



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. 33

LORD’S DAY 14 AUGUST 2022

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Afternoon Service – 3pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Psalm 147:1 & 11-12	Psalm 149:1-2
<i>Opening Prayer</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Opening Hymn *</i>	RHC 82 – “ <i>This Day at Thy Creating Word</i> ”	RHC 83 – “ <i>This is the Day the Lord Hath Made</i> ”
<i>Responsive Reading</i>	Psalm 17	---
<i>Second Hymn *</i>	<i>Psalm 17 verses 1-6</i> (to the tune of Kilmarnock, RHC 561)	---
<i>Scriptural Text</i>	Exodus 3:6; Hebrews 11:16	Song of Solomon 7:11-13
<i>Pastoral Prayer</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Sermon Message</i>	<i>Perseverance of The Saints</i>	<i>A Call for Revival</i>
<i>Closing Hymn *</i>	RHC 317 – “ <i>The Solid Rock</i> ”	RHC 236 – “ <i>Revive Thy Work, O Lord</i> ”
<i>Benediction/3-Fold Amen *</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Postlude</i>	<i>The Lord Bless You</i>	---
<i>* Congregation Stands</i>		

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 21

Q: Who is the Redeemer of God’s elect?

A: The only redeemer of God’s elect is the Lord Jesus Christ, who, being the eternal Son of God, BECAME MAN, and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.

Comments:

To *redeem* is to *buy back* something which has been possessed before, but of which possession has been lost. New, Jesus Christ redeemed us with his own blood. And of this Redeemer we are here told that, being God, he became man; so that the two natures in him remain henceforth and for ever united in one person. Jesus Christ, we must remember therefore, is not something *between* God and man, but *both* God and man.

Scriptural Reference:

Acts 4:12, Hebrews 2:14, Revelation 1:18

FAITH AND ASSURANCE

J. C. Ryle (1816-1900)

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." - 2 Timothy 4:7-8

An assured hope, such as Paul expresses in 2 Timothy 4:6-8, is a true and Scriptural thing. I would lay it down fully and broadly, that a true Christian, a converted man, may reach that comfortable degree of faith in Christ, that in general he shall feel entirely confident as to the pardon and safety of his soul — shall seldom be troubled with doubts — seldom be distracted with hesitation — seldom be distressed by anxious questionings — and, in short, though vexed by many an inward conflict with sin, shall look forward to death without trembling, and to judgment without dismay.

The vast majority of the worldly oppose the doctrine of assurance. That they cannot receive it is certainly no marvel. But there are also some true believers who reject assurance, or shrink from it as a doctrine fraught with danger. They think it borders on presumption. They seem to think it a proper humility never to be confident, and to live in a certain degree of doubt. This is to be regretted, and does much harm. "Presumption," says Adams, "is joined with looseness of life; persuasion with a tender conscience. That dares sin because it is sure; this dares not for fear of losing assurance. Persuasion will not sin, because it cost her Saviour so dear; presumption will sin, because grace does abound. Humility is the way to heaven. They that are proudly secure of their going to heaven, do not so often come thither as they that are afraid of going to hell."

I frankly allow there are some presumptuous persons who profess to feel a confidence for which they have no Scriptural warrant. There always are some people who think well of themselves when God thinks ill, just as there are some who think ill of themselves when God thinks well. There always will be such. There never yet was a Scriptural truth without abuses and counterfeits. God's election, man's impotence, salvation by grace, all are alike abused. There will be fanatics and enthusiasts as long as the world stands. But, for all this, assurance is a real, sober, and true thing; and, God's children must not let themselves be driven from the use of a truth, merely because it is abused.

Reader, you may be sure that Paul was the last man in the world to build his assurance on anything of his own. He who could write himself down as chief of sinners (1Ti 1:15) had a deep sense of his own guilt and corruption, but then he had a still deeper sense of the length and breadth of Christ's righteousness imputed to him. He, who would cry, *"O wretched man that I am!"* (Rom 7:24), had a clear view of the fountain of evil within his heart. But then he had a still clearer view of that other fountain which can remove all sin and uncleanness. He, who thought himself *less than the least of all saints*" (Eph 3:8), had a lively and abiding feeling of his own weakness. But he had a still livelier feeling that Christ's promise, *"they shall never perish"* (Joh 10:28), could not be broken. Paul knew, if ever man did, that he was a poor, frail bark, floating on a stormy ocean. He saw, if any did, the rolling waves and roaring tempest by which he was surrounded. But then he looked away from self to Jesus, and was not afraid. He remembered that anchor within the veil, which is both sure and steadfast — he remembered the word, and work, and constant intercession of Him that loved him and gave Himself for him. And this it was, and nothing else, that enabled him to say so boldly, *"there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me"* (2Ti 4:8); and to conclude so surely, *"the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom"* (2 Ti 4:18).

I may not dwell longer on this part of the subject. I pass on to the second thing, viz., that a believer may never arrive at this assured hope, which Paul expresses, and yet be saved.

I grant this most freely. I do not dispute it for a moment. I would not desire to make one contrite heart sad that God has not made sad, or to discourage one fainting child of God, or to leave the impression that men have no part or lot in Christ, except they feel assurance.

A person may have saving faith in Christ, and yet never enjoy an assured hope. To believe and have a glimmering hope of acceptance is one thing; to have joy and peace in our believing, and abound in hope, is quite another. I think this ought never to be forgotten. I do not shrink from saying, that by grace a man may have sufficient faith to flee to Christ; sufficient faith really to lay hold on Him, really to trust in Him — really to be a child of God — really to be saved; and yet to his last day be never free from much anxiety, doubt and fear.

“A letter,” says an old writer, “may be written, which is not sealed; so grace may be written in the heart, yet the Spirit may not set the seal of assurance to it.”

A man may be a babe in Christ’s family; think as a babe, speak as a babe; and though saved, never enjoy a lively hope, or know the real privileges of his inheritance.

Reader, do not mistake my meaning, while you hear me dwell strongly on assurance. Do not do me the injustice to say, I told you none were saved except such as could say with Paul, “I know and am persuaded...there is a crown laid up for me.” I do not say so. I tell you nothing of the kind.

Faith in the Lord Jesus Christ a man *must* have, beyond all question, if he is to be saved. I know no other way of access to the Father. I see no intimation of mercy, excepting through Christ. A man *must* feel his sins and lost estate, *must* come to Jesus for pardon and salvation, *must* rest his hope on Him, and on Him alone. But if he only has faith to do this, however weak and feeble that faith may be, I will engage, from Scripture warrants, he shall not miss heaven.

Never, never let us curtail the freeness of the glorious Gospel, or clip its fair proportions. Never let us make the gate more strait and the way more narrow than pride and love of sin have made it already. The Lord Jesus is very pitiful, and of tender mercy. He does not regard the *quantity* of faith, but the *quality*. He does not measure its degree, but its truth. He will not break any bruised reed, nor quench any smoking flax (Isa 42:3). He will never let it be said that any perished at the foot of the cross. *“Him that cometh to me,”* He says, *“I will in no wise cast out”* (Joh 6:37).

Yes, reader, though a man’s faith be no bigger than a grain of mustard seed, if it only brings him to Christ, and enables him to touch the hem of His garment (Mat 9:20), he shall be saved, saved as surely as the oldest saint in paradise; saved as completely and eternally as Peter, or John, or Paul. There are degrees in our sanctification. In our justification there are none. What is written, is written, and shall never fail: *“Whosoever believeth on him”* — not, “Whosoever has a strong and mighty faith,” but, “Whosoever believeth on him” — *“shall not be ashamed”* (Rom 10:11).

But all this time, I would have you take notice, the poor soul may have no full assurance of his pardon and acceptance with God. He may be troubled with fear upon fear, and doubt upon doubt. He may have many a question, and many an anxiety — many a struggle, and many a misgiving — clouds and darkness, storm and tempest to the very end.

I will affirm, I repeat, that bare simple faith in Christ shall save a man, though he may never attain to assurance; but I will not affirm it shall bring him to heaven with strong and abounding consolations. I will affirm it shall land him safely in harbour; but I will not affirm that he shall enter that harbour in full sail, confident and rejoicing. I shall not be surprised if he reaches his desired haven weather-beaten and tempest-tossed, scarcely realising his own safety, till he opens his eyes in glory.

Reader, I believe it is of great importance to keep in view the distinction between faith and assurance. It explains things which an inquirer in religion sometimes finds hard to understand.

Faith, let us remember, is the root, and assurance is the flower. Doubtless you can never have the flower without the root; but it is no less certain you may have the root and not the flower.

Faith is that poor trembling woman who came behind Jesus in the press and touched the hem of His garment (Mar 5:27). *Assurance* is Stephen standing calmly in the midst of his murderers, and saying, "I see the heavens opened, and the Son of man standing on the right hand of God" (Act 7:56).

Faith is the penitent thief, crying, "Lord, remember me" (Luk 23:42). *Assurance* is Job, sitting in the dust, covered with sores, and saying, "I know that my redeemer liveth" (Job 19:25). "Though he slay me, yet will I trust in Him" (Job 13:15).

Faith is Peter's drowning cry, as he began to sink: "Lord, save me" (Mat 14:30). *Assurance* is that same Peter declaring before the Council in after times, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Act 4:11-12).

Faith is the anxious, trembling voice, "Lord, I believe; help thou mine unbelief" (Mar 9:24). *Assurance* is the confident challenge, "Who shall lay anything to the charge of God's elect?...Who is he that condemneth?" (Rom 8:33-34). *Faith* is Saul praying in the house of Judas at Damascus, sorrowful, blind, and alone (Act 9:11). *Assurance* is Paul, the aged prisoner, looking calmly into the grave, and saying, "I know whom I have believed...there is a crown laid up for me" (2Ti 1:12; 4:8).

Faith is life. How great the blessing! Who can tell the gulf between life and death? And yet life may be weak, sickly, unhealthy, painful, trying, anxious, worn, burdensome, joyless, smileless to the very end.

Assurance is more than life. It is health, strength, power, vigor, activity, energy, manliness, beauty.

Reader, it is not a question of saved or not saved that lies before us, but of privilege or no privilege. It is not a question of peace or no peace, but of great peace or little peace. It is not a question between the wanderers of this world and the school of Christ: it is one that belongs only to the school — it is between the first form and the last.

He that has faith does well. Happy should I be, if I thought all readers of this article had it. Blessed, thrice blessed, are they that believe. They are safe. They are washed. They are justified. They are beyond the power of hell. Satan, with all his malice, shall never pluck them out of Christ's hand.

But he that has assurance does far better — sees more, feels more, knows more, enjoys more, has more days like those spoken of in Deuteronomy 11:21, even "as the days of heaven upon the earth."

Article adapted from Free Grace Broadcaster — J.C. Ryle (1816-1900): Anglican bishop. Born at Macclesfield, Cheshire County, England.

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 - TBC

**Church Maintenance
Fund Total:** £9,000.50

MEMORY VERSE

Last Week

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

James 5:8

This Week

“Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.”

Song of Solomon 6:1

Next Week

“And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

Exodus 3:14

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