



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. 26 No. 01

LORD’S DAY 02 JANUARY 2022

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 2pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 9:1-2

Psalm 106:1-5

Opening Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Opening Hymn *

RHC 21 – “O God, Our Help in Ages Past”

RHC 2 – “O Worship the King”

Responsive Reading

Psalm 135

Second Hymn

Psalm 135 verses 1-5
(to the tune of St Agnes, RHC 57)

Scriptural Text

Psalm 90:1

Nehemiah 1:11

Pastoral Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Sermon Message

An Eternal Abiding Place in God

The Desire to Fear God’s Name

Closing Hymn *

RHC 554 – “Another Year is Dawning”

RHC 184 – “Rock of Ages”

Benediction/3-Fold

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Amen *

Postlude

The Lord Bless You

* Congregation Stands

SHORTER CATECHISM QUESTION 96

Q: What is the Lord’s Supper?

A: *The Lord’s Supper is a sacrament, wherein by giving and receiving bread and wine, according to Christ’s appointment, his DEATH is showed forth; and the worthy receivers are – not after a corporal and carnal manner – but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.*

Comments:

The Lord’s Supper is so called because it is a feast instituted by our Lord Jesus Christ. It is likewise called the Communion. The outward act in it is eating bread and drinking wine, according to Christ’s appointment; and the inward meaning of it is the sacrifice of Christ – the broken bread telling of his broken body, and the poured-out wine telling of his shed blood. In itself it is of no value whatsoever, but when received in faith it quickens our love to God, deepens our faith in Christ, and promotes the welfare of our souls. The Roman Catholic Church teaches that the bread in the Communion is changed into the actual flesh of our Lord; but this is an error. We can only receive Christ by faith.

Scriptural Reference:

1 Corinthians 11:23, 1 Corinthians 10:16

MEMORY VERSE

Last Week

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

John 20:31

This Week

“But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.”

Nehemiah 1:9

Next Week

“Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort.”

2 Corinthians 1:3

WHAT IS THE CHURCH?

Glorious things are spoken of thee, O city of God” (Ps. 87:3). “City of God” is one of many biblical metaphors for the church. It expresses the safety of this community, enclosed by high walls and shut in by stout gates, and points to her exalted status as the dwelling place of God among men. What glorious things are spoken of this city? *First*, her unique place in the eternal love and purposes of God; *second*, the rights and privileges God accords to her members in the covenant of grace; *third*, the promises God has made to provide her with every good thing and avert from her all evil or turn it to her profit; and *finally*, the prophecies God has given regarding her planting and flourishing in the earth and her final glory in Christ.

The word *church* is used 112 times in the English Bible to translate the Greek word *ekklesia*, meaning “that which is called out” or “assembly.” But the English word derives from another Greek word used only twice in the New Testament, *kuriakos*, an adjective used to characterise something as “belonging to the Lord,” whether it be the Lord’s Supper (1 Cor. 11:20) or the Christian Sabbath as “the Lord’s day” (Rev. 1:10). In our usage it is applied to the body of those who belong to the Lord, to their assemblies for public worship, and to the places where they meet. Hence, Christians are said *to be* the church, *to go to church*, and *to meet in a church*.

Beyond these basic meanings, there is a doctrine of the church (“ecclesiology”) running through all of Scripture. The church first appears by implication in Genesis 4:26, and then more directly in the households of the patriarchs. From these small beginnings it grows into a nation of twelve tribes and families too numerous to count, persisting for many generations down to the coming of Christ. Under the gospel its borders are extended to the ends of the earth, so that it becomes the company of those redeemed to God by the blood of Christ “out of every kindred, and tongue, and people, and nation” (Rev. 5:9).

In 1 Peter 2 the apostle draws on this biblical ecclesiology to show that all that was true of the church under the law is true of the church under the gospel, but to a more exalted degree. For example, the earthly temple made by human hands has been replaced with a “spiritual house” built from “lively stones.” The church under the law had a priesthood; under the gospel, the whole church is a “royal priesthood.” Under the law, members of the church offered animal sacrifices to God; under the gospel, these physical sacrifices have given place to “spiritual sacrifices, acceptable to God by Jesus Christ.”

Peter roots the church of both testaments in the eternal decree of God, predestining and electing her members to everlasting life and glory in Christ. Hence, the church is a “chosen generation,” a reference to the adoption of her members as the sons and daughters of God in consequence of their eternal election in Christ, who is the “chief corner stone” of the church as the true temple of God.

Peter is as zealous as Paul to assure Gentile believers of their full incorporation into God’s “holy nation” and “peculiar people” (cf. Eph. 2:11–22). So there is continuity between the church under the law and the church under the gospel. The only differences are the replacement of inferior physical, earthly, and temporal things with things spiritual,

heavenly, and eternal and the extension of the rights and privileges of the few to many others (1 Peter 2:10).

Christianity is often reduced to a personal relationship with Christ. But everyone who belongs to Christ is bound to join himself to the church and to unite in her profession of the true religion. It is God's will that we receive the means of grace dispensed by her ministers and live under the government and care of elders whom Christ has appointed to feed His sheep (1 Peter 5:1–4). Great blessing is promised to those who love the church and pray for her peace and well-being (Ps. 122:6-9).

adapted and edited from The Reformation Heritage KJV Study Bible

NEWS / ANNOUNCEMENTS

Dear Worshippers, due to the increasing Covid infection rate within London the Afternoon Worship Service has been moved back to being held online until further notice.

Morning Worship Service will still be held in the Church Premises. However, 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 those unable to attend Church in person, we will continue to stream our services 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.

The Lord's Supper will be held on Sunday 9th January 2022. Please come with hearts prepared.

Church Prayer Meeting will resume in the worship hall on Sunday 9th January 2022 at 10:15am.

Worship Service Collections: 26/12/21 - £620.00

Church Maintenance Fund Total: £8,060.50

CHURCH NOTICE

Dear fellow worshippers and friends,

Due to the increasing Covid infection rate within London the Afternoon Worship Service has been moved back to being held online until further notice.

New Life Bible Presbyterian Church will continue to hold Morning Worship Service in the Church premise on Sunday.

The church activities will take place as follows:

- Sunday Morning Worship Service, 11am – Church Premises & Online
- Sunday Afternoon Worship Service, 2pm – Online

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:

- No offering collection during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- 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 food and drinks will be made available (Fellowship Lunch has been temporarily suspended).
- After Morning Worship Service, you may gather for fellowship inside or outside of the Church premises, but please adhere to social distancing.
- 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