



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. 24 No. 45

LORD’S DAY 08 NOVEMBER 2020

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Afternoon Service – 3pm</i>
<i>Call to Worship</i>	Psalm 147:5-12	Psalm 16:8-11
<i>Opening Prayer</i>	Pr Mok Chee Cheong	John Poh
<i>Responsive Reading</i>	Psalm 85	---
<i>Scriptural Text</i>	Jeremiah 5:1	Hebrews 2:9-18
<i>Pastoral Prayer</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Sermon Message</i>	<i>The Exigency of Spiritual Life</i>	<i>What Christ Means to Believers</i>
<i>Benediction</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong

NEWS/ANNOUNCEMENTS

Please note that due to instructions from the government with regards to the ongoing Corona Virus epidemic, we will be suspending our Sunday Worship Services in the Church premises with immediate effect.

Instead we will be streaming the sermons via a video conferencing facility each Sunday.

Please email admin 'at' newlifebpc.org.uk for more information.

Today is Remembrance Sunday – We will be observing a 2-minute silence at 11am.

Weekly Prayer Meeting will be held online every Friday, 7pm. Please contact Pr Mok for more information.

Worship Service Collections: 25/10/20 - £880.00, Building Maintenance Fund - £100.00, Baalah - £40.00

SHORTER CATECHISM QUESTION 36

Q: What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A: The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God’s love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Comments:

Here are five blessings enumerated for us, which, in this life, necessarily either go along with or flow from the three just described. They who are justified, adopted, and are being sanctified, enjoy for that reason: 1. Confidence that God loves them; 2. Freedom from the sense of guilt and fear of condemnation; 3. Gladness of heart in feeling that the Holy Spirit is dwelling in them; 4. A greater and greater increase of spiritual endowment; 5. The power of persevering in the enjoyment of all these graces to the end.

Scriptural Reference:

1 John 4:16, Romans 5:1-2, Romans 15:13, Philippians 1:6

MEMORY VERSE

Last Week

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”

Hebrews 1:8

This Week

“Circumcise yourselves to the LORD, and take away the foreskins of your heart...”

Jeremiah 4:4

Next Week

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

Hebrews 2:17

THE OFFICES OF CHRIST

Introduction

Christ undertook His office, or station, in order to obtain salvation for His people (1 Tim. 1:15). Both the *calling* and the *components* of His office are worthy to be considered. The *calling* is an action of God the Father, whereby He bound His willing Son to His office by an eternal covenant (Ps. 110:4; Isa. 53:10; Luke 22:22; Acts 4:28; Heb. 5:4,6; 7:24). This involved choosing the ends (Isa. 42:1), foreordaining the means (1 Peter 1:20), and sending the Son (John 3:17).

Three Components to Christ's office

First, Christ holds the office of *Prophet* (Deut. 18:15). By this component He reveals perfectly the whole will of God. This office has various names: Christ is a Teacher (Matt. 23:7), the Apostle of our confession (Heb. 3:1), the Angel of the Covenant (Mal. 3:1), the Word of God (John 1:1), the very Wisdom of God (1 Cor. 1:24), and the Treasure of wisdom and understanding (Col. 2:3).

In order to be the perfect Prophet, Christ had to be both God and man. It was necessary for Him to be God in order to perfectly understand and minister the will of God (John 1:18; 3:13; 1 Cor. 2:11,16). If He had not been man, He could not have properly declared this will to men by His own person (Heb. 1:1).

Second, Christ holds the office of *Priest*. His priesthood is after the order of Melchizedek (Heb. 7:17) and therefore is indestructible (Heb. 7:16); stable and perfect (Heb. 7:18–19); eternal (Heb. 7:24); and perpetual, leaving no room or need for other priests (Heb. 7:24–25).

In the execution of His priestly office Christ is the Priest, the sacrifice, and the altar. He is our Priest in both of His natures (Heb. 5:6). He *was* the sacrifice principally in His human nature; the Scriptures attribute His sacrifice primarily to His body (Col. 1:22; Heb. 13:12; 1 Peter 2:24) and blood (Col. 1:20). However, this sacrifice became effectual because of Christ's divine nature as the very Son of God (Acts 20:28; Rom. 8:3) - which is understood properly according to the idea of the altar (Heb. 9:14; 13:10,12,15). The function of the altar is to sanctify the offering, granting it dignity beyond itself (Matt. 23:17). Herein is demonstrated the reason Christ as Priest had to be both God and man: if He were not man, He could not have atoned for men; if He were not God, the sacrifice would not have been sufficient.

Third, Christ holds the office of *King* (cf. Deut. 17:14–20). His kingdom is variously called the kingdom *of God*, the kingdom *of peace and glory*, the kingdom *of light and glory*, the kingdom *of heaven*, and *the world to come*. In His kingdom Christ's rule is His power to dispense and administer with force and authority all things pertaining to the salvation of men (Ps. 2:6; Dan. 2:44; Luke 4:36). This kingship is universal; that is, it encompasses all ages, being eternal (Dan. 2:44; 7:14; Matt. 22:43–45). Christ's rule is over all men (Dan. 7:14; Rev. 17:14) - and even over all of the world and its creatures (Eph. 1:21,22). Christ governs both man's outward and his inward activity (Rom. 14:17), dispensing either everlasting life or death (Rev. 1:18).

For the heirs of the kingdom Christ as King brings the greatest peace and the most perfect joy (Isa. 9:6; Eph. 2:16; Heb. 7:2). Again, it is necessary that Christ be King both as God and as man: as man, in order that He might be the spiritual King of our souls, dispensing eternal life and death; as God, that He might be the Ruler of the same nature as His body.

Conclusion

The threefold office of Christ announces three truths.

First, it identifies the state of man and how it is remedied in Christ. Man suffers under ignorance, which is resolved by the prophecy of Christ; dwells in alienation from God (this fellowship is restored by the priestly work of Christ); and possesses no power to live in a holy manner (this lack is rectified by the kingship of Christ).

Second, Christ's threefold office reveals the manner in which salvation is brought to bear upon man. It is preached by His prophecy; obtained by His priesthood; and applied by His kingship.

Finally, the threefold office exposes that salvation is accomplished by Christ. Christ first taught others the will of God, then offered Himself, and finally entered to rule in His kingdom.

— adapted and edited from *The Reformation Heritage KJV Study Bible*