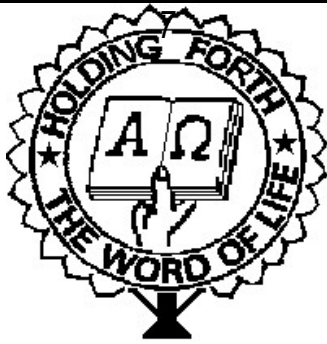




NEW LIFE

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. 40

LORD'S DAY 04 OCTOBER 2026

ORDER OF WORSHIP

Morning Service – 11am

Prelude

The Lord Is in His Holy Temple

Call to Worship

Isaiah 40:21–31

Opening Hymn *

RHC 1 – "O Worship the King"

Opening Prayer

Dn Jonathan Kim

Responsive Reading

Psalm 72

Second Hymn *

Psalm 72:1–4, 18–19

(To the tune of Azmon, RHC 61)

Scriptural Text

Genesis 13:1–11; 19:30–38

Pastoral Prayer

Rev Derek Erwin

Sermon Message

"Drunk in a cave – how come?"

Closing Hymn *

RHC 401 – "Yield Not to Temptation"

Benediction/3-Fold Amen *

Rev Derek Erwin

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 26

Q: How doth Christ execute the office of a king?

A: Christ executeth the office of a king, IN SUBDUING US TO HIMSELF, in ruling and defending us, and in restraining and conquering all his and our enemies.

Comments:

A king is the ruler of a kingdom. Now there is a great kingdom set up on earth, consisting of all God's people, and its ruler is Christ. As such, his duties are here said to be threefold: 1. He makes us willing to obey him; 2. He gives us laws for our guidance and safety; 3. He limits and finally puts down all who oppose us and him.

Scriptural Reference:

2 Corinthians 10:5, Matthew 11:29, 2 Timothy 4:18

The Westminster Confession of Faith

– Our Necessary Creed –

In the year 1643, the English Parliament commissioned a group of 121 spiritual and intellectual men from the cream of the British Isles who came together in the Westminster Abbey in London to deliberate and formulate a body of divinity or a set of Christian doctrines (ie from the sovereignty of God, redemption, covenant theology to the authority of scriptures to understanding of the man and Church polity and true worship, the sacraments and eschatology among others) which would represent the beliefs and doctrines of the Reformed position.

They had 1163 sessions altogether from 1 July 1643 to 22 February 1648 in the formulation and promulgation of Christian truth that will be of immeasurable spiritual benefit to the generation to come. The vows taken by these Westminster Divines every Monday morning were: 'I do seriously promise and vow in the presence of the Almighty God that in this whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God nor in the point of discipline but what may make for God's glory and the peace and good of his Church'. (Gordon H Clark, What do Presbyterians Believe? NJ: Presbyterian and Reformed Publishing Co., 1965, XI).

This confession sanctioned by the English parliament when Oliver Cromwell was Lord Protector, left behind for us today a **rich legacy of biblical truth, a complete and impregnable statement to serve as a bulwark against error, as a basis of ecclesiastical fellowship and cooperation and as a safe and effective instrument for the religious instruction of the people of God**. The saintly men of God that formulated the Confession comprises 4 groups of representatives from the Presbyterians, the Independents, the Erastians and the Episcopalians and included prominent names of godly men like William Twisse, Samuel Rutherford, George Gillespie, Thomas Goodwin, John Lightfoot, Thomas Cartwright, James Ussher and Jeremiah Burroughs among others.

Purposes of the Westminster Confession of Faith

Briefly, I will summarise them into 5 points:

1. **The confession is an excellent summary of sound biblical Christian doctrines.** It encapsulates all the major teachings of the Protestant faith in a succinct and yet comprehensive form.
2. **It is a guard against false teachings and practice.** This is the standard second to the Scriptures that we can refer to as a most helpful guide against all the insidious and aberrant teachings in the Christian world today.
3. **It is a form of catechism and substantive religious teaching.** What can be a better tool for teaching in our Sunday School, Bible colleges or for those who seek water baptism but the Shorter Catechism with all the important truths covered in that wonderful question and answer method.
4. **It is a rallying point for sound Christian unity.** In the true spirit of Christian ecumenism (not the way the WCC is doing it today with all its unacceptable compromises but the ICCF today that still stand on it) the Westminster Confession

can serve as a unifying point for all true believers who adhere to the historic Christian faith with the fundamentals of the Christian religion upheld and defended.

5. **It is to shape and regulate theological thinking and public teaching and preaching.** One of the best source and place to teach the Word of God is to explain the doctrines contained in this peerless book to the growing congregation to build up and strengthen their most holy faith.

Westminster Standards – Larger and Shorter Catechisms

The Westminster divines did not only leave behind for us the Confession but also the Larger Catechism (196 longer questions and answers), the Shorter Catechism (107), the Directory of Public Worship, the Presbyterian Form of Church Government and the Sum of Saving Knowledge.

Today, preachers often neglect the wealth of material in the larger catechism with all its 196 doctrinal questions answered in a most logical and exhaustive manner and with all the scripture references. The directory of worship tells us how we ought to conduct ourselves in the Lord's house and the manner in which true worship is practised in a God-honouring Church. The sum of saving knowledge reveals to us the covenant of grace, the remedy of sin provided by our Lord Jesus and the means by which the elect can partake of this saving grace, a most excellent treatment of the theme of divine eternal redemption.

John Richardson has this to say of the Confession:

During the past three decades, many Presbyterians have ignored or failed to appreciate the wealth of Christian truth found in the Westminster Confession of faith, the official creed of Presbyterianism, the result is that the Calvinistic system means little to them. This neglect of our inheritance has proved to be expensive to our Church. This is a source of weakness. Many who were labeled Presbyterians are destitute of knowledge and respect for this classical creedal statement of the Church.

(Gordon Clark, *What do Presbyterians Believe?* NJ: Presbyterian and Reformed Publishing Co., 1965, XII).

Conclusion

Are you and your church familiar with the Westminster Confession? I would like to end by borrowing the words of the Psalmist in an allegorical way Psa 48:12, 13 *'Walk about Zion and go around her tell the towers thereof, mark ye well her bulwarks, consider her palaces that ye may tell it to the generations following.'*

Sadly, many of our members in the BPCs are ignorant of the Confession. The BP Church has the Westminster Confession of Faith as our creedal statement in the original BP constitution in the 1950s (but some may have taken it out). Should we be ignorant or negligent of our rich Presbyterian heritage in our Reformed doctrinal position? **We will be deeply impoverished if we have neglected this sound and needful creed for our churches today.**

May this be our understanding and application of the Westminster Confession of Faith that we may know it so well and to practise it that we may be apt to teach it to the generations that is come to the edification of saints and to the glory and honour of the name of God.

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 Derek Erwin to minister to us today.

Next Sunday, Rev Gordon Ferguson will be ministering to us.

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

After-Service 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 Erwin will conduct the study on the “Three great commands of Christ” from Matthew 6:9; 1 Corinthians 11:24 and Mark 16:15.

Children's Sunday School, 1:30pm – held in the manse after the After-Service Fellowship.

MEMORY VERSE

This Week

“Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.”

Genesis 13:12

Last Week

“O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.”

Psalms 8:1

The Believer's Daily Remembrancer – 4th October

(written by Rev James Smith)

“And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.” Jeremiah 25:6

HOW is it possible that a God of love, who is full of compassion, plenteous in mercy, ready to forgive, waiting to be gracious, should do His children hurt? It cannot be. His dealings may cause us pain, but nothing shall by any means harm us. We ought rather to argue with Paul, “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” He sent His ancient people as captives to Babylon, but it was for their good; He allowed His children to be cast into the fiery furnace, into the lion's den, to be driven out to wander in sheep-skins and goat-skins, but He did not allow them to be hurt; all was sanctified to them, and the curse was turned into a blessing. If He scourge us with one hand, He will support us with the other, and at last we shall come up before His throne, out of great tribulation, having washed our robes and made them white in the blood of the Lamb. Not one who has arrived safe in heaven will say that his God allowed him to be hurt; notwithstanding the trials endured by the way. Nothing shall by any means hurt you.

*Lord, I would my all resign, Gladly lose my will in Thine,
Careless be of things below, Thee alone content to know;
Simple, innocent, and free, Seeking all my bliss in Thee.*