



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. 12

LORD’S DAY 22 MARCH 2020

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 2pm

Opening Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Responsive Reading

Psalm 52

Scriptural Text

Colossians 4:7-18

Romans 12:17-21

Pastoral Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Sermon Message

Examples of Faithfulness

Charity to Enemies

Benediction

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 Activities and 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](mailto:admin@newlifebpc.org.uk) for more information.

- The Task Force would like to wish all mothers a “*Blessed Mother’s Day*”.
- Please note that clocks go forward next Sunday.

Worship Service Collections - Last Sunday: £562.50, Lunch: £22.00

Attendance - Morning: 15 (A) 5 (C), Afternoon: 10 (A) 1 (C)

SHORTER CATECHISM QUESTION 3

Q: What do the scriptures principally teach?

A: The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Comments:

In order to attain the chief end of our life, the two things most important for us to know are: *What we are to believe*, and *What we are to do*. These two things the Bible explains to us very fully. It tells us *what God is*, and *has done for us*, and also *what he requires us to do*, in order that it may be well with us now and hereafter.

Scriptural Reference:

John 5:39, Ecclesiastes 12:13

MEMORY VERSE

Last Week

“*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*”

Galatians 5:22-23

This Week

“*Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*”

Matthew 6:34

Next Week

“*Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy;*”

Psalm 33:18

HOW WE REGARD OURSELVES

Introduction

Right thinking about the gospel produces right living in the gospel. Vibrant Christianity does not exist in a mental vacuum; we must think right about God, about Christ, and about ourselves. In many ways, what we think about ourselves is the link between what we know to be true about the gospel and how we apply that to daily life. Simply said, how we regard ourselves is crucial to our sanctification, which is the effect of the gospel in our daily experience. The sad truth is that in our battle against sin we are too often our own worst enemy. The battle tends to rage most fiercely inside.

Romans 6 is a high-water text regarding the theology and procedure of sanctification. Significantly, Paul outlines three crucial steps in the process: what to know, what to reckon, and how to behave.

Sanctification

We are to know our union with Christ both in terms of His death and resurrection; union with Christ is our source of life (vs.3-10). We are to behave by not letting sin rule and not yielding to sin's dominion (vs.12-13). What we are to reckon puts the two together: "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus our Lord" (v.11). Self-perception or how we view ourselves flow from what we know and leads to how we behave. Right thinking produces right living.

The verb, "to reckon" is most suggestive. Our English word "logic" comes from this word, and the Greek verb means "to take into account," "to consider," or "to regard" something as true. The word emphasises the vital appropriation of what is believed. What the Christian is to reckon is the same thing he is to believe: deadness to sin through union with Christ (v.8). We must acknowledge the personal relevance of the truth. We must consider ourselves to be in experience what we are positionally and legally in Christ. The believer must never lose sight or thought of what he is and what he has in the Lord Jesus Christ.

Most remarkable is the fact that this word "reckon," so crucial to the process of sanctification, occurs also in connection with the doctrine of justification (Rom. 4:3-4). However, there is one difference. In justification, God is the subject of the verb. He looks at the merits of Christ's atonement and considers (reckons) the sinner who believes in Christ to be legally free from sin, no longer liable to penalty or condemnation, and positively clothed in the robe of Christ's righteousness.

In sanctification, the saint is the subject of the verb. We look at the same merit's of Christ's atonement and consider (reckon) ourselves to be free from the dominion of sin. Compare closely what we know about Christ in verses 9-10 (His irreversible resurrection, His emancipation from death, His living unto God) with what we are to reckon to ourselves (our death to sin and life unto God). What is true about Christ, we claim for ourselves. In other words, we are to regard ourselves the same way God regards us: in Christ.

Conclusion

How we see ourselves, then, is nothing more than thinking about the gospel and living in its reality. In Christ, we are united to both His death and His resurrection (v.5). Regarding ourselves as God regards us means that we must factor into our constant experience the knowledge that when Christ died, we died. We must factor into our experience the purpose of the crucifixion: to put to death the "old man" with its bent to sin. We must factor into our experience the new life that we have in Christ with its bent toward holiness that frees us from having to sins.

To regard ourselves in union with Christ is the secret to sanctification and victory over sin. Sin loses its appeal in the shadow of the cross. How can it be attractive when we realise that sin is the reason Christ died for us and that we died with Him? We certainly are not to think more highly of ourselves than we ought to think, but we are to think "as God hath dealt to every man the measure of faith" (Rom. 12:3). It is by faith that we see ourselves in Christ. That is right thinking. - PM (adapted)