



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. 27 No. 15

LORD'S DAY 09 APRIL 2023

ORDER OF WORSHIP

Morning Service – 11am

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 16:8-11

Opening Prayer

Pr Mok Chee Cheong

Opening Hymn *

RHC 211 – “Christ the Lord is Risen Today”

Responsive Reading

Psalm 50

Second Hymn *

Psalm 50 2nd Version, verses 1-6

(to the tune of tune of All Saints, RHC 562)

Scriptural Text

John 20:1-10

Pastoral Prayer

Pr Mok Chee Cheong

Sermon Message

Inside The Tomb – Dr David Allen

The Lord's Supper

Dr David Allen

Closing Hymn *

RHC 212 – “Hail, Thou Once-Despised Jesus”

Benediction/3-Fold Amen *

Dr David Allen

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 55

Q: What is forbidden in the Third Commandment?

A: The Third Commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

Comments:

The Third Commandment forbids us to use irreverently or wrongly any of the names or things which more especially express and declare God. Everything connected with *him* should be sacred.

Scriptural Reference:

Matthew 5:34-35

THE BENEFITS OF CHRIST'S RESURRECTION

Thomas Manton (1620-1677)

*He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. -
Isaiah 53:8*

The Lord Jesus was taken from prison and from judgment and rose out of the pit of distress, to which He was condemned for our sakes. He was taken from prison and from judgment; He did rise as Mediator and could not choose but rise; He was not suffered to miscarry in it. The Scriptures testify abundantly that He rose again: *“Christ died for our sins according to the scriptures; And...he rose again the third day according to the scriptures”* (1Co 15:3-4). And in other places that He ought to rise again: *“Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day”* (Luk 24:46). This, Christ proves out of the Scriptures...

Therefore, I shall show you...for what end Christ was raised. And here, that I may show believers the fountain of their comfort—why it ought to be that Christ should be raised from the dead. Since all the comfort of the soul depends upon His getting above the grave and shaking the powers of death, I will here refresh your spirits a little with the water of this wellspring of salvation. I will draw it up and pour it forth in three considerations...

1. Generally, the resurrection is made to be the chiefest ground of comfort to Christians in the Scripture. Therefore, you shall find in Scripture that this is made the great article: *“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved”* (Rom 10:9). Mark, that is put as the main thing of Christianity: *“God hath raised Him from the dead.”* *“Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel”* (2Ti 2:8). Above all truths, we must clearly preach that and press that as if it were the life of all religion. Remember: Christ is raised from the dead. Therefore, it was a usual salutation among the Christians, *“The Lord is risen”* (Luk 24:34). The apostle makes the triumph of faith chiefly to arise from Christ's resurrection: *“Who is he that condemneth? It is Christ that died, yea rather, that is risen again”* (Rom 8:34). If Christ had not risen, there would be but poor comfort to believers: *“If Christ be not risen, then is our preaching vain, and your faith is also vain”* (1Co 15:14). All would be to no purpose without this great seal and confirmation. It is a point of so great importance that it is generally made the cornerstone in religion, the main hinge upon which gospel comfort hangs.

2. More particularly, [I will] show you the benefits of it.

All your spiritual enemies are subdued. *“When he ascended up on high, he led captivity captive”* (Eph 4:8), that is, those things that usually captivate the spirits of Christians were forced to set off the triumph of Christ's ascension! He seized upon the spoils at His resurrection and rode in triumph at His ascension to glory. Death is “un-stinged.” Death shall be served as Haman: when it thinks to hurt believers, [death] shall honour them as he did Mordecai. You may die, but you are saved from death: *“O death, where is thy sting? O grave, where is thy victory?”* (1Co 15:55). It follows, *“Thanks be to God, which giveth us the victory through our Lord Jesus Christ”* (1Co 15:57). You can no more be held of the grave than Christ could be held thereby. Hell is unarmed and subdued, and the powers of darkness triumphed over. Though the devil mustereth temptations against you, you can see all conquered by faith in Christ's resurrection: *“Your life is hid with Christ in God”* (Col 3:3). Then for sin, that is subdued: Christ

gave it its death-wound upon the cross, and at His resurrection got above it. Then for the world, remember what Christ says, *“Fear not, little flock”* (Luk 12:32); *“I have overcome the world”* (Joh 16:33), that is, “[I have] so conquered and triumphed over the world that it shall not hurt them.” As for the devil, [Jesus] trode him underfoot, and so shall Christians shortly: *“The God of peace shall tread Satan under our feet shortly”* (Rom 16:20).

All spiritual blessings are procured for us. The blessedness of a Christian lies in these three things: pardon, grace, and glory in justification, sanctification, and glorification. And all these are confirmed by Christ’s being risen—taken from prison and from judgment.

For pardon or justification: If any one sin had remained unsatisfied for, Christ could not have risen; every sin must be expiated with death: *“The wages of [every] sin is death”* (Rom 6:23); and Christ would fulfil every tittle of the Law (Mat 5:18). But seeing He has gotten free [from the grave], you may be sure He has paid the wages of every sin: *“If Christ be not risen, your faith is vain, ye are yet in your sins”* (1Co 15:17). While the surety is in prison, it is a sign the debt is not satisfied; but your surety is taken from prison and from judgment. Be of good comfort; all is paid: *“Who was delivered for our offences, and was raised again for our justification”* (Rom 4:25). God had Him to prison for the debt of the creatures and took Him from prison and judgment for their comfort that they might be persuaded of His satisfaction.

For the grace of sanctification: He rose that He might [send] the Spirit to raise us from the death of sin to the life of grace: *“That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life”* (Rom 6:4). By the same glory of the Father both are done, that is, by the same glorious power that raised Jesus from the dead: the apostle speaks of the power of Christ’s resurrection, that is, the virtue that goeth out from it unto believers (Phi 3:10).

For glorification: Christ rose before us to open the way, and, therefore, He is called *“the firstfruits of them that slept”* (1Co 15:20). Others rise as a single ear of corn, but Christ as the firstfruits. The firstfruits were consecrated in lieu of all the rest; so is Christ in your stead. Christ is called *“the firstborn from the dead”* (Col 1:18), that is, the chiefest, the one that rose for us all, the first that entered into heaven as a [human] person. There was a resurrection of some before the glorification of Christ’s body, but He was the firstborn that stood for all: *“Whither the forerunner is for us entered”* (Heb 6:20). Jesus Christ is our forerunner; His resurrection does make way for us to rise after Him...

Consider what special thing there is in the resurrection of Christ above the other acts of the mediatorship, since the Scripture lays so much weight upon it. What is it that it contributes to the comfort of Christians above His death? It will be necessary to inquire after that because the Scripture speaks so much of this circumstance—the resurrection of Christ from the dead. I answer—

First, by way of confirmation: It confirms the heart in the expectation of salvation by Christ. By this, it appears that the whole contrivance of salvation was a true thing: you have God’s seal for it. It therefore confirms the heart in two things: (1) the person of Christ and (2) the office of Christ, upon which all hangs.

The person of Christ: There can be no greater proof of His [deity] than the resurrection: *“Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God”* (1Pe 1:21). And, indeed, there our faith begins upon Christ’s being

God; as Peter saith, “Your faith is built on God.” Well, then, here is God’s seal to the heart about the person of the Messiah: *“Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead”* (Rom 1:4). There, the case was plainly and mightily decided that He was so, so [that] no man could contradict it: *“Truly this was the Son of God”* (Mat 27:54), as the centurion cried. All were forced to say so by this instance. [In] Acts 13:33, He is said to be begotten of the Father. He proves it there to be at His resurrection...It was evidently shown that He was begotten of the Father. Well, then, though the mercies of pardon, grace, and glory were merited by other acts of the mediatorship, yet they are confirmed and sealed by this because this establishes the soul in...the truth of the person of Christ.

It seals to us the truth of His office: This was He that was sealed to be Mediator. When the Jews taxed Christ for usurpation, He would confirm His office to them by no other sign but the resurrection: *“An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas”* (Mat 12:39), that is, that which answers to the type of Jonah; and what was that but His lying three days and three nights in the grave and rising again? As if Christ had said, “If you will have a miracle and a seal from heaven, that is all that I will give you.” So you shall see upon another occasion, in John 2, when the Jews saw Him authoritatively purging the temple and acting as an extraordinary person, *“What sign shewest thou unto us, seeing that thou doest these things?”* (2:18). What confirmation have you from heaven to be the Messiah that you took upon yourself to reform the temple? *“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up”* (2:19), meaning *“the temple of his body”* (2:21). That was all the sign He would give them, viz., His resurrection; this was the most proper confirmation of His office.

Secondly, by way of evidence: It is a clearing and justifying of the merits of Christ. The benefits purchased by His death are evidenced to us in His resurrection. Not only must God be satisfied, but it must be [revealed] to the world that God was fully satisfied, or else we would remain under doubts and perplexities still. Now, the resurrection of Christ is the full discovery of that satisfaction that was made by His death. This is [what] the fallen creature has to show that God was satisfied—Christ’s resurrection...What have you to show Satan when he impleadeth you before God? Why, by Christ’s resurrection, you may even challenge the challenger: *“Who is he that condemneth? It is Christ that died, yea rather, that is risen again”* (Rom 8:34). Why should God let Him out of prison if He had not paid the uttermost farthing? He was taken from prison and from judgment. If Christ had been still in the prison of the grave, you [would have had to look] for another surety that must make up His defects and satisfy where He could not: *“If Christ be not raised...ye are yet in your sins”* (1Co 15:17); ye have nothing to show for your discharge. How could ye have answered Satan then, if your surety had miscarried? Thus, by way of evidence.

Thirdly, by way of pledge to us. By Christ’s resurrection, God gives us a pawn and earnest, as it were, that we may expect the raising of our own bodies. You may plead it to God, and you may argue it for yourselves to God: Christ is raised, therefore raise me! And to yourselves, “Therefore shall I be raised because Christ was raised. Christ [paid the penalty for sin] and was received into glory: therefore, Lord, for His sake acquit me from my sins.” Or shall I say, this is a pledge to us that our persons shall be raised, justified, sanctified, glorified because our Head is raised? The apostle thinks it is a good argument to prove the resurrection of our bodies by the resurrection of Jesus Christ (1Co 15). *“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him”* (1Th 4:14). The meaning is that Christ’s resurrection does not only manifest a possibility, but a *necessity* of our rising with Him. God

has in Him given you an earnest of the resurrection, so that through Christ you may humbly challenge it at His hands: “Lord, I believe you will raise me to life everlasting.” The wicked rise by the general power of God, but Christians rise with reference to Christ’s resurrection that was a pledge to them of theirs. And, therefore, it is observable that presently upon the resurrection of Christ’s body, there followed the resurrection of the bodies of some of the saints that it might not only be a pledge, but that we might look upon it as a pledge to us. *“And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many”* (Mat 27:52-53). There the virtue wrought immediately that others of God’s people might look for it, and the rest of Christ’s mystical body expect their turn; not only the Head, but some of the members rose too. Therefore, here is our comfort because it is the great pledge and earnest that God has given to the saints, namely, that as it was done to Christ, so they may expect it shall be done to them.

Fourthly, by way of influence: Every well of salvation has its proper stream, and everything in a believer’s heart hangs and depends upon some proportional thing in Christ Jesus—our death to sin upon His death, our life upon His life, our holiness upon His holiness: *“And for their sakes I sanctify myself, that they also might be sanctified through the truth”* (Joh 17:19). For whatever Christ had in Himself as Mediator, He had it and did it for us. So that from these special things, there is special causal influence on the hearts of believers: from the resurrection of Christ, our resurrection; from His death, the death of sin to the life of grace or to the life of glory. There is causal influence from Christ’s resurrection upon our hearts, which is the donation of the Spirit of God...to raise us to grace and glory. And, therefore, we are said to be begotten *“unto a lively hope by the resurrection of Jesus Christ from the dead”* (1Pe 1:3). Regeneration comes from the virtue and influence of it that passes into our hearts for the conquering of sin, begetting the new nature, and raising us to glory. But there is another benefit you are to expect by way of influence from the resurrection of Christ: even the gift of the Spirit, to conform you to your Head. Christ by His resurrection, being made a fountain of supernatural life, will send out vital influence. Wait for it, then; He will renew and heal you, and He will carry on the work to the perfection of glory. Head and members must be conformable as far as the model of the creatures will permit. Therefore, as sure as Christ is risen, you shall be raised with Him to holiness *here* and to *heaven* hereafter...Christ died for sin that you might die to sin; and Christ rose to glory that you might rise to grace and glory. The dependence and looking up of the creature must be to the most suitable act and work of the Messiah. The whole Christ carries in Himself the complete work of our salvation, and the several acts and conditions of Christ are proportioned to the several acts and conditions of salvation...

Here is comfort for those that have an interest in Christ. Believers, know the ground of your privileges! Christ is risen, and thereby declared mightily to be the Son of God. So shall you be declared mightily to be the sons of God at your resurrection: “Commit thy way unto the LORD; trust also in him; and he shall bring it to pass” (Psa 37:5). Oh, what comfort is there for their spirits in that word, “Christ is risen”!

— adapted and edited from Chapel Library — Free Grace Broadcaster (Issue 235). From *The Complete Works of Thomas Manton*, Vol. 3, 347-362, in the public domain. **Thomas Manton (1620-1677)**: English Presbyterian Puritan preacher; born in Lawrence-Lydiat, Somerset, England, UK.

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our Lord's Day activities begins with the **Church Prayer Meeting at 10:15 am** followed by the **Worship Services at 11.00 am**. 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 is an offering box at the entrance to the Church Sanctuary for you to place your offerings in.

Children's Sunday School – held after Morning Service at 1:30pm.

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 – £1030.00

Church Maintenance Fund Total: £16,290.50

MEMORY VERSE

Last Week

“Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

Acts 5:31

This Week

“But in every nation he that feareth him, and worketh righteousness, is accepted with him.”

Acts 10:35

Next Week

“I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.”

John 11:25

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

Dear all,

While the legal Covid restrictions having been lifted, we will continue to observe the following precautions:

- We continue to urge those who feel unwell (especially with Covid symptoms) to stay home and join us at our online services.
- No offering will be collected during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- During worship services, please continue to sit with your own households.
- While not required, the use of face covering is voluntary. 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