



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. 43

LORD’S DAY 23 OCTOBER 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 63:1-3	Psalm 66:1-4
<i>Opening Prayer</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Opening Hymn *</i>	RHC 36 – “High in the Heavens, Eternal God”	RHC 38 – “As Pants the Hart for Cooling Streams”
<i>Responsive Reading</i>	Psalm 27	---
<i>Second Hymn *</i>	Psalm 27 verses 1-4 (to the tune of St Botolph)	---
<i>Scriptural Text</i>	Exodus 32:26	1 Corinthians 12:28
<i>Pastoral Prayer</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Sermon Message</i>	Who is on the Lord’s Side?	God-centred Gifts
<i>Closing Hymn *</i>	RHC 406 – “Who is on the Lord’s Side?”	RHC 239 – “Come, Gracious Spirit, Heavenly Dove”
<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 31

Q: What is effectual calling?

A: Effectual calling is the work of God’s Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Comments:

There are two ways by which God calls or invites men to be saved – the *outward* call of his Word or his Providence, and the *inward* call of his Spirit. The former of these is often ineffectual through the evil of our hearts; the latter is always effectual. The steps or stages of the *inward, effectual* call of the Spirit are four: 1. *Conviction*, or making us feel our sin; 2. *Enlightenment*, or making the way of salvation plain to us; 3. *Renewal*, or inclining us anew to the love and practice of what is good and right; and 4. As the fruit of these, *Faith*, or enabling us to trust in Jesus Christ as our Saviour.

Scriptural Reference:

John 16:8, Ephesians 1:17, Romans 8:5, John 6:44-45

A DISOBEDIENT HUSBAND

A Christian woman may, without fault on her part, find herself the wife of an unconverted man. It is a possible thing that she may have been deceived in her estimate of the character of him whom she has chosen for her companion through life. The mask of religion is often assumed to serve a purpose; and sometimes it has so much the appearance of reality that it is not [surprising] that mistakes—sad mistakes—are committed by the inexperienced. Or, what is of much more frequent occurrence, and to which in all probability the apostle refers, both were in a state of unconversion when the marriage relation was formed, but a change in the wife has taken place subsequently. She, under divine influence, has been led to embrace a vital Christianity, while her husband remains destitute of or opposed to it, “dead in trespasses and in sins.” She becomes a subject of Jesus Christ, while he continues a rebel. What probably would have prevented, what in ordinary circumstances *ought* to have prevented marriage does not dissolve it. The Christian wife is not warranted to withdraw from her unconverted husband on that ground. She must continue with him and perform to him all the duties of an affectionate and respectful wife. She must be in submission to her own husband, probably more in submission than ever, for her conversion will likely have greatly widened her view of marital duty and deepened her sense of its obligation.

The situation referred to is a very trying one, and the apostle proposes a very powerful and encouraging motive to a discharge of its difficult duties. He holds out the hope of the Christian wife becoming the means of the salvation of her husband. He supposes a very bad case: he supposes that the husband has not “obeyed the word,” that is, “the word of the truth of the gospel” (Col 1:5). He has resisted its claims on his attention, faith, and obedience. The Christian wife, no doubt, has endeavoured to bring him within the reach of the Christian preacher’s voice: it may be, he refused to come; or he came, but departed unimpressed, unbelieving. It may be scoffing and blaspheming. The Christian wife, if she acts in character, will use more private means to bring her husband under the influence of the word by reading the Scriptures and other good books—if she can get him to listen to them—and by wisely and affectionately, with her own living voice, endeavouring to convey to him the saving truth. But all may be in vain, all often has been in vain, apparently worse than in vain, so that all direct attempts to effect change must be abandoned, as likely to do mischief rather than good, hardening prejudice, provoking resistance.

Still the Christian wife must not despair. She especially must not be weary in the well-doing of a conscientious performance of her marital duties; and the motive, the all-powerful, the sweetly constraining motive, so full of power over the principles of the Christian, and the affections of the wife, is: “What knowest thou, O wife, whether thou shalt save thy husband?” (1Co 7:16). Even without the word, which he will not obey, he may be gained by thy chaste [conduct], obviously based on and sustained by Christian [godliness]. It has been said justly, that “men who are prejudiced observe actions a great deal more than words.”

The cheerful, affectionate, constant performance of all marital duties, especially when it is made quite plain that this is the result of Christian principle, is fitted to make impression even on unthinking and insensible men. The difference that conversion has made to the better on the relative conduct of the wife, almost necessarily leads the husband’s mind to what has produced it and gives birth to the thought: “That cannot be a bad thing which produces such good effects.” His prejudices are gradually weakened. By and by he, it may be, voluntarily commences to talk on a subject on which formerly he had angrily forbidden

all conversation, accompanies his wife to the Christian assembly, and ultimately listens to, believes, and obeys the Word that he had formerly rejected. “A life of [evident] holiness, heavenliness, self-denial, meekness, love, and mortification is a powerful sermon, which, if you be constantly preaching before those who are near you, will hardly miss of a good effect. Works are more palpably significant than words alone.” This is the natural tendency of a quiet, cheerful, persevering performance of marital duty to unconverted husbands; not only to those who are good and gentle, but even to those who are [bad-tempered]; and by the accompanying blessing of the good Spirit, this has not infrequently been its blessed effect.

There is something very beautiful in the phraseology in which the conversion of the Jewish or heathen husband is described. He is said to be “won.” He was lost—lost to true happiness; lost, continuing in his present state, for eternity; but when he is brought to the knowledge of the truth, he is won, gained—gained to himself, gained to the Savior. “Added,” as Leighton says, “to His treasury, Who thought not His own precious blood too dear to lay out for this gain.”

The motive here presented to a truly Christian woman is certainly a very cogent one. Its force has been finely brought out by a great living preacher: “The salvation of a soul! The salvation of a husband’s soul! Of one endeared by so many ties! O loose not each other ‘in the valley of the shadow of death. ’See that the parting at death be not a final parting. Let your friendship survive the desolations of time, and be renewed to infinite advantage beyond the grave. To the tie that nothing but death can sever, seek to add one which defies even his power to cut asunder. Think, O wife, of the happiness that will result from the success of your endeavours. What pleasure will attend the remainder of your days, now you are ‘of one heart and of one mind. ’How sweet will be the counsel you can now take together. How delightful to go to the house of God in company. How enlivening to add the *our* Father of the family altar to the *my* Father of the closet, which witnessed your wrestling with God that he whom you loved might also be led to say, ‘*my* Father. ’And what will be your joy and crown of rejoicing in that day when, before assembled men and angels, he will say: ‘Blessed be the providence that attached us in yonder world, and has still more united us in this. “The woman thou gavest me to be with me,” led me not to “the tree of knowledge of good and evil;” but to the tree of life, which is in the midst of the paradise of God.’

The practical effect that the pressing of this motive should have on the Christian wife is excellently expressed by one of the fathers of the church: “The wise woman, then, will first choose to persuade her husband to be her associate in what is conducive to happiness. And should that be found impracticable, let her by herself earnestly aim at virtue, gaining her husband’s consent in everything, so as never to do anything against his will, with exception of what is reckoned as contributing to virtue and salvation.”

Editor’s Note: The biblical principles presented in the above article is applicable vice-versa to an unbelieving wife.

Article adapted and edited from Reformation Article taken from Chapel Library, Periodicals — Expository Discourses on the First Epistle of the Apostle Peter, Vol. 2 (Edinburgh: William Oliphant & Co., 1866), 211-215, in the public domain.

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).

Reformation Sunday – 30th October 2022.

Please remember that clocks go back 1-hour next Lord's Day, 30th October 2022, at 2am.

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 - £510.00, 09/10/22 - £437.00

Church Maintenance Fund Total: £9,440.50

MEMORY VERSE

Last Week

“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.”

Exodus 19:5-6

This Week

“But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

1 Corinthians 8:6

Next Week

“All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.”

1 Corinthians 10:23

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