang the most elaborate hymns composed by monks like Bernard of Clairvaux (1091-1153), e.g. *Jesus, the Very Thought of Thee* (see Hymns of Grace and Glory (HGG) 84) and *Jesus, Thou Joy of Loving Hearts* (HGG 9). Another monastic hymn-writer was Francis of Assisi (1182-1226), e.g. *All Creatures of our God and King* (HGG 59). Unfortunately, the common people did not understand what was sung at all because it was done entirely in Latin.

The next significant development in hymn writing took place during the 16<sup>th</sup> century Reformation. It was then that hymn-singing was restored back to the congregation, and no longer confined to monastic choirs nor sung only in Latin. Hymns were now written in vernacular languages like German, Dutch, French and English. Four-part singing was developed, and a hymnal that was published in 1586 became the first hymnal to have all four parts for congregational singing. The singing of Psalms became very popular during the Reformation, and some Reformers even opposed the singing of hymns since they believed that psalms should be the only songs used by the church to worship the Lord.

However, not all the Reformers were opposed to the singing of hymns. John Huss, the Reformer from Bohemia who was burned at the stake, wrote many hymns in the 15<sup>th</sup> century. Martin Luther (1483-1546) the German Reformer wrote 37 hymns, one of which is the famous *A Mighty Fortress Is Our God* (a paraphrase of Psalm 46, HGG 588). Luther compiled a hymnbook for worship, which included psalms and hymns as well as translations of many Latin hymns. The French Reformer, John Calvin, wrote the hymn, *I Greet Thee, Who My Sure Redeemer Art* (HGG 533).

Two centuries later, these hymns gave inspiration to the famous Baroque composer, Johann Sebastian Bach (1685-1750) to refine and arrange them in four-part harmony both for choir as well as congregational singing. It is said that Bach made the greatest contribution of any composer to church music (E.g. *O Sacred Head*, HGG 139).

After the Reformation, the Thirty Years War (1618-1648) brought so much destruction in Europe that the hymns became more expressive, expressing dependence on God's providence and care. These expressions of personal piety reached their best form during the Pietist movement which in turn gave rise to the Moravian movement. E.g. *Jesus Thy Blood and Righteousness* (HGG 400) by Nicholas Ludwig von Zinzendorf (1700-1760) who wrote more than 2,000 hymns!

During this period, an English bishop named Thomas Ken (1637-1711) wrote many hymns, including *Praise God, from Whom All Blessings Flow*, which is widely used in churches today and given the name, *Doxology*.

By the 18<sup>th</sup> century, many of the metrical psalms were modified and rewritten with New Testament teachings incorporated into them. In England, the hymn-writer who was chiefly responsible for this was Isaac Watts (1674-1748). Watts was a pastor who was a descendant of the French Huguenots. By the time of his death he was the best-known of all pastors in London, famous for his clear and powerful preaching. And he was also called, "the real founder of English hymnody." Watts wrote over 200 hymns and psalms and they were published in one book. In one year 60,000 copies of this book were sold because the hymns were faithful to the Scriptures, objective and free from introspection. But they were also suited to give expression to the believer's feelings to God. E.g. *I Sing the Mighty Power of God* (HGG 19) and *When I Survey the Wondrous Cross* (HGG 135).

The 18<sup>th</sup> century was also the time of the Evangelical Awakening in England and America, and there was prolific hymn writing by godly writers like Charles Wesley (*And Can It Be?* HGG 335 and *O for a Thousand Tongues to Sing*, HGG 1), John Newton (*Amazing Grace*, HGG 247) and his friend, William Cowper (*O for a Closer Walk with God*, HGG 472).

In the 19<sup>th</sup> century the focus of hymn-writing moved over to America with hymn-writers like Philip Bliss (*Wonderful Words of Life*, HGG 216), Washington Gladden (*O Master Let Me Walk with Thee*, HGG 486) and Adoniran Judson Gordon (*My Jesus, I Love Thee*, HGG 384).

Among the best 19<sup>th</sup> century American hymn-writers was Fanny Crosby (1820-1915) whose hymns accompanied the evangelistic campaigns of Dwight L Moody. Although she was blind, Crosby wrote about 10,000 hymns in her lifetime, including favourites like *To God Be the Glory* (HGG 16), *Blessed Assurance* (HGG 408), *Near the Cross* (HGG349), *Draw Me Nearer* (HGG468) and *Pass Me Not, O Gentle Saviour* (HGG 345).

Another American hymn-writer from that same era was Eliza Hewitt. When she was suffering from a painful spinal problem, she learned how to write poetry and composed hymns like *When We All Get to Heaven* (HGG 360), *No Other Plea* (HGG 412), *Sunshine in My Soul* (HGG 368) and *More about Jesus* (HGG 463).

I trust that what you have learned about these old-time hymns will help you to appreciate them, sing them, and promote them in praising the Lord!

- Rev Charles Seet

539

## Jerusalem the Golden

*The city [was] of pure gold, as pure as glass. Rev. 21:18*

1. Je - ru - sa - lem the gold - en, with milk and hon - ey blest,  
 2. They stand, those halls of Zi - on, all ju - bi - lant with song,  
 3. There is the throne of Da - vid; and there, from care re - leased,  
 4. O sweet and bless - ed coun - try, the home of God's e - lect!

be - neath your con - tem - pla - tion sink heart and voice op - pressed.  
 and bright with man - y an an - gel, and all the mar - tyr throng.  
 the song of them that tri - umph, the shout of them that feast;  
 O sweet and bless - ed coun - try that ea - ger hearts ex - pect!

I know not, O I know not, what joys a - wait us there;  
 The Prince is ev - er in them, the day - light is se - rene;  
 and they who with their Lead - er have con - quered in the fight,  
 Je - sus, in mer - cy bring us to that dear land of rest;

what ra - dian - cy of glo - ry, what bliss be - yond com - pare.  
 the pas - tures of the bless - ed are decked in glo - rious sheen.  
 for - ev - er and for - ev - er are clad in robes of white.  
 who are, with God the Fa - ther and Spir - it, ev - er blest.

# WELCOME TO NEW LIFE B-P CHURCH LONDON

Our worship services begin promptly at **11.00 am** and **3.00 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
Sat 5th Jan, 3pm	<b>Bible Study &amp; Prayer Meeting</b>		We extend a warm welcome to all worshippers this Lord's Day. We do hope that you have a blessed time of worship on this day.
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	<b>LORD'S DAY DUTIES</b>
<i>Preacher</i>	Mr. Mok Chee Cheong	Mr. Mok Chee Cheong	<b><u>TODAY: 30/12/2018</u></b> <i>Chairman:</i> Jonathan <i>Organist:</i> Anthony <i>Pianist:</i> Matthew <i>Ushers:</i> Daniel / Margaret <i>Lunch:</i> Jonathan <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Venise / Jason  <b><u>NEXT WEEK: 06/01/2019</u></b> <i>Chairman:</i> John <i>Organist:</i> Anthony <i>Pianist:</i> Matthew <i>Ushers:</i> Daniel / Tom <i>Lunch:</i> Maureen <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Venise / Jason
<i>Message</i>	TBC	TBC	
<i>Text</i>	TBC	TBC	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> <li>• <b>No Sunday School today.</b></li> <li>• <b>Church Pulpit Ministry:</b> Pray for the Pulpit Ministry and for the calling of a new minister.</li> <li>• <b>Pray for the forthcoming preachers:</b> Nov-Jan – Mr Mok Chee Cheong.</li> <li>• <b>Christmas Day Offering:</b> The collection this year will be used for Missions.</li> <li>• The Task Force wishes the congregation a <b>"Blessed New Year"</b>.</li> </ul>			
<b>Worship Service Collections</b> - Last Sunday: £903.39 <b>Attendance</b> - Morning: 30 (A) 7 (C), Afternoon: 12 (A) 6 (C), Christmas Day Service: 33 (A) 11 (C)			<b>Church Maintenance Fund</b> <b>Total: £4,630.50</b>

## SHORTER CATECHISM QUESTION 45

**Q: Which is the First Commandment?**

*A: The First Commandment is, THOU SHALT HAVE NO OTHER GODS BEFORE ME.*

Comments:

God wrote the Ten Commandments on two tables of stone. On the first table he wrote the first four commandments, which contain our duty to God; and on the second he wrote the remaining six commandments, which contain our duty to man. This First Commandment teaches us the only proper *object* of worship. It is GOD – and beside him there is no other. This is the simple meaning of the commandment, but in the Shorter Catechism each commandment is explained and expanded, by showing first what it *bids* us do, than what it *forbids* us to do, and lastly, what *special reasons* or motives there may be for its observance.

## MEMORY VERSE

Last Week	This Week	Next Week
“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” <b>John 1:14</b>	“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” <b>Isaiah 9:6</b>	“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” <b>Mark 16:16</b>