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. 30 No. 44 **LORD'S DAY 01 NOVEMBER 2026**

ORDER OF WORSHIP

Morning Service – 11am

Prelude	*The Lord Is in His Holy Temple*
Call to Worship	Psalm 96:1–4
Opening Hymn *	RHC 15 – *"How Shall I Sing That Majesty"*
Opening Prayer	Dn John Poh
Responsive Reading	Psalm 76
Second Hymn *	Psalm 76:7–12 *(To the tune of Ballerma, RHC 130)*
Scriptural Text	1 Samuel 17:32–50
Pastoral Prayer	Rev Brian Harper
Sermon Message	***"Following by Faith"***
Closing Hymn *	RHC 359 – *"My Faith Looks Up to Thee"*
Benediction/3-Fold Amen *	Rev Brian Harper
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.

WESTMINSTER SHORTER CATECHISM QUESTION 30

Q: How doth the Spirit apply to us the redemption purchased by Christ?

A: The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Comments:

The last answer tells us by whose agency we become possessed of salvation; this one tells us of the method of it. It tells us that Christ's salvation becomes ours by union with him – that we are united to him by faith – and that this faith by which we commit ourselves to Christ, is the effect of the working of God's Spirit in our hearts. Faith in Christ means trust in Christ, and brings about union with him.

Scriptural Reference:

John 15:26, 1 Corinthians 12:3, John 15:5

Dear brethren, we are glad to share two articles with you in this Sunday's bulletin. The first was written by Rev Harper especially for our congregation, and we are thankful for his labour of love on our behalf. The second is the concluding part of Rev Jack Sin's article on the Reformation, which we hope will bring it to a fitting close. May the Lord bless your reading and use these articles to strengthen and encourage your faith.

THE WALK OF FAITH

J. Oswald Sanders, one time Director of the China Inland Mission/Overseas Missionary Fellowship, wrote in his little book "Mighty Faith", the following words: "The Christian walks either by faith or by sight, two principles of action which are mutually exclusive and contradictory. Much distress in the lives of Christians stems from an unresolved conflict between these two principles. Sight is concerned with the tangible and visible. Faith is occupied with the invisible and spiritual."

The children of Israel had every reason to exercise their faith in God. After leaving Egypt, God led Israel to Mount Sinai. There they received the law, the structure, and the organisation that would make them a nation. After a year at Sinai, it was time to leave, and God commanded Israel to move (Numbers 10:11-12). He led them up through the Sinai Peninsula, through the wilderness of Paran, and to Kadesh-Barnea, the western edge of the Promised Land. There God told them everything they needed to know to be successful. "You have come to the hill country of the Amorites, which the LORD your God is giving us. See, the LORD your God has set the land before you. Go up, take possession, as the LORD, the God of your fathers, has told you. Do not fear or be dismayed" (Deuteronomy 1:20-21).

The Land was a promise made to Abraham, and through him and the Patriarchs, to these people. It was God's gift, and they could trust that whatever gift God gave to them would be good. God knew that what He commanded Israel to do was hard and was going to require the application of their faith. So, He encouraged their faith by His word, saying to them, "Do not fear or be dismayed" (Deut. 1:21). But at Kadesh-Barnea they hesitated. They wanted more details. They wanted to know what trusting and obeying God would require of them before they were willing to follow Him. They said to Moses that they wanted to examine the situation more carefully so that they would know what they were facing. "Let us send men before us, that they may explore the land for us and bring us word again of the way by which we must go up and the cities into which we shall come" (Deut. 1:22). Moses agreed and selected one man from each tribe to go up and scout the land. However, their obvious intent was not to be more trusting of God, but to reserve their trust until they could understand exactly how God was going to work. They would not obey God unless they knew the details of what they were getting into. But that is not walking by faith! A faith that extends only to the limit of sight and knowledge is not faith, for faith is not a matter of what but of whom.

Sadly, we know the outcome of the spies report. Rather than the walk of faith, there was, for Israel, forty years of wilderness wandering! All because they "believed not"!

So, where is our faith? Does our daily life manifest our trust, our confidence, in our Heavenly Father?

Are we walking by faith, trusting in God's wise providence, or full of fears tormented by "what if?"

New Life Bible-Presbyterian Church
Morning Service Notes

"Following by Faith"
1 Samuel 17:32-50

Rev Brian D Harper
1st November 2026

Introduction:

1. The context we must scrutinise:

- The genealogy: Joshua 11:21-23; Numbers 13:25-33
- The history: Numbers 13:31-33
- The similarity: 1 Samuel 17:11-12

2. The champion we must recognise:

- The way David acted: 1 Samuel 17 vv17,28,4
- The words David recorded: Psalm 22:1

3. The challenge we must personalise:

- The declaration of faith: vv34-37
- The demonstration of faith: vv40-50
- The determination of faith: v46; Joshua 4:23,24; 1 Kings 18:36,37; 2Kings 19:19

New Life Bible-Presbyterian Church
Bible Study Notes

The Saviour's Seminar on Prayer - Introduction
Matthew 6:5-15

Rev Brian D Harper
1st November 2026

1. The doctrinal foundation of prayer:

- The relationship implied here.
- The responsibility involved here.
- The reverence inferred here.

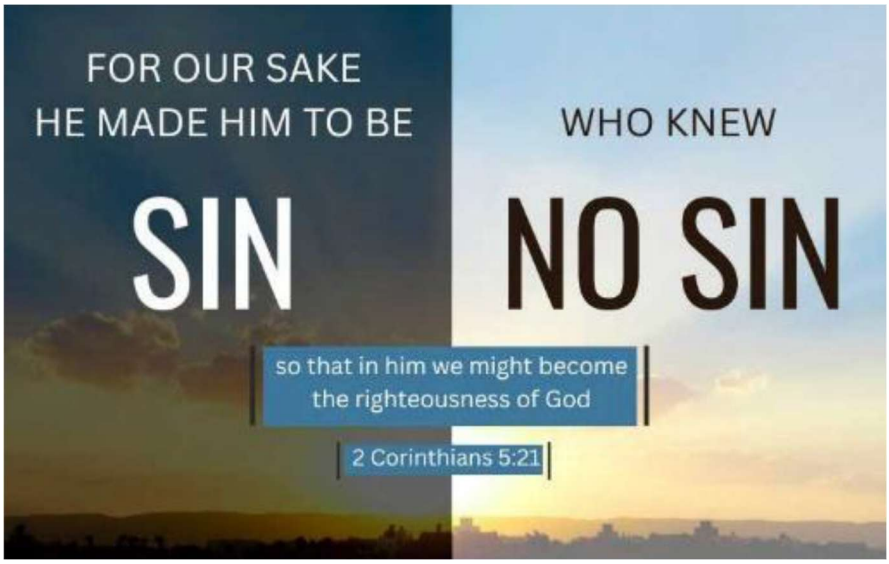
2. The dangers faced in prayer:

- Our attitude.
- Our approach.
- Our amount.

3. The directions fundamental to prayer:

- A place.
- A promise.
- A proof.

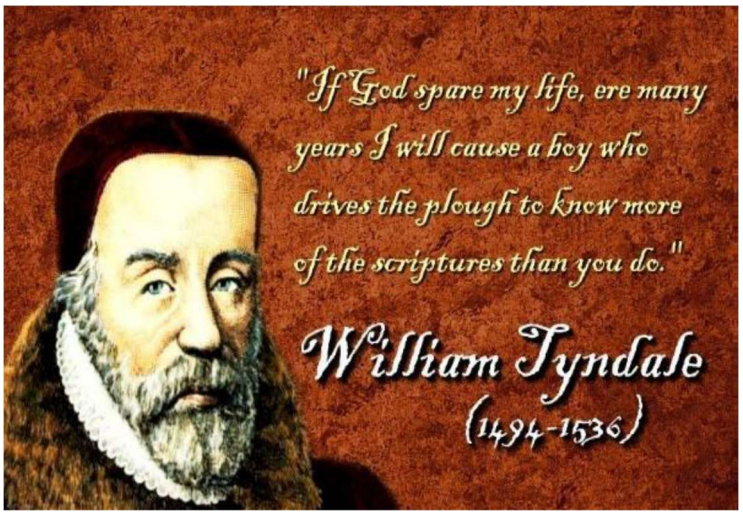
Reformation: Defined, Declared, Defended (Part 2)



It suddenly dawned upon the learned Professor at Wittenberg that there was a solution to the problem provided by God through the Word. The pre-condition required of thrice holy and righteous triune God is already satisfied by someone else, the eternal Son of God, Jesus Christ who is God Himself. For the first time in his life, Luther understood that now if a man had faith in Christ alone, through His redemptive work at Calvary; which is essentially a work of grace, undeserving sinners can now have that Righteousness of God imputed to them by Jesus Christ (2 Cor 5:21) the Lord if they humbly confess and repent of their sins and acknowledge Christ as Lord and God. (Rom 10:9,10) It has nothing to do with papal indulgences, church penances, sacraments, rituals and ceremonials of the established Roman church at all. This was an extraordinary rediscovery in those momentous days but yet the truth of justification by faith is as old as the OT and NT of Holy Scriptures (Hab 1:17, Gal 3:11 and Heb 10:38) hidden from the people for 1000 years. **The concept of forensic justification by faith alone is finally apprehended by the Wittenberg Augustinian monk** who could not contain no longer and shared it with the whole world. This exploded in the Germany with the drafting of the 95 theses (against the indulgences of the day) being posted on the door of the Wittenberg Church on 31 October 1517 and other writings of the Reformers and the eyes of the common people were opened to the truth of God's Holy Word concerning true salvation by faith alone and not by man's works or forgiveness tickets sanctioned by the church. The almost 1000 years of spiritual bondage and darkness was finally over and dramatic spiritual change was inevitable.

The Defence of the Scripture in the Reformation

The place of the Word of God is relegated to a low or non-existent place in the life of the medieval church. Hardly any priest would preach from it, let alone expound it. Some priests know more of the church fathers and their homilies than the writings of Christ and the Apostles. The Bible was virtually lost from the church. **The Reformers in a sense rediscover the wealth and vitality of the Holy Scriptures that is able to make man wise unto salvation (2 Tim 3:15) and made it relevant and applicable to the people again.**

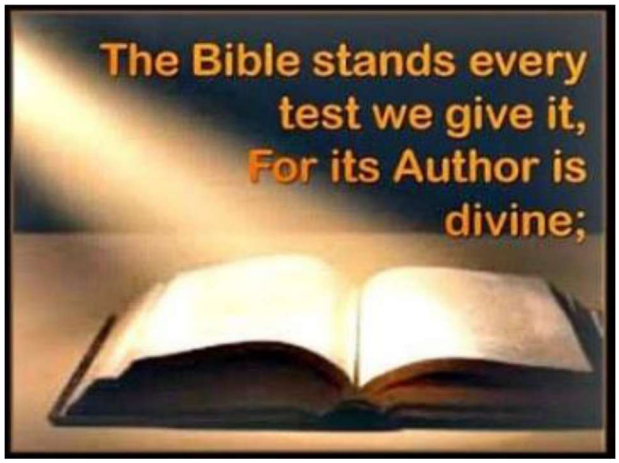


A Latin (the language of Rome) Bible is of no use to the German, English and Swiss and other non-Latin speaking people because they cannot understand it. The concept of giving the Bible in the vernacular language of the people is the heart of the Reformation. Tyndale, Wycliffe, Luther and Lafeyette did the same for their own countrymen, and the result was life changing. For the first time, a commoner could hold a Bible, read, understand and relish it in a manner that he could apply in his life. It

transformed and reformed the church drastically and that was the beginning of a great spiritual awakening to come, reverberating all over continental Europe and forever transformed the eternal destiny of some people in the western world as God wills. **The Bible becomes the sole and sufficient authority for the life of the church and the believer. The authority, sufficiency, and perspicuity of the Bible were established during the Reformation.**

There is no need to consult church traditions, and past decrees of Synods, Councils and papal encyclicals. No more auricular confessions to the priests, the mass, relics worship and praying to the saints or a mediatrix. **Every born-again believer is a priest himself (1Pet 2:9) and can come directly and confidently before God because of Christ without any human intermediary. Sola Scriptura is the answer. The reformers decided that the Word of God alone provides the right direction and infallible guidance for the true churches of Jesus Christ.**

Today we have the precious Bible in our hands and in our own languages and in more than 4000 (out of about 7,000) languages, in part or whole. We have the privilege to read, relish it and apply it to our lives without hindrance (not for all countries though). May we never take this prerogative for granted but cherish and read it. This was the wish of one who perished in the flames in Oct 1536 (and he is eternally secured in heaven to dare relish it faith (ie Tyndale) and the Lord answered the prayers of a valiant godly man. We believe in **the sufficiency, canonicity, authority, perspicuity and inerrancy of the Bible.** Some claimed to have special revelations from God hence bypassing the need to consult and rely on holy scriptures that is totally complete for us today. Others have claimed that the NT is not as inspired as the OT and hence undermining the canonicity of the scripture sanctioned by God Himself (1Pet 3;15,16). Age old heretical beliefs are revived in the 21st century. Some from within the church have denied the deity of Christ openly and the doctrine of the blessed Trinity, the canonicity and authority of the Bible, serious aberrant views like evolution that the church had to deal with the first 4 centuries and will have to faithfully continue to deal with today. (Acts 20:28, 1Tim1:20, Tit 3:9-11. Rom16:17). We need the accurate and proper understanding, application and interpretation of the scriptures to address all these soundly (2Tim 3;16,17; 2Pet 1:20,21; Isa 40:8)



Conclusion



The Protestant Reformation still has a relevant place in the church today after more than 5 centuries. The church during the dark ages is still the same today, the doctrines have not changed but sadly some Protestants have given in slowly and surely to the demands for theological compromise in exchange for peace and unity in the ecclesiastical world. The tide is very strong. **These last days of our decadent age will witness greater ecclesiastical downslide and ecumenical compromise in the churches. The seductions of ecumenism, new age, (ie yoga, feng shui, reiki, crystals, spell casting, wizardry etc) cults and the occult (ie Halloween, etc) false prophecies, have contributed to the ongoing worldwide process of a one-world religious order.**

Continued on page 6…

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our Lord's Day activities begin with the **Worship Service** at **11.00 am** followed by a **Bible Study & Children's Sunday School** at **1:30pm**. 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 worshipping with us today.

For those unable to attend Church in person, please join our Worship Service and Bible Study on our live-stream via YouTube - https://www.youtube.com/@NewLifeBPCLondon

We thank God for providing Rev Brian Harper to minister to us today.

Rev Harper will be ministering to us until early January.

Tithes & Offerings – The offering box is located at the entrance to the Church Sanctuary.

Lunch Fellowship — Join us for lunch fellowship after the morning worship service. Please bring your own lunch as only drinks will be provided.

Afternoon Bible Study, 1:30pm – Rev Harper will conduct the study on the "The Saviour's Seminar on Prayer" from Matthew 6:5–15.

Children's Sunday School, 1:30pm – held at side hall & manse after Lunch Fellowship.

MEMORY VERSE

This Week

"And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands."

1 Samuel 17:47

Last Week

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Matthew 11:29

As the followers of Christ, one ought to follow in the footsteps of the 16th century Reformers in this unswerving stand and contend against all these unholy influences and valiantly fight for the faith in these perilous seasons. (Jude 3,4)

The true churches of Christ today are linked to the 16th century Reformation movement through its forefathers, and we need to continue the propagation and contention for the faith against the ecumenical, the cultic and occultic, New Age movements of today. **Biblical separation based on Reformation truths, the advancement of the pure and unadulterated gospel should be the continued thrust and emphasis of every Bible-believing, God honouring church.**

May the Lord inspire and strengthen us in the crucial battle for the faith and the truth in these final momentous days and not compromised but be steadfast for Christ and His glory and preach and defend only the pure and unadulterated gospel through Christ alone and by faith alone. (Rom 1:17; Gal 1:6,7; 2Thess 2:15)

(For deeper studies, read J. A Wylie, History of Protestantism, Vol 1, Moune Missionary, Trust, Ireland 1985 and R B Kuiper, The Church in History, Grand Rapids, Eerdmans 1991, 140-186)