



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. 22

LORD’S DAY 28 MAY 2023

ORDER OF WORSHIP

Morning Service – 11am

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 22:22

Opening Prayer

John Poh

Opening Hymn *

RHC 60 – “Ye Servants of God, Your Master Proclaim”

Responsive Reading

Psalm 57

Second Hymn *

Psalm 57 verses 1-3, 9-11
(to the tune of tune of Beatitudo, RHC 63)

Scriptural Text

Matthew 5:13, Mark 9:49-50

Pastoral Prayer

Rev Matthew Yong

Sermon Message

Salt

Closing Hymn *

RHC 419 – “Take My Life and Let It Be”

Benediction/3-Fold Amen *

Rev Matthew Yong

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 62

Q: What are the reasons annexed to the Fourth Commandment?

A: *The reasons annexed to the Fourth Commandment are – God’s allowing us six days of the week for our own employments; his challenging a special propriety in the seventh; his own example; and his blessing the Sabbath-day.*

Comments:

The special reasons here given for the observance of the Sabbath are: 1. Our being allowed six days for work; 2. God’s claim of the seventh day as specially his own; 3. God’s resting on the seventh day; 4. God’s blessing it.

Scriptural Reference:

Exodus 31:15; Genesis 2:3

GOD AND TIME

Archibald A. Hodge (1823-1886)

What is eternity? Eternity is *infinite* duration — duration discharged from all limits, without beginning, without succession, and without end. The schoolmen phrase it “an ever-abiding present.”

We, however, can positively conceive of eternity only as duration indefinitely extended from the present moment in two directions, as to the past and as to the future, *improperly* expressed as eternity *past* and eternity *future*. The eternity of God, however, is one and indivisible.

What is time? Time is *limited* duration, measured by succession, either of thought or motion. It is distinguished in reference to our perceptions into past, present, and future.

What relation does time bear to eternity? Eternity, the unchanging present without beginning or end, comprehends all time and co-exists as an undivided moment with all the successions of time as they appear and pass in their order.

However, thought is possible to us only under the limitations of time and space. We can conceive of God only under the finite fashion of first purposing and then acting, of first promising or threatening and then fulfilling His Word, etc. He that inhabiteth eternity infinitely transcends our understanding (Isa 57:15).

When we say that God is eternal, what do we affirm and what do we deny? We affirm, first, that as to His existence, He never had any beginning and never will have any end. Second, that as to the mode of His existence, His thoughts, emotions, purposes, and acts are without succession, one and inseparable, the same forever. Third, that He is immutable.

We deny, first, that He ever had a beginning or ever will have an end; second, that His states or modes of being occur in succession; third, that His essence, attributes, or purposes will ever change.

In what sense are the acts of God spoken of as past, present, and future? The acts of God are never past, present, or future as respects God Himself, but only in respect to the objects and effects of His acts in creation. The efficient *purpose* comprehending the precise object, time, and circumstance was present to Him always and changelessly. The event, however, taking place in the creature occurs in time, and is thus past, present, or future to our observation.

In what sense are events past or future as it regards God? As God’s knowledge is infinite, every event must, first, be ever equally present to His knowledge from eternity to eternity. Second, these events must be known to Him as they actually occur in themselves, *e.g.*, in their true nature, relations, and successions. This distinction, therefore, holds true: God’s knowledge of all events is without beginning, end, or succession; but He knows them as in themselves occurring in the successions of time—past, present, or future—relatively to one another.

From *Outlines of Theology: Rewritten and Enlarged* (New York: Hodder & Stoughton, 1878), 142-143; in the public domain.

Archibald Alexander Hodge (1823-1886): American Presbyterian minister, son of Charles Hodge; born in Princeton, Mercer, New Jersey, USA.

Time is priceless and precious. In one point of view, it is more important and solemn than eternity. Eternity is the creature of time: it is just what time makes it—happy or miserable, a blessing or a curse, draped with clouds of endless night or gilded with beams of eternal day. One hour of time is of more value to a soul speeding to the judgment, unprepared to meet its dread sentence, than the ceaseless evolutions of eternity! There is no day of grace, no opportunity of conversion, no proclamation of salvation in the eternal world. Now is the accepted time; behold, now is the day of salvation! Let us, then, redeem the time because the time is short. Gathering up its unemployed hours, its spare moments; redeeming it from sleep, from frivolous calls, from vain recreation—how much work for God and service for man may be accomplished? Many a valuable volume has been compiled at the breakfast table. Many a useful plan has been matured in a railway carriage. And many a work world for the world that is to come. - *John Flavel*

- adapted and edited from Chapel Library, Free Grace Broadcaster (Issue 251) – Redeeming
The Time

SERMON NOTES: SALT

(Matthew 5:13, Mark 9:49-50)

Jesus said, “*Salt is good.*” Mark 9:49a, “*Ye are the salt of the earth.*” Matthew 5:13

Jesus wants us (ye) to be the salt of the earth to:

- a) Preserve, sustain and bring out the goodness in us.
- b) Be the flavour enhancer for difficult people.
- c) Help people see how God works in our lives so that we can share the good news and direct them to Jesus.

In Biblical times, salt was expensive and highly valued. Being so valuable, soldiers in the Roman army were sometimes paid with salt instead of money. Their monthly allowance was called “salarium” (‘sal’ in Latin means salt) where we get the word ‘salary’ in English. A Roman pound of salt (about 330grams) cost 1/20 of a foot-soldier’s daily wage.

A covenant of salt is found 3 times in The Old Testaments:

- Leviticus 2:13 – “*And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.*”
- Numbers 18:19 – “*All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the Lord unto thee and to thy seed with thee.*”
- 2 Chronicles 13:5 – “*Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?*”

Covenant meaning - When 2 parties make a covenant in the Bible, they are joined together and identified with each other.

The role of salt in the Bible is relevant to understanding Hebrew society during the Old Testament and New Testament periods. Salt is a necessity of life and was used since ancient times in many cultures as a seasoning, a disinfectant, a component of ceremonial offerings, and as a unit of exchange (money). Metaphorically it signifies permanence, value, loyalty, durability, fidelity, usefulness and purification.

Usefulness of Salt

- a) Adds flavour to food.
- b) Acts as a preservative.
- c) Melts coldness (ice and snow).
- d) Heals wounds.

This is a very appropriate description of the behaviour in his relationship to the world in which he lives. We have to add the seasoning of faith, hope, encouragement into our conversations. We need to say the right words at the right moment (Colossians 4:6) – words of life, truth, grace that come from a sincere heart.

Salt does not need to dominate in order to be useful. Too much salt will overpower the flavour of the food. We do not need to dominate people or conversations to be salt.

Salt as a Preservative

Salt keeps food safe from decay. Things from destruction. Early days before refrigerators were invented, salt was used to keep fish, meat, and vegetables from turning bad.

Our homes, workplaces, church, friendship, school, all need the preserving grace and power of the Holy Spirit working through us to keep people from being hurt, harmed, injured. Marriages from being destroyed, businesses from being corrupted, and ministries from being overtaken by deceit.

As salt, we help to keep things sound and secure, healthy and protected, prosperous and blessed. Salt will always be salt and will always do what salt does. We do not need to strive to become salt. Jesus is the One who has made us salt.

Be the salt that spreads kindness to people around us through kind words, thoughts and actions that embody God's goodness. Be a good friend, colleague, subordinate, or a church member.

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our Lord's Day activities begins with 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.

MEMORY VERSE

Last Week

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.”

2 Peter 3:18

This Week

“Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

Matthew 5:13

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