



NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifebplondon@yahoo.co.uk

Website: www.newlifebpc.org.uk

Supervisory Pastor: Rev Lim Chee Boon

Resident Minister: Pr Mok Chee Cheong

Email: pastor@newlifebpc.org.uk

“For the Word of God and for the testimony of Jesus Christ” (Rev 1:9)

Vol. 26 No. 37

LORD’S DAY 11 SEPTEMBER 2022

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 3pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 13

Psalm 18:1-3 & 49

Opening Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

*Opening Hymn **

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

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

Responsive Reading

Psalm 21

*Second Hymn **

Psalm 21 verses 1-6
(to the tune of St Peter, RHC 456)

Scriptural Text

Exodus 12:13-14

1 Corinthians 2:9-10

Pastoral Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Sermon Message

The Sacred Token of God’s Love

The Unseen and the Unheard Gospel

*Closing Hymn **

RHC 317 – *“The Solid Rock”*

RHC 239 – *“Come, Gracious Spirit, Heavenly Dove”*

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 25

Q: How doth Christ execute the office of a priest?

A: Christ executeth the office of a priest, in his once offering up of himself A SACRIFICE, to satisfy Divine justice, and reconcile us to God; and in making continual intercession for us.

Comments:

The duties of a priest were to offer sacrifices and pray for the people; and this is what Christ, as our priest, does for us. When he was here on earth, he offered himself as a sacrifice, and now that he is in heaven, he intercedes for us with his Father. We are here told, likewise, that the purposes for which Christ offered himself as a sacrifice were: 1. To satisfy the justice of God on account of our sin; and 2. To bring us back to God as dear children.

Scriptural Reference:

Hebrews 4:14, Hebrews 9:28, Colossian 1:20, Hebrews 7:25

WHY DO WE WORK?

INTRODUCTION

In a culture where leisure time and relaxation are so very highly prized, it can be difficult for us to realise that idleness is a sin. And if our church culture perhaps prioritises spirituality over practicalities, we may hesitate to recognise the importance of sheer hard work. The apostle Paul navigates both these issues with his words to the Thessalonians, disapproving of idleness and highlighting the necessity and value of work. It may not sound very spiritual but preachers today should still include these notes in their preaching, for God's honour and the church's reputation and indeed the wellbeing of any who are lazy.

IDLENESS IS A SIN

Paul reminds the believers at Thessalonica, "We commanded you that if any man would not work, neither should he eat" (2 Thessalonians 3:10). In saying so he condemns both the sin of idleness and their neglect of censuring that sin, because this was not only contrary to his example but also to his doctrine. He had commanded, and by apostolic authority enacted for a standing law, that anyone (who otherwise had strength and opportunity) refused to work, he should not eat. To "work" is to employ either one's body or mind, or both, in some honest labour, for promoting one way or other the good of mankind. "He should not eat" means that he should not be borne with or maintained among Christians, but constrained to betake himself to some honest employment.

The Lord's ministers should press on people, not only religious duties but also painstakingness and diligence in some particular calling. Likewise it is the duty of the Lord's people, and of every one in their station, to give obedience to such lawful commands of Christ's ministers.

Additionally, everyone should be concerned that the church's charitable funds should be distributed wisely. This is especially the case for those who are entrusted with these monies, so that, to the best of their knowledge, they do not use it to furnish fuel to the lusts of any, or feed them in sinful idleness, or any other way misapply it to those who are not due objects of it. Paul's command is given to all, and chiefly to the officers of the church, that they do not employ either their own charity or the church's, to maintain idle vagabonds and wilful loiterers.

However, there are always some who do not work, not because they don't want to, but either because they are not able to work, or although they are able and gladly would, yet they cannot get employment. It is the Lord's allowance that such people, as far as possible, should be maintained on the charity of others, especially if they have nothing of their own by which to maintain themselves.

IDLENESS MEANS THE WRONG SORT OF BUSYNESS

The "disorderly" ones in Thessaloniki, of whom the apostle had heard, have two features which seem to contradict each other, and yet are highly consistent, and in fact usually co-occur. They "do nothing at all," he says in verse 11, i.e., in the things which they ought to do, and to which they have a calling, and yet they are "busybodies," only too diligent about things which do not belong to them.

It is actually part of a minister's responsibility, prudently to seek to know what fruits the gospel he preaches is bringing forth among the people of his charge. He should know what sins are most prevalent with them, and what virtues are exercised by them, in order to be the more enabled for speaking pertinently to them.

There have always been some in the church who take on a name for profession (and so possibly come to have some respect among the godly), yet, under a pretext of giving themselves to more than ordinary devotion, they abandon all care about a particular calling, and live hand-idle, to the hurt of those on whom they lived, and to the reproach of the gospel.

The mind cannot be wholly idle, but must be employed in something or other – if not in doing what is good and profitable, then of necessity in what is evil, useless or hurtful. Usually no one is more busy in other people's matters than those who neglect their own.

IDLENESS IS SOMETHING WE MUST GIVE UP

So, speaking to those who were guilty of walking disorderly, Paul both peremptorily commands them, and most affectionately exhorts them (verse 12).

In the name and authority of Christ the Lord, he commands them **(1)** to work, and so to quit idleness; **(2)** to work with quietness, that is, containing themselves within the boundaries of their calling, without creating trouble, either to themselves or others. From this would follow **(3)** that they should eat their own bread, gotten by their own labours, and not given them in alms, or in return for nothing.

Yet so great a tyrant is custom in any sin, and especially a custom of lazy ease and idleness, that once someone is habituated to it at all, they are only with very great difficulty driven from it. It takes both a command and an exhortation from Paul.

Some sins grow so common that either through the moral guilt in them or the civil inconveniences which follow them (or both), they portend no less than apparent ruin to the whole church. Then especially the Lord's ministers should direct the utmost energy of their endeavours to suppress these sins, and to reclaim the Lord's people from committing them. In Thessaloniki this sin of idleness threatened to dissipate the church, both morally, considering the great guilt that was in it, and civilly, considering how poor this church in all probability was. That is why the apostle is so fervent and serious about suppressing it and stirring up the whole church to take notice of it.

Yet God is so merciful that He does not wholly cease to have anything to do with sinners, as if they were desperate cases, after one or more rejections. He gives them many renewed opportunities, because some He intends to gain (John 4:7, 10, 13, 16, 21, 26) and some to make more inexcusable (Matthew 11:21–22). Although those idle people had received several admonitions with no effect, yet Paul, in Christ's name and authority and by warrant from Him, again commands and exhorts them that they must work with quietness.

Correspondingly this should be a minister's way of dealing with even most obstinate sinners, in order to win them back. The minister must make known that he does not think of them as wholly void of all sense of God and goodness, and must at least gently hint that he still has better thoughts of them. By doing so he will, if it is at all possible, enliven any dying principle of conscience, any sense of heaven or hell, any sense of right or wrong, and any awe of God which may yet be lurking in them. The reason why Paul exhorts them "by our Lord Jesus Christ" is to show that he did not think they had cast off all respect to Him.

BEING BUSY MEANS LESS TROUBLE

The more someone is occupied with their own employments, the less leisure they will have to meddle with the affairs of others. Consequently, they will create less trouble either to themselves or to those who live alongside them. "Working your own work" is conjoined with "quietness" and quiet abstinence from meddling with or troubling others.

We also deduce that the Lord has established property rights from the way that Paul speaks of "their own bread," that is, what they have a proper right to. (See also Ephesians 4:28) Beside the other ways of attaining right and property – that is, by inheritance (Gen. 15:4), gift (1 Sam. 9:9), contract or bargain (Ruth 4:9), this is one. Whatever someone purchases by their lawful industry and effort is properly their own, and may be employed by that person for their own good and necessary use with God's allowance.

CONCLUSION

The Lord ordinarily blesses people's conscientious diligence in their lawful callings with a sufficient measure of success that they may have something with which to sustain themselves, and be kept from being burdensome to others.

Article adapted and edited from James Fergusson (1621-1667) ministered in Kilwinning, Ayrshire, Reformation Scotland, Blog — dated 11 Aug, 2022

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 - £930.70, 28/08 - £3481.00,
Maintenance Fund - £100.00

Church Maintenance Fund Total: £9,300.50

MEMORY VERSE

Last Week

“And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.”

Exodus 6:7

This Week

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”

1 Corinthians 1:18

Next Week

“And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night.”

Exodus 13:21

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



Dear brethren,

We join with the people of the United Kingdom and across the Commonwealth to mourn the recent passing of Her Majesty Queen Elizabeth II on 8th September 2022.

We thank God for preserving Her Majesty through her 70 years of reign and for her service and dedication to the nation and the Commonwealth.

The church extends her deepest condolences to King Charles III and his family during this time of bereavement and we pray that his reign will be one of faithful obedience to God.

Task Force
New Life Bible-Presbyterian Church
London

