



# 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. 26

**LORD'S DAY 24 JUNE 2017**

### ORDER OF WORSHIP

#### *Morning Service – 11am*

#### *Evening Service – 4pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 66:1-4

Psalm 138:1-2

*Opening Hymn \**

RHC 31 – *"Blessed Be the Name"*

RHC 44 – *"We Praise Thee, O God, Our Redeemer"*

*Opening Prayer \**

John Poh

John Poh

*Gloria Patri \**

*Glory Be to the Father*

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*Nicene Creed*

Nicene Creed

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*Responsive Reading*

Psalm 69

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*Second Hymn \**

*Psalm 69 verses 1-3, 14-16*  
(to the tune of Beatitudo, RHC 388)

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*Announcements &*

*Memory Verse*

John Poh

John Poh

*Tithes & Offerings &  
Doxology \**

RHC 128 – *"His Yoke is Easy"*

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*Scriptural Text*

1 Corinthians 4:6-7

Jeremiah 25:1-14

*Pastoral Prayer*

Dr Carl Martin

Dr Carl Martin

*Sermon Message*

*What do you Have?*

*An Invitation we must Hear*

*Closing Hymn \**

RHC 289 – *"Grace Greater Than Our Sin"*

RHC 375 – *"Speak, Lord, in the Stillness"*

*Benediction/3-Fold*

Dr Carl Martin

Dr Carl Martin

*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***

# **CHRISTIANITY WITHOUT HYPOCRISY - PART 1**

Adapted from New Life BP Singapore Weekly, Sunday 4th June 2017

## **Introduction**

Jesus has described the incredibly high standard of righteousness required of those who would be his disciples: (1) explaining that it must be superior to that of the Pharisees and teachers of the law, (2) describing it in six representative areas, and (3) insisting that his disciples pursue perfection, since God is perfect.

Now he moves to those outward “*acts of righteousness*” (Matt. 6:1), which we would call the practice of religion, and **he warns of a great danger: hypocrisy**. The word *hypocrite* (ὑποκριτής) occurs 13 times in Matt. (6:2, 5, 6; 7:5; 15:7; 22:18; 23:13, 15, 23, 25, 27, 29; 24:51). It was the classical Greek word for a *play actor* or *pretender*.

## **There are several different kinds of hypocrisy.**

*In one kind, the hypocrite feigns goodness but is actually evil, like those who tried to “catch” Jesus in things he said (Matt. 22:15ff.).* Such hypocrites know they are being deceptive.

*In another kind of hypocrisy, the hypocrite is puffed up with his own importance and self-righteousness. Blind to his own faults, he may be genuinely unaware that he is hypocritical—even though he is very harsh toward other people and their sins.* Jesus discusses such hypocrites in Matthew 7:1–5, as we shall see. We may at least comfort ourselves that onlookers readily detect this form of hypocrisy, even if the hypocrite himself remains oblivious to his own double standard.

But the kind of hypocrisy involved in Matthew 6:2 is more subtle than either of the other two. *In this case, the hypocrite has talked himself into believing that at heart, he is conducting himself with the best interests of the needy in mind. He may thus be unaware of his own hypocrisy.* Moreover, the needy themselves are not likely to complain; they will be touchingly grateful, and contribute to the giver’s self-delusion. And all but the most discerning of onlookers will speak appreciatively of the philanthropist’s deed, for all acknowledge that giving is good.

1. T. Robertson argues that the Lord is addressing the three categories of righteous deeds that the Pharisees were very proud of: alms, prayer, and fasting (*Word Pictures*, I, p. 50).

In discussing them, Jesus follows the same outline: (1) a *warning* not to seek man’s praise, (2) an *assurance* that those who do will get only an earthly reward, (3) a *command* to perform such acts privately, and (4) a *promise* that God, who sees in secret, will reward the disciple openly.

## **Giving to the Poor (vs. 1-4)**

Jesus’ first example of religious practice is almsgiving, or giving to the poor. The biblical revelation has always held to the importance of almsgiving, of giving to needy people (Deut. 15:11; see vv. 7–11; also Exod. 23:10–11; Lev. 19:10; and Ps. 112:9).

Jesus agreed that this is a religious duty, for he is not *telling* us to give alms in these verses; he is assuming we will do it. What Jesus is concerned about is how the giving will be done. Will it be done to win approval from men? Is our charitable giving concerned with meeting needs and pleasing God than with earning a reputation for generosity? In the secular world, most giving is for that reason. Unfortunately, this sometimes creeps into religious circles too.

The Pharisees used almsgiving to gain favor with God and attention from men, both of which were wrong motives. They have their reward: approval from men, that's all! (v.2b) But no amount of giving can purchase salvation; for salvation is the gift of God (Eph. 2:8–9).

*“So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men”* (6:2). Jesus called it announcing one's gifts “with trumpets,” meaning, as we might say, that such people are *“blowing their own horn.”*

The trumpets may be metaphorical; philanthropy is not to be accompanied by the repulsive sound of the philanthropist blowing his own horn. But the trumpets may be literal, the trumpets of the Jerusalem temple calling the citizens together to contribute to some particularly urgent need. The opportunity for ostentation under such circumstances is quite unmatched—the trumpets sound, and I quickly close my shop and hasten down the street. Everyone knows where I'm going, and the speed at which I'm moving not only draws attention to my direction but attests to my zeal.

*“But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret”* (6:3–4a). It is almost as if the Master is using an overwhelming metaphor to express adequately just how quiet and private our giving ought to be. Such privacy is not itself meritorious; but it ensures that our giving is not prompted, even in part, by a love for the praise of peers. No one will know about this giving in secret; no one, that is, but God.

Does this mean that it is wrong to give openly? Must all giving be anonymous? Not necessarily, for everyone in the early church knew that Barnabas had given the income from the sale of his land (Acts 4:34–37). When the church members laid their money at the Apostles' feet, it was not done in secret. The difference, of course, was in the *motive* and *manner* in which it was done. A contrast is Ananias and Sapphira (Acts 5:1–11), who tried to use their gift to make people think they were more spiritual than they really were.

*The Promise: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly* (v.4).

Conclusion: Hypocritical piety is not from the heart, it is not genuine; it is play-acting piety. Jesus' disciples who are citizens of God's kingdom must practice their religion from the heart and not for the notice, approbation, and reward of men.

- Rev Gabriel Gan

# 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 28th June 7pm <b>Mid-Week Outreach Bible Study</b>	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 1st July 4pm <b>Bible Study &amp; Prayer Meeting</b>	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<b>Preacher</b>	Dr Carl Martin	Dr Carl Martin	<b><u>TODAY: 25/06/2017</u></b>
<b>Message</b>	Whose Fool are You?	The Grapes of Wrath	<b>Chairman:</b> John
<b>Text</b>	1 Corinthians 4:8-13	Jeremiah 25:15-38	<b>Organist:</b> Anthony

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> <li>• <b>Pre-lunch Bible Study:</b> This week, Dr Martin will continue with the study on "<i>Building Firm Foundations</i>".</li> <li>• <b>Study of the Book of Psalms (3pm):</b> Dr Martin will lead the study using the book "<i>The Flow of the Psalms</i>" by Palmer Robertson.</li> <li>• <b>Pulpit Ministry:</b> Pray for Dr Martin as he serves as the minister and for the continuation of his PhD studies.</li> <li>• <b>No Ladies Fellowship today.</b></li> <li>• <b>Metropolitan Tabernacle School of Theology:</b> 4th-6th July 2017. The theme this year is "<i>Our Glorious Reformation Legacy - 500th Anniversary</i>".</li> </ul>	<b>Pianist:</b> Joel <b>Ushers:</b> Daniel / Margaret <b>Sunday School:</b> Hannah / Rachael <b>Lunch:</b> Dr Martin <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Keene  <b><u>NEXT WEEK: 02/07/2017</u></b>  <b>Chairman:</b> John <b>Organist:</b> Anthony <b>Pianist:</b> Joel <b>Ushers:</b> Daniel / Evelyn <b>Sunday School:</b> Rachael <b>Lunch:</b> Maureen <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Scott / Anthony

<b>Worship Service Collections</b> – Last Sunday: TBA <b>Attendance</b> - Morning: 36 (A) 12 (C), Evening: 11 (A) 1 (C)	<b>Church Maintenance Fund Total:</b> <b>£3,390.50</b>
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## SHORTER CATECHISM QUESTION 72

**Q: What is forbidden in the Seventh Commandment?**

*A: The Seventh Commandment forbiddeth all unchaste thoughts, words, and actions.*

Comment:

This commandment respects *purity*. It commands us to be pure in thought, word and deed. It forbids all unchastity and immodesty. It acknowledges God as the owner of the body as well as of the soul, and the right he has to command that both of them should be kept pure and holy for himself.

Scriptural Reference:

Matthew 5:28, Ephesians 5:4

## MEMORY VERSE

Last Week	This Week	Next Week
<i>"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."</i> <b>John 5:39</b>	<i>"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."</i> <b>Luke 11:9</b>	<i>"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."</i> <b>Luke 11:10</b>

## ***The Nicene Creed***

We believe in one God,  
the Father Almighty,  
Maker of all things visible and invisible.

And in one Lord Jesus Christ,  
the Son of God,  
begotten of the Father [the only-begotten; that is, of the essence of  
the Father, God of God,]  
Light of Light,  
very God of very God,  
begotten, not made,  
being of one substance with the Father;  
By whom all things were made  
[both in heaven and on earth];

Who for us men, and for our salvation,  
came down and was incarnate  
and was made man;  
He suffered,  
and the third day he rose again,  
ascended into heaven;  
From thence he shall come to judge the quick and the dead.

And in the Holy Ghost.

Amen.

The *Nicene Creed* is a Christian statement of faith, It gets its name from the First Council of Nicaea (325 A.D.), where it was initially adopted.