



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. 40

LORD’S DAY 02 OCTOBER 2022

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 3pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 30:4-5 & 12

Psalm 33:1-4

Opening Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

*Opening Hymn **

RHC 29 – “I Sing the Mighty Power of God”

RHC 28 – “The God of Abraham Praise”

Responsive Reading

Psalm 24

*Second Hymn **

Psalm 24 verses 1-6
(to the tune of Lloyd, RHC 563)

Scriptural Text

Exodus 17:8-9

1 Corinthians 6:9-11

Pastoral Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Sermon Message

The Harmony of God’s Truth

Christians - Be Who You Are

*Closing Hymn **

RHC 259 – “Lamp of Our Feet”

RHC 372 – “More Holiness Give Me”

Benediction/3-Fold

Pr Mok Chee Cheong

Pr Mok Chee Cheong

*Amen **

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.

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.

SHORTER CATECHISM QUESTION 28

Q: Wherein consisteth Christ’s exaltation?

A: Christ’s exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in SITTING AT THE RIGHT HAND OF GOD the Father, and in coming to judge the world at the last day.

Comments:

Exaltation means a rising from meanness to greatness. Christ’s exaltation consists in the following particulars: 1. In rising from the dead; 2. In ascending up into heaven; 3. In sitting at God’s right hand; 4. In being appointed to judge the world. This is the state in which our Saviour is now.

Scriptural Reference:

Matthew 28:6, Mark 16:19, Matthew 25:31-32

WORSHIP OR ENTERTAINMENT?

Where will your church be five or ten years from now? With the adoption of contemporary music worship, many have already changed beyond recognition. Yet more will do so.

Our manner of worship is one of the most important issues confronting Bible churches today, and here is why. Six highly flawed styles of worship may be observed – often all mixed together. There is personal-pleasure worship, which puts the worshipper's enjoyment in first place, rather than God's desire. There is worldly-idiom worship, which borrows the current entertainment music of the world with its rhythms, instruments, actions and showbiz presentation, heedless of all the Bible's warnings about loving the world. There is aesthetic worship, which imagines that orchestras, bands and instrumental solos are real expressions of worship, as if God is worshipped through these things, whereas Christ said ' –God is a Spirit: and they that worship him must worship him in spirit and in truth.' There is ecstatic worship, in which people work themselves into highly emotional and even semi-hypnotic states, whereas Scripture says that we must always pray and sing with the understanding. There is shallow worship, which reduces hymns to choruses conveying one or two elementary ideas, because solid spiritual themes are not wanted. There is informal worship, in which casual, jokey, trivia-injecting leaders turn churches into sitting rooms, so depriving the Lord of dignity, reverence, grandeur and glory.

It is as though Bible-believing churches have caught six viruses at the same time. How can churches survive in the power of the Spirit if their highest occupation is sick? How can God's people keep themselves unspotted from the world, if the world has taken over the worship? How can we call lost souls out of the world, if we are the same as the world? Worship is certainly among the most important topics of the hour.

In this article I would like to speak with great respect to fellow Christians, including pastors and church officers, who have adopted elements of contemporary worship. They have been persuaded that their reservations are merely a matter of taste and culture, and that they should introduce some of the new alongside the old, thus preserving the best of traditional worship. The problem with this is that the old and the new represent opposing concepts of worship, as these pages will show. The new breaks all the biblical principles recovered at the Reformation. Even the history of new worship rings alarm bells, and demonstrates the chasm between the old and the new.

The development of new worship is now fairly well known, and can be sketched here in a few sentences. It mainly began in California in the late 1960s, when many hippies turned to Christ, becoming known as the 'Jesus people'. They worshipped with the very same style of song which they had known as hippies. Various Christian movements were formed to encourage them, among them the well-known Calvary Chapels. Their worship consisted mostly of one-verse choruses, endlessly repeated. The words were simple – simpler even than those of a traditional children's chorus. There was seldom any confession of sin or the expression of any doctrine. However well-intended, the new worship was not shaped or influenced by any biblical model of worship, nor by the general practice of Bible-believing churches up to that time.

It was a form of worship fashioned and conceived in the womb of meditational mysticism, in which hippies in their hundreds and thousands would sit on Californian hillsides with eyes closed, swaying themselves into an ecstatic state, echoing their previous experience with

drugs. Former hippies carried into their new Christian allegiance the same quest for emotional sensation to which they were accustomed, and, sadly, none of their Christian mentors showed them a better way.

This new approach to worship rapidly advanced, merging with another new stream of 'Christian' songs written by those who simply wanted worship music to be like secular rock music. In other words, the latter wanted a 'good time' in a worldly sense. We need to be aware that new worship sprang from these two stables, namely, hippie mysticism and worldly Christianity. It was rapidly incorporated into the charismatic movement, from which the vast majority of new worship songs have come. Some years later, during the late 1980s, many sounder, more biblical churches began to adopt the new worship styles.

Such background information should lead us to great caution, but the biblical principles of the following pages should be the decisive factor in whether we accept or reject the new ways. We surely cannot blend opposing concepts. Is it worship or entertainment? – this is the question.

'Contemporary Christian music' has now captured countless congregations of every theological hue throughout the world, though not without many a battle. As a rule the chief strategy employed by the advocates of new worship has been to reduce the entire debate to a matter of taste, style and generation.

Those who keep to the 'old' ways are sometimes charged with a selfish refusal to adjust to changing culture. They have even been called the Pharisees of the 21st-century church, guilty of obstructing a great forward movement of God's people and forcing division over non-essentials. For all this, large numbers of churches throughout the world still resist the new ways, believing that great principles are at stake.

The trouble with the rhetoric of those advocating new worship is that they seem not to recognise, let alone discuss, historic, biblical principles of worship. It is as if there is nothing much about worship in the Bible. It is as if the Reformation never reformed worship back to the Scriptures. It is as though the bedrock definitions held over centuries have become invisible and non-existent. Where have these priceless and vital principles gone? Why are they hardly ever discussed? Do the advocates of new worship wilfully avoid them, or are they genuinely unaware of them? Certainly, it is an astonishing scene to find them passed over so easily.

The sixty-plus generation of believers remember that these principles were still being taught in their youth, but not any more. New definitions of worship have appeared which would never have been accepted as recently as fifty years ago – definitions which smash down the central principles of evangelical, Protestant Christian worship, taking us back to medieval and Catholic thinking. We will begin by identifying three major deviations from biblical standards (as recovered at the Reformation) typical of the entire modern worship movement. A fourth serious deviation appears in chapter 12.

Churches that have adopted modern worship songs and music to only a limited degree must take account of the deeply significant errors which govern the writers and composers of the new genre, most of whom embrace a shallow theology and hold ecumenical objectives.

*This extract comes from *Worship of Entertainment?* by Dr Peter Masters (Metropolitan Tabernacle)*

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our Lord's Day activities begins with the **Pre-Worship Prayer Meeting** at **10:15 am** followed by the **Worship Services** at **11.00 am and 3.00 pm**. Do invite your friends to come to Church.

NEWS/ANNOUNCEMENTS

Dear Worshippers, we extend a warm welcome to you this Lord's Day. We hope that you have a blessed time of worship with us today.

For those unable to attend Church in person, we are streaming our worship services online. To join our online services or for more information, please call the church manse, or email us at [admin 'at' newlifebpc.org.uk](mailto:admin@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.

After-Service Fellowship – Join us for lunch fellowship after the morning worship service. Please bring your own lunch as only drinks will be provided.

Worship Service Collections: Last Sunday - £631.00, Maintenance Fund: £100.00

Church Maintenance Fund Total: £9,440.50

MEMORY VERSE

Last Week

“Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.”

1 Corinthians 3:13

This Week

“The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.”

Exodus 15:2

Next Week

“All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.”

1 Corinthians 6:12

Pre-cautions for Worship Services held at the church premises:

With the lifting of the legal Covid restrictions on 24th Feb 2022, we will continue observing the following precautions:

- No offering collection during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- Temperature measurements will still be taken for every worshipper and visitor for the time being. We continue to urge those who feel unwell (especially with Covid symptoms) not to come to the church services but join us at our online services.
- During worship services, please continue to sit with your own households.
- As per the current government advise, we suggest you use a face covering when attending the services. Please bring your own face covering.

To join our online services or for more information, 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