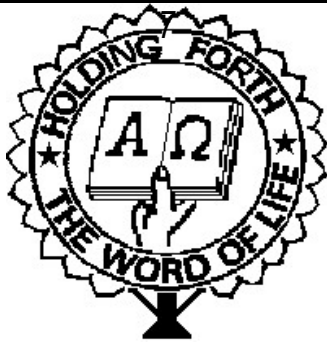




NEW LIFE

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. 32

LORD'S DAY 09 AUGUST 2026

ORDER OF WORSHIP

Morning Service – 11am

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 148:1–5

*Opening Hymn **

RHC 24 – *"Praise to the Lord, The Almighty"*

Opening Prayer

John Poh

Responsive Reading

Psalm 64

*Second Hymn **

Psalm 64:1–3, 7–10

(To the tune of Ballerma, RHC 130)

Scriptural Text

Malachi 1:1–14

Pastoral Prayer

Rev Lim Chee Boon

Sermon Message

"Do Not Take God's Name in Vain"

*Closing Hymn **

RHC 183 – *"Jesus Paid It All"*

Observation of Lord's Supper

Rev Lim Chee Boon

*Benediction/3-Fold Amen **

Rev Lim Chee Boon

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 17

Q: Into what estate did the Fall bring mankind?

A: The Fall brought mankind into an estate of sin and misery.

Comments:

Adam's first sin is commonly called the Fall. And we are here told that, in consequence of this Fall, all men are now born in a sinful and unhappy condition.

Scriptural Reference:

Romans 5:12

Dear brethren, starting this week, Rev Lim Chee Boon will be authoring the main article in our church bulletin. The articles have been specially prepared for our edification, and we hope they will be a source of encouragement and growth.

Better than their righteousness (Matthew 5:20; 23:1– 7)

Chapter 5 begins the series of five discourses in the Gospel of Matthew. They are The Sermon on the Mount (chapters 5-7), The Charge to the Twelve (9:35-10:42), The Parables (13:1-52), Relationships (18:1-35), and The Olivet Discourse (chapters 24 and 25).

The Sermon on the Mount does not present the way of salvation, but the way of righteous living. The message reveals principles of conduct and attitudes of heart by which the believer is to live, and that by living in this manner through the enabling power of the Holy Spirit in his life, he will be continually made to become more like Christ Himself (who personally embodied each of these principles and laws). This is a sermon for the believers.

One important principle is mentioned in 5:2. The Lord taught the multitudes and He said, *“Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”* The righteous of the scribes and Pharisees were flawed. Therefore, the believers should have a righteousness that exceeds that of the scribes and the Pharisees.

The scribes were devoted to the study of the law of Moses from the time of Samuel and the days of Ezra (7:6-10). The Pharisees means “separated one.” They were devoted to the meticulous observation of the law. The sect of Pharisaism began some 200 years before the time of Christ. The Pharisees wrote many books on the when, why, and how of the observation of the law. So much so, they added their laws into it. Today, Judaism has 613 oral laws, placed with equal authority to the Scripture.

In what ways were the righteousness of the scribes and the Pharisees flawed? One apparent example was that they said they had not committed the act of murder (Matt. 5:21-22). So, they were righteous. But the Lord Jesus says, *“That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.”* Evidently, the Lord was making reference to the scribes and the Pharisees. They were angry at their brothers and were guilty of calling them, “Raca.” Raca means “empty head.” It is a derogatory word. Jesus was speaking of that kind of judging of another that condemns and despises a person for their lack of knowledge, particularly regarding spiritual things. Jesus equated anger with murder. His point was to show that violations of the commandments begin with a thought, not with an action. Therefore, in the eye of God’s law, a person has committed murder in his heart when he hates someone.

In Matthew 23:1-12, we are given a clearer picture of the faulty conception of righteousness of the scribes and the Pharisees:

First, the scribes and the Pharisees were known to “say and do not.” (vv. 1-4)

Jesus began by saying something surprising to the multitudes and to His disciples; especially considering what He is about to say to the scribes and the Pharisees in the rest of the chapter. *“The scribes and the Pharisees sit in Moses’ seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not”* (vv. 2-3). A “seat” is a position of authority that a teacher in Israel would occupy. The scribes and the Pharisees sit in Moses’ seat meant that they occupied a recognized position of authority in

society; the position of being the authoritative teachers of the law that God had given the people through Moses. Jesus has this exhortation: do all the things they bid you observe and do, but do not emulate their work, because they say and do not.

The Lord also mentioned that the scribes and the Pharisees enjoyed adding weight to the people, which was difficult to bear. They developed 612 additional precepts around the law and sought to bring the people under the direction of these additional man-made precepts. In doing this, they were trying to build a “fence” around the law so that no one would ever come anywhere close to violating it. But, in the end, all they did was to create rules and regulations that were an unbearable load to carry around in life. The making of additional laws was ultimately for someone else to carry, and not themselves. The righteousness of the scribes and the Pharisees was faulty because they would teach, but they would not do. James says this explicitly to the Christians, *“But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed”* (James 1:22-25).

Second, the scribes and the Pharisees did things to be seen by men (25:5-7).

Jesus said this about their work; they did it for men to see. Their religious observances, the performance of rituals and the giving of alms were not done out of a heart of reverent service to God (Matt. 6:1-4, 5-8, 16-18).

In verse 5, the Lord said that their clothing were ostentatious - “They make broad their phylacteries, and enlarge the borders of their garments.” “Phylacteries” were little boxes, tied to leather straps, that they bound to their arms and hands, or onto their foreheads. Into these boxes, they would place strips onto which were copied portions of Scripture, or written prayers. In doing this, they were seeking to apply literally what is said in Deuteronomy 6:6-9, where God told the Israelite: *“⁶ And these words, which I command thee this day, shall be in thine heart: ⁷ And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ⁸ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. ⁹ And thou shalt write them upon the posts of thy house, and on thy gates.”*

Ordinarily, Jewish men wore these phylacteries during times of public worship. When the service was over, the scribes and the Pharisees continued to keep theirs on—walking around in public display of their religiosity. They enlarged their phylacteries and garments to draw attention to themselves. The Lord saw the perverseness of their religious practices; this is not the righteousness that pleases God. Doing works of religious devotion to be seen of men sometimes fools men; but it never fools God. Making sure we do not put our piety on parade is yet another way we can avoid the pitfalls of hypocrisy in our walk with Christ.

Third, the scribes and the Pharisees intentionally chose places of prominence (23:6-7).

In public appearance, the scribes and the Pharisees “love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.”

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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 Lim Chee Boon to minister to us today. Rev Lim will be ministering to us until end September.

Lord's Supper, 9 August – We will be observing the Lord's Supper today.

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 Lim will conduct the study from 1 John 1.

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

MEMORY VERSE

This Week

"For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles;"

Malachi 1:11a

Last Week

"And Jacob called the name of the place where God spake with him, Bethel."

Genesis 35:15

In public appearance, the scribes and the Pharisees "love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

They liked to be given the principal places at meals; on the same table, or better still, on the left and right of the host. In the synagogues, they chose the front seats. In Palestine, the back seats were occupied by the children and the most unimportant people. The chief or the most honored seats were the seats of the elders. These seats faced the congregation. The scribes and the Pharisees enjoyed being called rabbi. They wanted to be treated with the greatest respect; they claimed, in point of fact, greater respect than that which was given to parents. Because, they said, a man's parents give him ordinary, physical life, but a man's teacher gives him eternal life. They even liked to be called father, as Elisha called Elijah (2 Kings 2:12), and as the fathers of the faith were known.

Summary

The religion of the scribes and the Pharisees had a lot of pomp and outward religiosity. But it seriously lacked genuineness. They acted and dressed ostentatiously, drawing attention to themselves. Nothing was done to glorify God. God hates this pageantry.

Dear Christians, God desires true acts of righteousness. First of all, we need to realize that we do not have righteousness on our own. All our righteousness is as "filthy rags" (Isaiah 64:6). True righteousness is evident in humility. The right attitude to adopt is this: we should obliterate ourselves, so that if men see our good works, they may glorify not us, but our Father who is in heaven (Matthew 5:16).