



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. 25 No. 23

LORD’S DAY 06 JUNE 2021

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Afternoon Service – 3pm</i>
<i>Call to Worship</i>	Psalm 36:5-10	Psalm 121
<i>Opening Prayer</i>	Pr Mok Chee Cheong	John Poh
<i>Opening Hymn</i>	RHC 36 – “High in the heavens, Eternal God”	---
<i>Responsive Reading</i>	Psalm 115	---
<i>Scriptural Text</i>	Acts 15:9	Zechariah 10:12
<i>Pastoral Prayer</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Sermon Message</i>	<i>Faith that Purifies</i>	<i>Strength and Restoration</i>
<i>Closing Hymn</i>	RHC 359 – “My Faith Looks up to Thee”	---
<i>Benediction</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong

SHORTER CATECHISM QUESTION 66

Q: What is the reason annexed to the Fifth Commandment?

A: The reason annexed to the Fifth Commandment is a promise of long life and prosperity (as far as it shall serve for God’s glory and their own good) to all such as keep this commandment.

Comments:

The Fifth Commandment stands at the head of the second table of the law. It requires us to honour our parents, to render due respect and obedience to all who are superior to us, and, in a word, to pay heed to the claims of those who are *related* to us in any way. This commandment bids us always show a certain respect to those above us in station, and requires certain duties to be discharged to all, whether above, beneath, or equal to us. It forbids us to refuse to pay honour to whom honour is due, or to neglect to discharge any of the duties we owe to our friends or neighbours. The special reason it gives for its observance is that God has promised to lengthen the days of those who keep it.

Scriptural Reference:

Ephesians 6:2-3

MEMORY VERSE

Last Week

“Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.”

Acts 13:26

This Week

“Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee.”

Zechariah 9:12

Next Week

“But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.”

Acts. 15:11

A BRIEF TREATISE OF THE WESTMINSTER SHORTER CATECHISM

1. MAN'S CHIEF END (Part 2)

Q1: What is the chief end of man?

A: Man's chief end is to glorify God, and to enjoy him for ever.

Here are the two ends of life specified. 1. The glorifying of God. 2. The enjoying of God.

In how many ways may we glorify God?

[1] It is glorifying God when we aim purely at his glory. God must be the ultimate end of all actions. Therefore Jesus says in John 8:50 — *"I seek not mine own glory, but the glory for him that sent me."* A hypocrite looks more to his own glory than God's. The Lord Jesus gives a caveat against the hypocrites in Matt.6:2 — *"When thou doest thine alms, do not sound a trumpet."* Chrysostom calls vain-glory one of the devil's great nets to catch me. Let us take heed of self-worshipping! Aim purely at God's glory. *How?*

(1) When we prefer God's glory above all other things; above credit, estate, relations; when the glory of God coming in competition with them, we prefer his glory before them. Deut. 33:9 — *"Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren."* This is to aim at God's glory.

(2) We aim at God's glory, when we are content that God's will should take place, though it may go against ours. Our blessed Saviour prayed, *"Not as I will, but as thou wilt"* (Matt. 26:39). If God might have more glory by his sufferings, Jesus was content to suffer. John 12:28 — *"Father, glorify thy name."*

(3) We aim at God's glory when we are content to be outshined by others in gifts and esteem, so that his glory may be increased. A man that has God in his heart, and God's glory in his eye, desires that God should be exalted; and if this be effected let who will be the instrument, he rejoices.

[2] We glorify God by an ingenuous confession of sin. The thief on the cross had dishonoured God in his life, but at his death he brought glory to God by confession of sin. Luke 23:41 — *"We indeed suffer justly."* The thief acknowledged he deserved not only crucifixion, but damnation. A humble confession exalts God. The excusing and mincing of sin casts a reproach upon God, whereas confession glorifies God, because it clears him; it acknowledges that he is holy and righteous, whatever he does. A confession is ingenuous when it is free, not forced. Luke 15:18 — *"I have sinned against heaven and before thee."* The prodigal charged himself with sin before his father charged him with it.

[3] We glorify God by believing. Rom. 4:20 — *"Abraham was strong in faith, giving glory to God."* Unbelief affronts God, it gives him the lie; *"he that believeth not, maketh God a liar"* (John 3:33). He that believes flies to God's mercy and truth, he garrisons himself in the promises, and trusts all he has with God. Psal. 31:5 — *"Into thy hands I commit my spirit."* This is a great way of bringing glory to God, and God honours faith, because faith honours him. Faith knows there are no impossibilities with God, and will trust him where it cannot trace him.

[4] We glorify God, by being tender of his glory. God's glory is dear to him as the apple of his eye. An ingenuous child weeps to see a disgrace done to his father. Psal. 69:9 — *"The reproaches of*

them that reproached thee are fallen upon me.” When we hear God reproached, it is as if we were reproached; when God’s glory suffers, it is as if we suffered. This is to be tender of God’s glory.

[5] We glorify God by fruitfulness. John 15:8 — *“Hereby is my Father glorified, that ye bear much fruit.”* As it is dishonouring God to be barren, so fruitfulness honours him. Phil. 1:11 — *“Filled with the fruits of righteousness, which are to the praise of his glory.”* It is not profession, but fruit that glorifies God. God expects to have his glory from us in this way. 1 Cor. 9:7 — *“Who planteth a vineyard, and eateth not of the fruit of it?”* Trees in the forest may be barren, but tress in the garden are fruitful. We must bring forth the fruits of love and good works. Matt. 5:16 — *“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”* Faith sanctifies our works, and works testify our faith; to be doing good to others, much glorifies God. Thus Christ glorified his Father; “he went about doing good” (Acts. 10:38). We must bear much fruit; it is muchness of fruit that glorifies God.

[6] We glorify God, by being contented in that state in which Providence has placed us. We give God the glory of his wisdom, when we rest satisfied with what he carves out to us. Thus Paul glorified God. The Lord cast him into as great variety of conditions as any man, “in prisons more frequent, in death oft” (2 Cor 11:23), yet he had learned to be content. Paul could sail either in a storm or a calm; he could be anything that God would have him; he could either want or abound. Phil. 4:13. This shows abundance of grace. When grace is crowning, it is not so much to be content; but when grace is conflicting with inconveniences, then to be content is a glorious thing indeed. For one to be content when he is in heaven is no wonder; but to be content under the cross is like a Christian. David says, *“The Lord is the portion of mine inheritance; the lines are fallen to me in pleasant places”* (Psa. 16:5).

[7] We glorify God by working out our own salvation. God has twisted together his glory and our good. We glorify him by promoting our own salvation. It is glory to God to have multitudes of converts; now, his design of free grace takes, and God has the glory of his mercy; so that, while we are endeavouring our salvation, we are honouring God. What an encouragement is this to the service of God, to think, while I am hearing and praying, I am glorifying God; while I am furthering my own glory in heaven, I am increasing God’s glory.

[8] We glorify God by living to God. 2 Cor. 5:15 - *“That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”* Rom. 14:8 - *“Whether we live, we live unto the Lord.”* The mammonist lives to his money, the Epicure lives to his belly; the design of a sinner’s life is to gratify lust, but Christians glorify God when they live to God. We live to God when we live to his service, and lay ourselves out wholly for God. We live to God when we trade for his interest, and propagate his gospel. God has given every man a talent; and when a man does not hide it in a napkin, but improves it for God, he lives to God. Three wishes the apostle Paul had, that he might be found in Christ, be with Christ, and magnify Christ.

[9] We glorify God by walking cheerfully. It brings glory to God, when the world sees a Christian has that within him that can make him cheerful in the worst times; that can enable him, with the nightingale, to sing with a thorn at his breast. The ground for Christian cheerfulness is that they are justified and adopted, and this creates inward peace; it makes music within, whatever storms are without. 2 Cor. 1:4; 1 These. 1:6. If we consider what Christ has wrought for us by his blood, and wrought in us by his Spirit, it is a ground of great cheerfulness, and this cheerfulness glorifies God. When Christians hang their heads, it looks as if they did not serve a good master, or regretted of their choice, which reflects dishonour on God. Psa. 100:2 — *“Serve the Lord with gladness.”* Your serving him does not glorify him, unless it be with gladness. A Christian’s cheerful looks glorify God.

[10] We glorify God, by standing up for his truths. Much of God’s glory lies in his truth. Truth is a beam that shines from God. When Christians are advocates for truth we glorify God. Jude 3 — *“That ye should contend earnestly for the faith (truth).”* The Greek word to contend signifies great

contending, as one would contend for his land, and not suffer his right to be taken from him; so we should contend for the truth.

[11] We glorify God by praising him. Doxology, or praise, is a God-exalting work. Psa. 50:23 — *“Whoso offereth praise glorifieth me.”* The Hebrew word *Bara* (בָּרָא), to create, and *Barak* (בָּרַךְ), to praise, to bless, are little different, because the end of creation is to praise God. David’s praising God was called glorifying God. Psa. 86:12 — *“I will praise thee, O Lord my God, and I will glorify thy name.”* Though nothing can add to God’s essential glory, yet praise exalts him in the eyes of others. When we praise God, we spread his fame and renown, we display the trophies of his excellency. In this manner the angels glorify him; they are the choristers of heaven, and do trumpet forth his praise. Believers are called “temples of God” (1 Cor. 3:16). When our tongues praise, then the organs in God’s spiritual temple are sounding.

[12] We glorify God, by being zealous for his name. Numb. 25:11 — *“Phinehas hath turned away my wrath away, while he was zealous for my sake.”* Zeal is a mixed affection, a compound of love and anger; it carries forth our love to God, and our anger against sin in an intense degree. Zeal is impatient of God’s dishonour; a Christian fired with zeal, takes a dishonour done to God worse than an injury done to himself. Rev. 2:2 — *“Thou canst not bear them that are evil.”* The Lord Jesus thus glorified his Father; he, being baptised with a spirit of zeal, drove the money-changers out of the temple. John 2:14-17 — *“The zeal of thine house hath eaten me up.”*

[13] We glorify God, when we have an eye to God in our natural and in our civil actions. In our natural actions; in eating and drinking. 1 Cor. 10:31 — *“Whether therefore ye eat or drink, do all to the glory of God.”* In buying and selling, we do all to the glory of God, when we observe that golden maxim, *“To do to others as we would have them do to us;”* so that when we sell our commodities, we do not sell our consciences also. Acts 24:16 — *“Herein do I exercise myself, to have always a conscience void of offence towards God, and towards men.”* We glorify God, when we have an eye to God in all our civil and natural actions, and do nothing that may reflect any blemish on the name of Christ.

[14] We glorify God by labouring to draw others to God; by seeking to convert others, and so make them instruments of glorifying God. It is a great way of glorifying God, when we break open the devil’s prison, and turn men from the power of Satan to God.

[15] We glorify God in a high degree when we suffer for God, and seal the gospel with our blood. John 21:18, 19 — *“When thou shalt be old, another shall gird thee, and carry thee whither thou woodiest not: this spake he, signifying by what death he should glorify God.”* God’s glory shines in the ashes of his martyrs. The glory of Christ’s kingdom does not stand in worldly pomp and grandeur, but it is seen in the cheerful sufferings of his people. The saints of old *“loved not their lives to the death”* (Rev.12:11). They embraced torments as so many crowns. God grant we may thus glorify him, if he calls us to it. Many pray, *“Let this cup pass away,”* but few, *“Thy will be done.”*

[16] We glorify God by a holy life. 1 Pet. 2:9 — *“Ye are an holy nation, that ye should shew forth the praises of him that hath called you.”* *“The name of God is blasphemed among the Gentiles through you”* (Rom. 2:24). By our exact Bible-conversation we glorify God. When Christians live as if they had seen the Lord with bodily eyes, and been with him upon the mount, then they *“walk even as Christ walked”* (1 John 2:6).

If we glorify God, he will glorify our souls for ever. By raising God’s glory, we increase our own: by glorifying God, we come at last to the blessed enjoyment of him.

- adapted and edited from Thomas Watson, *A Body of Divinity*, pp 10-20

CHURCH NOTICE

Dear fellow worshippers and friends,

We are pleased to inform the worshippers and visitors of New Life Bible Presbyterian Church that the church will resume holding worship services in the Church premise on Sunday mornings.

The church activities will take place as follows:

- Sunday Morning Worship Service, 11am – Church Premises & Online
- Sunday Afternoon Worship Service, 3pm – Online only

Provided that there is no worsening of the pandemic in London, we hope to start holding the Afternoon Worship Service and Fortnightly Bible Study within the church premises in the coming months.

Changes introduced to the Worship Services held at the church premises

In compliance with the current Government guidelines, the following changes have been introduced:

- Worship services will be limited to 60 minutes duration.
- No singing and offering collection during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- All Bibles and hymn books will be kept and unavailable for use. Please bring your own Bible and remember to take it away with you after worship service.
- Adopt a 2-metre social distancing seating arrangement (household members may sit with each other).
- Face coverings to be worn in the church **at all times** out of consideration for all worshippers. For young children under the age of 11, the use of face covering is optional. **Please ensure you bring your own face covering.**
- No socialising with anyone outside of your household or support bubble within the Church premises.
- No socialising outside the Church premises.
- No food and drinks will be made available (Fellowship Lunch has been temporarily suspended).
- No access to non-essential areas of the church – this includes the Fellowship Hall and kitchen.
- New movement arrangements to be adopted (please follow directions).
- Temperature measurements will be taken for every worshipper and visitor.
- Worshippers and visitors are required to complete the contact details slip for the NHS Test & Trace service. These details will be kept securely in church for 21 days and then destroyed. They will only be submitted to Test & Trace if a Covid-19 case occurs.
- Alternatively, please download the NHS COVID-19 Mobile App and scan one of the QR codes in the Church entrance to check-in.

To join our online services or to obtain further updates, please visit the church website (www.newlifebpc.org.uk) or call the church manse (020 73280869).

With the Lord's blessing,

John Poh & Jonathan Kim
Task Force Members

NEWS / ANNOUNCEMENTS

Dear Worshippers, as the Church Premises reopens for Morning Worship Service please note that there will be strict social distancing measures put in place. Face coverings must be worn in the church at all times out of consideration for all worshippers.

For the time being, the 3:00pm Afternoon Worship Service will still be conducted online.

If you require the link to our online zoom services, or have any questions or require further clarity, please call the church manse, or email us at admin 'at' newlifebpc.org.uk.

Tithes & Offerings – There will be an offering box at the entrance to the Church Sanctuary for you to place your offerings in.

Worship Service Collections: 16/05/21 - £565, 23/05/21 - £645

Church Maintenance Fund Total: £6,860.50

RHC 36 – High in the Heavens, Eternal God

High in the heavens, eternal God,
Thy goodness in full glory shines;
Thy truth shall break through every cloud
That veils and darkens thy designs.

Forever firm thy justice stands,
As mountains their foundations keep;
Wise are the wonders of thy hands;
Thy judgments are a mighty deep.

My God, how excellent thy grace,
Whence all our hope and comfort spring!
The sons of Adam in distress
Fly to the shadow of thy wing.

Life, like a fountain, rich and free,
Springs from the presence of my Lord;
And in thy light our souls shall see
The glories promised in thy word.

Isaac Watts

RHC 359 – My Faith Looks Up to Thee

My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul!

Ray Palmer