



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. 43

LORD’S DAY 27 OCTOBER 2019

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 3pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 30:1-4

Romans 8:1 & 15

*Opening Hymn **

RHC 41 – “Before Jehovah’s
Aweful Throne”

RHC 18 – “Come, Thou
Almighty King”

*Opening Prayer **

Pr Mok Chee Cheong

Pr Mok Chee Cheong

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 31

*Second Hymn **

Psalm 31 verses 1-4
(to the tune of St Stephen, RHC 397)

*Announcements & Memory
Verse*

Pr Mok Chee Cheong

Pr Mok Chee Cheong

*Tithes & Offerings &
Doxology **

RHC 22 – “When All Thy Mercies,
O My God”

Scriptural Text

Jeremiah 6:16

Romans 9:6-12

Pastoral Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Sermon Message

Returning To The Old Paths

*The Patriarchs Fathers of
Israel*

*Closing Hymn **

RHC 46 – “A Mighty Fortress Is
Our God”

Insert – “Not What My Hands
Have Done”

*Benediction/3-Fold Amen **

Pr Mok Chee Cheong

Pr 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.

LEST WE FORGET: THE 16TH CENTURY REFORMATION

In Joshua chapter 4, we read that LORD commanded the children of Israel through Joshua to set up twelve stones prominently in the midst of the River Jordan (v.3). These twelve stones will serve as a memorial for the posterity of the Israelites to remember the Lord's mighty deliverance of His people (vs. 6 & 7).

Like the children of Israel who took God's grace and mercy for granted, Protestant Christians took for granted their spiritual privileges and blessings derived from our Reformation heritage. There is a great need in our days to return to the original essence of the Reformation. To learn it, to believe it, to teach it and to defend it as the enemies of the gospel is still vehemently attacking it.

The Essence of the Reformation

The Reformation of the 16th century was not a political movement nor of economic concern though politics and economics do play a role later on. It was doctrinal. Luther, the German Reformer was not out merely to correct some abuses and excesses within the Church at that time.

The Reformation was the sovereign work of God, the Holy Spirit in the realm of the Church of Jesus Christ. It effected a radical transformation of the Church after the image of the Son of God, Jesus Christ.

The Reformation proclaimed the truth over against the lie. It stood for the Bible, the Word of God over against the words of man. It declared the gospel of Jesus Christ over against "another gospel" which is no gospel (Gal. 1:6 & 7).

It sought the salvation of the people of God threatened with eternal damnation. The significance of the Reformation was that it sought the true Church of Jesus Christ over against the false Church and Antichrist.

The doctrine of justification

Luther in one of his 95 theses of 1517 states: "Those who believe that through letters of pardon they are made sure of their own salvation will be eternally damned along with their teachers" (Thesis 32).

The Reformation originated in the indulgence-question. It had to do with this question: How can I a condemned sinner, be made righteous before God? The doctrine and practice of indulgences was an answer of the Church of Roman to the above question. Her response was: "earn your salvation with money and good works."

The Reformation passed judgment on this false doctrine and the practice of indulgences. It judged that it was no mere abuse but the denial of the gospel itself. The righteousness with which a man is righteous before God is the perfect and satisfactory work of Jesus Christ on the cross and the work of Jesus Christ alone.

This righteousness is now in Christ and how it becomes mine so that I can enjoy it is the way of faith in Christ Jesus as the crucified and risen Savior. The way of faith is the way of trusting in Christ Jesus and His perfect righteousness, whom I know as the Savior with unshakable certainty because of God's promise in His Word.

The Reformation based this on the clear teaching of Scripture: Romans 1:17 states, "The just shall live by faith"; Romans 3:28 says, "*Therefore we conclude that a man is justified by faith without the deeds of the law.*"

The doctrine of grace

Salvation is of grace. It is God's free gift to man, who is totally unworthy of that salvation and totally unable to effect it. This truth is the gospel! 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 of grace. . . .*" The result of this gospel of grace is peace in the hearts of the people of God.

Any and every teaching that makes salvation depend on man and his works will destroy this peace. For then, man must be in perpetual doubt that his works are satisfactory. The gospel of grace is what Luther proclaimed in his 95 theses: "The true treasure of the church is the Holy Gospel of the glory and grace of God" (Thesis 62).

The doctrine of total depravity

Two other truths are closely connected with the truth of justification by faith alone.

The first is it set good works in a new, radically different light. They are not our payment or earning for salvation. But they are deeds of gratitude on the part of men who are thankful for their gracious salvation.

The second truth intimately bound up with justification by faith alone is the truth of the total depravity of man. Man is in himself, apart from the Holy Spirit of Christ and His regenerating grace. The Reformation announced that man could not do good works of himself, because, in himself, man is totally depraved. 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.* This immediately raises the question: Why then do some men believe in Jesus Christ, love God, and live a holy life? Whereas others do not, but remain in their spiritual death of sin?

The doctrine of election and reprobation

The Reformation answered that it is God's eternal election of them. God has eternally chosen (elected) some men unto eternal life, as Scripture teaches in Ephesians 1:4, 5. To the elect, God gives the Holy Spirit, who works faith in them and makes them spiritually alive. God has not chosen all. From eternity He has determined that some go lost in their unbelief and disobedience.

According to this counsel of the God of election and reprobation, Paul writes in Romans 9:18: "*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*" The Reformation was one in preaching God's gracious election as the eternal fountain of salvation by grace. It was also one in condemning "free will" as the fountainhead of the error of work-righteousness, which spawned indulgences.

The authority of God's Word

The solid foundation on which the Reformation stood was the authority of the Word of God. The Bible alone has authority over believers and the Church and not the other way round. The Reformation asserted: "Scripture alone." The Bible, as the infallibly inspired Word of God, is the sole authority in the Church. In distinction from tradition, opinions of men, even holy men, and the will of the leaders of the Church, Scripture alone governs faith and life.

Scripture is given to every believer, and not to some few in the Church. Everyone can understand it who has faith, for the Spirit enlightens him. This Scripture plainly proclaims the gospel of grace, said the Reformers. Therefore we must carry on the Reformation and may not desist, for to desist would be disobedience to God's Word.

The Relevancy of the Reformation to our day

What the Reformation stood for over 500 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 the gospel.

This gospel of salvation does not change from age to age. Its message will never be out-dated, and no other message will outstrip its importance.

The unchangeable gospel is how we must view the relationship between the Reformation of the Church in 1517 and our time. This relationship is how we must understand the application of that Reformation to ourselves. The truths it set forth, we are to hold fast to it today, for they were the truths of God's Word. We repudiate those who pay lip-service to the Reformation as some heroic event, while they deny the truths which the Reformation proclaimed. The Reformation is no historical curiosity which we only admire, but a living, on-going reality, because of the gospel of grace it preached.

Conclusion

The fact remains that the Church of Rome has not changed one wit for the better in her doctrines and practices from the time in the 16th century. In our day, many Protestants would give the impression that she has changed. So much so that it is now conceivable to have fraternal relations with her and even to contemplate re-union.

The reason why they say this is possible is that they no longer know what the Reformation stands for nor care for the gospel. The Reformation was about salvation by God's grace in Jesus Christ alone! It was about Scripture, the only authority in the Church and over the Church! On these issues, Roman has not changed, and this is not a charge, but a statement of fact based on their own confession that stands till this day.

On the other hand, the spiritual condition of so-called Protestantism is in no small extent wretched and condemnable. It is not only the case that much of Protestantism is silent concerning the truths of the Reformation in its preaching and confession, but also that it opposes and denies these truths.

Much of Protestantism is more hostile to the Scriptures than the apostate Church was at the time of the Reformation. It denies the infallible inspiration outright. It implicitly sets aside Scripture as the basis of our faith and life by its acceptance of evolution and the rejection of the supernatural creation account of Genesis. It ignores the Bible entirely as it renders its judgment on the ethical questions of our day. Example: capital punishment, civil disobedience, abortion, and sexual morality, relying instead on science, prevailing opinion, and reason.

Much of Protestantism is one with Rome in making salvation depend upon man. It boldly proclaims free will and the dependence of God in salvation upon what man will do with this free will. It thereby denies total depravity, gracious election, and the efficacy and sufficiency of Christ's work.

Much of Protestantism no longer bother to preach and teach the Scriptures at all. Sermons are moralistic little stories or harangues on social improvement, and music and entertainment take centre stage. A large part of Protestantism is worse off than the Pre-Reformation Church. There is worse ignorance, worse superstition, worse immorality, and, worse horror.

Let it be known that unless they repent of their contempt of the gospel, which once was showed them, surely II Thessalonians 2:10-12 applies to them - ". . . *they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*"

For those who love the truths of the Reformation, which is the gospel, it boils down to the question each individual must ask: How can I be righteous before God, now and in the Great Judgment? The Reformation intended to give peace, the peace that only the gospel of grace can give, to the individual child of God. So then, who can say, "The Reformation does not concern me"?

The 16th century Reformation was the Reformation of the Church. It intended to give the Church the pure preaching of the gospel, the sacraments rightly administered, and the exercise of a spiritual discipline, which was its great goal. If we have this goal in mind, we have all that the Reformation desired to give. "The true treasure of the Church is the Holy Gospel of the glory and grace of God." Then, we ought to rejoice and give thanks to God. If one does not have this gospel, he ought to set about getting it, at once and at all cost.

The response of the individual believer and the congregation should be a steadfast willingness to defend the truth of the gospel, which includes the resolution to battle against its foes. The Reformation stood for the truth, but it also stood against error. Protestantism at large no longer protests - except against protesting. The reason is that it is no longer for the gospel. It is lukewarm (Rev. 3:16).

We will have this willingness to defend the truth and battle with its enemies only as our hearts are grip by the reality of the gospel. This reality is the greatest and most pressing issue of all life: How shall God be glorified? For the glory of God in the gospel, we stand. For this, we fight. For this, we are willing to die.

And even this, this standing, is not our work, but God's efficacious grace in us. This grace is the confession of the Reformation. All is grace, even the confession of grace. "Here I stand," said Luther, "I can do no other."

- Pr. Mok Chee Cheong

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 2 nd November	No Bible Study & Prayer Meeting	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>Afternoon Service</i>	LORD'S DAY DUTIES
<i>Preacher</i>	Pr Mok Chee Cheong Pr Mok Chee Cheong	<p style="text-align: center;"><u>TODAY: 27/10/2019</u></p> <p><i>Chairman:</i> Pr Mok</p> <p><i>Organist:</i> Anthony</p> <p><i>Pianist:</i> Anthony</p> <p><i>Ushers:</i> Tom / Margaret</p> <p><i>Lunch:</i> Maureen</p> <p><i>Washing Up:</i> Volunteers</p> <p><i>PA Crew:</i> Venise / Jason</p> <p style="text-align: center;"><u>NEXT WEEK: 03/11/2019</u></p> <p><i>Chairman:</i> Jonathan</p> <p><i>Organist:</i> Matthew</p> <p><i>Pianist:</i> Venise</p> <p><i>Ushers:</i> Daniel / Tom</p> <p><i>Lunch:</i> Tom</p> <p><i>Washing Up:</i> Volunteers</p> <p><i>PA Crew:</i> Mark / Jason</p>
<i>Message</i>	TBC TBC	
<i>Text</i>	TBC TBC	
NEWS/ANNOUNCEMENTS		
<ul style="list-style-type: none"> • Sunday School: Sunday School for young children and toddlers will be held at 1:45pm. Please invite friends and family to attend • Church Pulpit Ministry: Please continue to pray for Pr Mok as he takes up the pulpit ministry here in London. 		
<p>Worship Service Collections - Last Sunday: £743.49, Lunch: £47.62, Maintenance Fund: £100, Mission Fund: £113.61</p> <p>Attendance - Morning: 30 (A) 8 (C), Afternoon: 13 (A) 5 (C)</p>		<p>Church Maintenance Fund</p> <p>Total: £5,810.50</p>

SHORTER CATECHISM QUESTION 89

Q: How is the Word made effectual to salvation?

A: The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.

Comments:

In order that the Bible may make us wise unto salvation, two things are necessary: the Holy Spirit's influence on God's part, and a diligent study of it on ours. When these two things go together, men are convinced of their sin and brought to Christ. They are made holier in their lives, and happier in their hearts.

Scriptural Reference:

Psalm 19:7, 2 Timothy 3:16

MEMORY VERSE

Last Week	This Week	Next Week
<p><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></p> <p>1 Corinthians 10:13</p>	<p><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></p> <p>James 1:12</p>	<p><i>“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”</i></p> <p>2 Timothy 3:15</p>