



# 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. 21 No. 45

**LORD'S DAY 05 NOVEMBER 2017**

### ORDER OF WORSHIP

#### *Morning Service – 11am*

#### *Evening Service – 4pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 96:7-9

Revelations 3:20-22

*Opening Hymn \**

RHC 81 – *"Lord of the Sabbath"*

RHC 407 – *"Jesus Calls Us"*

*Opening Prayer \**

Jonathan Kim

Jonathan Kim

*Gloria Patri \**

*Glory Be to the Father*

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*Responsive Reading*

Psalm 88

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*Second Hymn \**

*Psalm 88 verses 1-9*  
(to the tune of Green Hill, RHC 192)

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*Announcements & Memory Verse*

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology \**

RHC 380 – *"Close to Thee"*

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*Scriptural Text*

Job 6:1-18

Matthew 28:18-20

*Pastoral Prayer*

Rev Lim Chee Boon

Rev Lim Chee Boon

*Sermon Message*

*Please Weigh My Grief*

*Be a Disciple-Making Church*

*Closing Hymn \**

RHC 354 – *"God Leads Us Along"*

Hymn – *"Lord Dismiss Us"*

*Benediction/3-Fold*

Rev Lim Chee Boon

Rev Lim Chee Boon

*Amen \**

*Postlude*

*The Lord Bless You*

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\* 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.

#### **DOXOLOGY**

Praise God, from whom all blessings flow;  
Praise Him, all creatures here below;  
Praise Him above, ye heav'nly host;  
Praise Father, Son, and Holy Ghost. Amen.

#### **GLORIA PATRI**

Glory be to the Father and to the Son and to the Holy Ghost,  
As it was in the beginning, is now and ever shall be, world  
without end. Amen, 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.

***"Keep thy heart with all diligence; for out of it are the issues of life." - Proverbs 4:23***

# **WHAT IS THE REFORMED FAITH?**

**Adapted from Life BPC Singapore Weekly, Sunday 29th October 2017**

The Reformed Faith is rooted in the 16<sup>th</sup> Century Reformation when Martin Luther nailed the 95 theses on the doors of the castle church of Wittenberg. John Wycliff, John Hus, William Tyndale, Martin Luther, John Calvin, Ulrich Zwingli, John Knox and many others solidified the Biblical doctrines of the Reformed Faith. It is a call to return to the purity of biblical Christianity, to reform the church as well as life.

## **Creeds**

The Reformed Faith maintains Creeds as expressions of what it confesses that Scripture teaches. The Creeds of the Reformed Faith comprises the Three forms of Unity i.e. The Heidelberg Catechism (1563); The Belgic Confession (1561) and the Canons of Dort (1618-19). In addition there is also the Westminster Confession and Catechisms (1647). The Creeds are not infallible and do not supersede the Word of God.

## **Soli Deo Gloria**

In his book, *Back to Basics: Rediscovering the Richness of the Reformed Faith*, David Hagopian writes that the Reformed Faith revolves around a sovereign and gracious God who calls us to conversion and into covenant with Him and His people, thus enabling us to worship Him with His people. And to glorify and enjoy Him as we live the Christian life. It emphasizes the sovereignty of God. A believer's life must be God-centred. His chief purpose of being born into the world is to glorify God (1 Corinthians 10:31). This spiritual purpose should dominate every aspect of his life.

## **Sola Scriptura**

The knowledge of the Sovereignty of God is not derived from men's revelation but through the revelation of God through His Word. *Sola Scriptura* means by *Scriptures Alone*. Only the Bible has the infallible authority to bind the consciences of believers. The Reformed Faith is not only *Sola Scriptura* but also *Tota Scriptura* – Scripture alone and entire. It seeks to uphold the Word of God in its infallibility and inerrancy.

### **1. The Inspiration of the Scriptures**

The Reformed Faith holds to a high view of the Bible's inspiration. 2 Timothy 3:16 attests to divine inspiration of the Bible. Scripture is breathed out by God and therefore its origin is of God. God enabled and superintended the human writers of Scripture to be agents of this divine revelation (2 Peter 1:21), "so that what they wrote was not only their writing but in a higher sense the very Word of God. The origin of Scripture's content is found ultimately in God." (R.C. Sproul) The divine inspiration of the Scriptures by God is the bedrock of its divine authority.

## 2. The Infallibility of the Scriptures

Divine inspiration means that the Scripture is infallible. According to R.C. Sproul, infallibility refers to its “indefectibility or the impossibility of its being in error. That which is infallible is incapable of failing.” By God’s Spirit working in the human authors, He determined the resulting work.

## 3. The Inerrancy of the Scriptures

God cannot err and therefore His God-breathed words cannot err. If God errs, He negates who He is. Sproul says, “Infallibility means that something cannot err, while inerrancy means that it does not err.” The fruit of inerrancy is clarity of Scriptures. If there is a mixture of truth and error in the Scriptures, there would not be any clarity.

## 4. The Authority of the Scriptures

The Holy Scriptures is authoritative. Its infallibility and inerrancy will never lead us astray. God’s supreme authority rests on its Word and not the church. The divine authority rests with Him and not with man. God’s Word is all sufficient for every believer. We can rest on its teaching and trust it as the rule of our faith. In every sphere of a believer’s life, he is bound by the supreme authority of the Word of God (Psalm 119:11,105).

## **Solus Christus**

The object of our faith is Christ alone. It is only through Jesus Christ and His saving work on the cross that a man can be saved. It is not by foreseen faith, good works or any righteousness of man that a man is saved. Christ’s sacrifice is sufficient to atone for the sins of His elect.

Christ alone is our advocate and our great High Priest (Hebrews 4:14). Every believer in Christ is able to come boldly before the throne of grace (Hebrews 4:16). He is the sole cause of our salvation. Moreover, He is the sole focus and object of our faith and the only source of truth. Therefore, He is the one on whom we are absolutely dependent for our salvation (John 14:6). It is to our folly and detriment that we place our faith in anything or anyone other than Christ alone.

## **Sola Gratia**

Man’s salvation is by grace alone and is never conditioned upon his good works. The Reformers taught from Scriptures that man is totally incapable of saving himself, and nothing in him desires, understands, or believes the things of God (Romans 3:10-11). And so, apart from grace, he cannot come to God. None seeks after God, for all have sinned and come short of the glory of God (Romans 3:23). He is dead in trespasses and only made alive by the Holy Spirit of God (Ephesians 2:1). Man is saved by God’s grace alone and contributes nothing to it. It is monergistic and not synergistic. He merely receives what God has graciously offered. God is never obliged to save anyone. He acts completely by mercy and grace on those who are undeserving.

## **Sola Fide**

We are justified by faith alone (Romans 1:17). Faith is given by God and applied by the Holy Spirit's work in us (Ephesians 2:8,9). Our righteousness is but filthy rags (Isaiah 64:6) and therefore the righteousness we have before God is imputed to us by Christ by His active obedience and passive obedience (Romans 4:3). It is by Christ's righteousness imputed to us that we are no more condemned before God (Romans 8:1).

We are saved by grace through faith alone, but not through a faith that is alone. Faith alone is the basis for our salvation, but salvation is made evident by our works. We are not saved by anything we do ourselves. Nonetheless, our works are the necessary and visible evidences of our faith. Faith without works is dead (James 2:20). The life of a Christian is to glorify God through holiness and obedience of a sanctified life.

## **The Covenant of Grace**

The Reformed Faith holds on to the Covenant of Grace. The initial covenant God made with mankind was a Covenant of Works (Genesis 2:16,17) where the gift of life with God was based on the obedience of man. The Westminster Confession of Faith states that, "The first covenant made with man was a covenant of works, wherein life was promised to Adam; and in him to his posterity, upon condition of perfect and personal obedience." (7:2) Because of the sin of Adam and Eve, the Covenant of Works was replaced by the Covenant of Grace (Genesis 3:15). "Man, by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace; wherein He freely offereth unto sinners life and salvation by Jesus Christ; requiring of them faith in Him, that they may be saved, and promising to give unto all those that are ordained unto eternal life His Holy Spirit, to make them willing, and able to believe." (Westminster Confession, 7:3)

However it must be understood that the Covenant of Works did possess the element of grace. God creates us and gives us life – this is already an act of grace. God in His grace rewards man with life if he obeys by not eating the fruit of the knowledge of good and evil.

In the Covenant of Works, God made a covenant with unfallen man. But in the Covenant of Grace God made His covenant with Christ as the second Adam and in Him with all the elect as His seed. The only hope that man has is God's grace. God's grace is manifested in sending His only begotten Son to be the second Adam to fulfil the Covenant of Works for us perfectly (Romans 5:12-21). The Covenant of Grace is manifested in God's unilateral covenant with Abraham, Moses and David. The Covenant of Grace is an unbreakable covenant which God established with His people.

## **Worship**

The Reformed Faith maintains the necessity of regular worship each Sabbath in accordance to God's moral law (Exodus 20:8; Deuteronomy 5:13,14). Worship is not entertainment, but is meant to glorify God (Psalm 96:9). The worship of God must be in spirit and truth (John 4:23,24).

The Reformed Faith adheres to the primacy of the preaching of God's Word. The preachers are to be called by God to serve in this important position (Romans 10:15). The preaching is to be the central element of worship. It is ordained by God to save sinners and edify saints (Romans 10:14).

## **The Godly Life**

The Reformed Faith holds that a true believer of Christ must have evidence of godly fruit. God has chosen His people *unto good works* (Ephesians 2:10) and in order that *we should be holy and without blame* before Him (Ephesians 1:4). There must be no alliance between light and darkness or between the Christian and the world (2 Corinthians 6:14). A Christian should not abuse the grace of God, thinking that if he sins, grace may abound (Romans 6:1).

## **Missions**

The Reformed Faith firmly believes in the calling of the Church to go out into all the world to preach the gospel. Jesus Himself mandated the disciples, and then the Church, to go and teach all nations (Matthew 28:19). Although God has predestinated His elect, He has ordained the faithful preaching of the gospel both within the church and on the mission field.

## **Christ's Return**

The Reformed Faith looks forward confidently to the soon return of our Lord Jesus Christ in the clouds of heaven (Titus 2:13). The Church should have the urgency to carry out its great tasks faithfully to the end. It must preach the Word; it must evangelize; it must teach the children so that they may be prepared for the evil days which will come upon the Church. And the earnest prayer of the Church is for Christ's coming: Even so, come, Lord Jesus. (Revelation 22:20)

## **Conclusion**

The above characteristics of the Reformed Faith are by no means exhaustive. It is by God's grace that every local church is reformed and always reforming according to the Word of God.

– *Rev Quek Keng Khwang*

# WELCOME TO NEW LIFE B-P CHURCH LONDON

Our **worship services** begin promptly at **11.00 am and 4.00 pm.**

Please stay back for Bible Study and fellowship lunch after the morning worship and for tea after the evening service. Do invite your friends to come to Church.

APPOINTMENTS FOR THE WEEK			WELCOME
Weds 8th November	7pm	Mid-Week Outreach Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We do hope that you have a blessed time of worship on this day.
Sat 11th November	4pm	Bible Study & Prayer Meeting	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<i>Preacher</i>	Rev Lim Chee Boon	Rev Lim Chee Boon	<b><u>TODAY: 05/11/2017</u></b>
<i>Message</i>	TBC	TBC	<i>Chairman:</i> Jonathan
<i>Text</i>	TBC	TBC	<i>Organist:</i> Anthony
NEWS/ANNOUNCEMENTS			<i>Pianist:</i> Matthew
<ul style="list-style-type: none"> <li>• <b>Pre-lunch Bible Study:</b> This week, Rev Lim will continue with the study on "<i>Building Firm Foundations</i>".</li> <li>• <b>Sunday School:</b> This afternoon at 2:45pm the church will be holding Sunday School for young children and toddlers, led by Elizabeth, Nina and Barbara. Please invite friends and family to attend.</li> <li>• <b>Church Pulpit Ministry:</b> Pray for the Pulpit Ministry and for Rev Lim Chee Boon who will be ministering to us until the 26th November.</li> <li>• <b>Lord's Supper:</b> We will be observing the Lord's Supper next week. Please come with hearts prepared.</li> </ul>			<i>Ushers:</i> John / Tom
			<i>Lunch:</i> Maureen
			<i>Washing Up:</i> Volunteers
			<i>PA Crew:</i> Scott / John
			<b><u>NEXT WEEK: 12/11/2017</u></b>
			<i>Chairman:</i> John
<b>Worship Service Collections - Last Sunday: £776.87</b> <b>Attendance - Morning: 28 (A) 6 (C), Evening: 16 (A) 6 (C)</b>			<b>Church Maintenance Fund</b> <b>Total: £3,880.50</b>

## SHORTER CATECHISM QUESTION 91

**Q: How do the sacraments become effectual means of salvation?**

*A: The sacraments become effectual means of salvation - not from any virtue in them, or in him that doth administer them - but only by the  **blessing of Christ**, and the  **working of his Spirit** in them that by faith receive them.*

Comments:

We are here taught the proper way of using the sacraments. We must pray for the blessing of Christ on them. It was he who appointed them and it is he alone who can make them of benefit to our souls. In themselves the sacraments are of no value, nor can the minister (notwithstanding what the Roman Catholic Church says) give them any power whatever apart from Christ.

Scriptural Reference:

1 Corinthians 11:29, 1 Corinthians 3:7

## MEMORY VERSE

	This Week	
<b>Last Week</b> <i>"As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"</i> <b>1 Peter 2:2</b>	<i>"See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil."</i> <b>Ephesians 5:15-16</b>	<b>Next Week</b> <i>"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.."</i> <b>Psalm 86:11</b>