



# NEW LIFE

## BIBLE-PRESBYTERIAN CHURCH

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

Vol. 23 No. 42

**LORD’S DAY 20 OCTOBER 2019**

### ORDER OF WORSHIP

#### *Morning Service – 11am*

#### *Afternoon Service – 3pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 95:6-7

Psalm 33:1-5

*Opening Hymn \**

RHC 32 – “Immortal, Invisible,  
God Only Wise”

Insert – “At Even, When the  
Sun was Set”

*Opening Prayer \**

John Poh

John Poh

*Gloria Patri \**

*Glory Be to the Father*

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*Responsive Reading*

Psalm 30

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*Second Hymn \**

*Psalm 30 verses 1-4*  
(to the tune of Coronation, RHC 73)

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*Announcements & Memory Verse*

John Poh

John Poh

*Tithes & Offerings & Doxology \**

RHC 90 – “Love Lifted me”

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*Scriptural Text*

Joshua 13

Romans 9:1-5

*Pastoral Prayer*

Pr Mok Chee Cheong

Pr Mok Chee Cheong

*Sermon Message*

*Pressing Toward the Mark*

*A Heart for Lost Souls*

*Closing Hymn \**

RHC 440 – “Lead On, O King  
Eternal”

RHC 395 – “A Heart Like  
Thine”

*Benediction/3-Fold Amen \**

Pr Mok Chee Cheong

Pr Mok Chee Cheong

*Postlude*

*The Lord Bless You*

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\* 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.

# MARTIN LUTHER (PART 2)

by Dr David Allen

## 1517- 1546: LUTHER THE REFORMER

### The Ninety-five Theses 1517

God had appointed a day in 1517 that would spark off such a movement as Europe had never seen before nor since. The Lord had chosen a day and prepared a man that would shake Rome to its foundations. Biblical truth would begin to triumph over Roman Catholic heresy. On 31 October 1517, this insignificant monk in a relatively small and obscure German town would nail some 95 written propositions on the church door. His naive intention was **merely to stimulate discussion amongst academics**, but in God's eternal purposes it was the catalyst that set in motion a chain of events that was to lead to the Protestant Reformation. Europe would never be the same again.

The nailing of Luther's ninety-five these to the Church door in Wittenberg on October 31<sup>st</sup>, 1517 was the catalyst that gave impetus to the movement called the Protestant Reformation.

*"Luther had the mantle of a reformer thrown over his shoulders when he was confronted with the stark reality that though he had given up all to find God and to save his soul by entering the monastery, the Church could in fact neither reconcile him to God nor assure him of salvation. Luther recoiled from this horrible realization as might a child given a scorpion for a fish or a stone for a loaf. In this humiliating and devastating experience, in this abysmal hell, he cried to God, he hammered on the door of Scripture, he poured over the Fathers and the Doctors. After years of struggle he was eventually hauled out of this abyss of uncertainty and doubt. God made it clear to Luther that the Church had not only largely lost the gospel and God's righteousness, but could not even say where it could be found."*<sup>1</sup>

The focal point of Luther's conflict with the papacy revolved around one problem: **what was to be the supreme and final authority in spiritual matters, the Church or the Word of God? Shall canon law exercise sovereign control over men's souls and consciences, or shall the Bible?**

Here stands the great divide, the mighty watershed which separated, and continues to separate, historic Roman Catholicism from historic Protestantism.

The 95 theses were compiled on the scandal of Indulgences, inviting his colleagues to a disputation. None of them in fact went along to the disputation, but if the academics seemingly disregarded them, the world sat up and took notice. Thousands of copies poured from the presses with the results every schoolboy knows. Luther had written far more searching documents than these and said far more disturbing things than these, **but oddly enough, for it is by no means a remarkable document, it was this document that caught the imagination of Europe and set Luther on the world stage.**

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<sup>1</sup> Atkinson J. , *The Great Light*, Paternoster Press, 1968,p.12

Medieval man had little fear of the eternal punishment of hell but **a deep concern for the purgings of Pope's purgatory.**

- He believed that if he died forgiven by a priest he would most certainly reach heaven, but he also believed that before he reached the portal where only the purified may enter, he would have to purge every sin he had ever committed, known or unknown.
- These punishments were called temporal, ***though most would have to be purged after death in purgatory.*** Purgatory was very real to medieval man, and was always, and still is regarded with the utmost seriousness.<sup>2</sup>

Linked with this was a so-called ***Treasury of Merits.*** It was conceived as a vast reserve of merits built up by Mary, and the saints, treasured in heaven and available to the Pope to draw on by dispensation. A plenary indulgence was reckoned as transferring enough merit to deliver the recipient from all penalties in purgatory consequent on his sin on earth.

**The Elector Frederick had collected many relics in his castle church; his inventory of 1518 listed 17,443 items, including:**

**a thumb from St. Anne; a twig from Moses' burning bush; the rod of Moses with which he performed miracles; a feather of the angel Gabriel's wing; a finger of a cherub; Enoch's slippers; a lock of Mary's hair; a tear which our Lord shed at the grave of Lazarus; the face of a seraph with only part of the nose; part of the nose of a seraph; some rays of the star that appeared to the wise men; hay of the holy manger; milk from the Virgin Mary; a piece of Isaac's body; a jar of wine from the wedding of Cana; a thorn from the crown of our Lord; one of the stones that killed Stephen; and some manna from the wilderness, which strangely hadn't bred worms and didn't stink.**

**Money was paid in order to venerate these relics and thus escape years in purgatory. A diligent and pious person who rendered appropriate devotion to each of these relics could merit 1,902,202 years 270 days worth of penance.**

Luther had preached sermons against indulgences throughout 1515, 1516, and 1517. Indulgencies were a denial of the finished work of Christ and the reality of divine forgiveness. Luther attacked the false sense of a future security generated by indulgences and maintained the evangelical certainty of salvation.

Pope LEO X needed money for St. Peter's and the sale of indulgences was an ingenious way to raise the funds necessary.

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<sup>2</sup> In the 7<sup>th</sup> century there developed a system whereby penance could be commuted for money, or by a pilgrimage to a shrine where payment was made to the funds.

- In 1300 Pope Boniface VIII introduced the Jubilee Indulgence, promising full remission of penance to all who visited the graves of the Apostles in Rome once a day for fifteen days during jubilee year, a privilege available only once in a century.
- In 1343 Urban VI made it every thirty-three years, in remembrance of the 33 years of our Lord's life.
- Then in 1476 Sixtus IV established an indulgence for the dead. These indulgences enjoyed instantaneous success.
- By 1490 the same indulgence could be purchased simply for money, and by the same time, the Pope had assumed the power of granting plenary absolutions at any time for any purpose.

The unscrupulous **TETZEL**, the Dominican monk was placed in charge of selling these indulgences. As part of his sales pitch, he made heart-rendering appeals in the name of the dead languishing in the agonies of purgatory:

*“The dead cry, Pity us! Pity us! We are in dire torment from which you can redeem us for a pittance . . . Would you let us lie here in flames? Would you delay our promised glory?”*

He went on to assure his listeners that:

*“As soon as the coin in the coffer rings,  
The soul from purgatory springs”*

*“Will you not then for a mere quarter of a florin receive these letters of indulgence, through which you are able to lead a divine and immortal soul into the fatherland of paradise?”*

Tetzel was forbidden to preach in the Wittenberg area by order of Luther’s prince, but he was near enough to be dangerous. **“I’ll knock a hole in his drum”** was Luther’s ominous remark.

He drew up his theses for purpose of normal academic disputation. He sent printed copies to his own bishop and archbishop. The document was nailed on the church door, the normal university notice board, **on the eve of All Saints’ Day, October 31, 1517**, the day the university attended divine service in its official capacity and the day the crowds flocked to venerate the famous relics Frederick had amassed.

The first reading of the Theses is disappointing. Strangely uncoordinated, remote and academic, they strike the reader as anything but the stuff of revolution. They were written for academic discussion, and not for public dissemination.

- Theses 1-4 he discusses the true nature of penance as taught in the New Testament;
- Theses 8-29 Luther denies the Pope’s power over the dead in purgatory
- Theses 30-40 he argues the living have true forgiveness and do not need any indulgence;
- Theses 41-52 he contrasts true works of mercy with the rebuilding of St. Peter’s in Rome;
- Theses 53-80 he contrasts the preaching of indulgences with the preaching of the gospel;
- Theses 81-95 he develops the essentials of the gospel and closes with four theses on the Theology of the Cross.

No academic colleague came to debate the issues raised, but within four weeks they had spread throughout Germany and Switzerland, much to Luther’s annoyance, **“If people had wanted a book on indulgences I would have written one”**.

Luther wrote to his Bishop an explanation of the theses, in which he discussed the authority of the Pope; he carefully distinguished between the teaching of the New Testament on forgiveness and the priestly practice of the Church. The **Treasury of Merits** he dismissed as **a figment of the Pope’s blinded imagination**, the Church’s only Treasury is Christ Himself.

Luther was at pains to prove that contemporary Christianity, that is, Roman Catholicism had tragically defected from New Testament Christianity. He was somewhat naive, believing that once these matters were pointed out, then the Church would return to its former glory.

Luther's archbishop reported him to Rome and described Luther as "**this rash monk of Wittenberg**". Rome ordered Luther's vicar general to "**soothe and quieten the man down**", and commanded Staupitz to secure a formal recantation.

Tetzel however in January 1518 at Frankfurt-on-Oder debated one hundred and six theses against Luther's ninety-five. Luther was reported to Rome for heresy. After some weeks, Luther made a move that was to characterise all his acts. He made **a direct appeal to the common man in Germany** on the subject of indulgences and grace. In this tract, he writes:

*"Let none of you procure tickets of indulgence. Leave that to the lazy Christians dozing half asleep. You go right ahead without them... I know nothing about souls being dragged out of purgatory by an indulgence. I do not believe it, in spite of all the new-fangled doctors who say so. But you cannot prove it to them. The Church has not even made up its mind on the matter yet... On these points I have no doubt at all. They are not properly based on Scripture. Therefore, have no doubt about them, regardless of what the scholastic doctors say... I pay no attention to that sort of drivel, for nobody engages on it except a few dunderheads who have never even smelt a Bible nor read any Christian teachers."*<sup>3</sup>

**The touch paper was lit.** The Bishop was alarmed and sent a senior abbot scurrying across Germany with a message to withhold the document from the German people. They were even more alarmed when Luther announced that he would walk half-way across Germany to give an account of his theology to his fellow Augustinian monks. He also sent to the printer his "**explanations and proofs**"<sup>4</sup> In these he develops his theses, courteously and cautiously, but courageously. He contrasts the early Church with the contemporary Church:

*"The Church was not then what it is now, a hydra, a monster of many heads, an underworld of simony, lust, pomp, murder and all the rest of their abomination... The theology of the cross has been emptied of its meaning and all else has been turned upside down"*<sup>5</sup>

Large indeed was the hole knocked in Tetzel's drum! The whole elaborate scheme collapsed. Tetzel no longer dare appear on the streets. The whole affair killed him, and the following year, as Tetzel lay dying in Leipzig, ignored, rejected, broken and ill, it was Luther who wrote to comfort him, assuring him that he was not the cause of the scandal but its victim.

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<sup>3</sup> WA.I,246. 11-24

<sup>4</sup> WA. I. 525-628. Trans. *Luther's Works*, American edition, Vol. 31, pp.83ff

<sup>5</sup> American edition, Vol. 31, pp.237f.

# 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
Fri 25 <sup>th</sup> October, 7pm	<b>Sovereign Grace Advent Testimony</b> <i>Sinai and Sion Contrasted</i> - Mr Richard Monteith	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.
Sat 26 <sup>th</sup> October	<b>No Bible Study &amp; Prayer Meeting</b>	
<i>Next Lord's Day</i>	<i>Morning Service</i> <i>Afternoon Service</i>	<b>LORD'S DAY DUTIES</b>
<b>Preacher</b>	Pr Mok Chee Cheong                      Pr Mok Chee Cheong	<b><u>TODAY: 20/10/2019</u></b>
<b>Message</b>	TBC    TBC	<b>Chairman:</b> John
<b>Text</b>	TBC    TBC	<b>Organist:</b> Anthony
<b>NEWS/ANNOUNCEMENTS</b>		<b>Pianist:</b> Venise
<ul style="list-style-type: none"> <li>• <b>Sunday School:</b> Sunday School for young children and toddlers will be held at 1:45pm. Please invite friends and family to attend</li> <li>• <b>Church Pulpit Ministry:</b> Please continue to pray for Pr Mok as he takes up the pulpit ministry here in London.</li> <li>• <b>Please note that next Sunday British Summer Time ends and the clocks go back 1 hour.</b></li> </ul>		<b>Ushers:</b> Daniel / Yetta
		<b>Lunch:</b> Sharon
		<b>Washing Up:</b> Volunteers
		<b>PA Crew:</b> Venise / Mark
		<b><u>NEXT WEEK: 27/10/2019</u></b>
		<b>Chairman:</b> Jonathan
		<b>Organist:</b> Anthony
		<b>Pianist:</b> Anthony
		<b>Ushers:</b> Tom / Margaret
		<b>Lunch:</b> Maureen
		<b>Washing Up:</b> Volunteers
		<b>PA Crew:</b> Venise / Jason
<b>Worship Service Collections</b> - Last Sunday: £709.20, Lunch: £48.05		<b>Church Maintenance Fund</b>
<b>Attendance</b> - Morning: 29 (A) 8 (C), Afternoon: 15 (A) 8 (C)		<b>Total: £5,710.50</b>
<b>SHORTER CATECHISM QUESTION 88</b>		
<b>Q: What are the outward means whereby Christ communicateth to us the benefits of Redemption?</b>		
<i>A: The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are <b>His ordinances</b>; especially the <u>Word, Sacraments, and Prayer</u>; all which are made effectual to the elect for salvation.</i>		
<u>Comments:</u>		
In order that we may be saved, God demands of us not only faith and repentance, but the diligent use of the outward means of grace as well. These outward means are here called <i>ordinances</i> , or things which God has <i>ordained</i> . They consist mainly in: 1. The Study of the Bible; 2. The observance of the Sacraments; 3. The use of Prayer.		
<u>Scriptural Reference:</u>		
Acts 2:42, 2 Timothy 3:15		
<b>MEMORY VERSE</b>		
<b>Last Week</b>	<b>This Week</b>	<b>Next Week</b>
<i>“Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.”</i>	<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>	<i>“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”</i>
<b>Psalm 27:14</b>	<b>1 Corinthians 10:13</b>	<b>James 1:12</b>