



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. 23 No. 37

LORD’S DAY 15 SEPTEMBER 2019

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 3pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 26:1-7

Psalm 113:1-3

*Opening Hymn **

RHC 27 – “Now Thank We All
Our God”

RHC 77 – “Savior, Again to
Thy Dear Name”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 25

*Second Hymn **

Psalm 25 2nd version, verses 1-6
(to the tune of St Agnes, RHC 57)

*Announcements & Memory
Verse*

Jonathan Kim

Jonathan Kim

*Tithes & Offerings &
Doxology **

RHC 120 – “Now I Belong to
Jesus”

Scriptural Text

1 Peter 2

Genesis 24:29-67

Pastoral Prayer

Mr Charles Scott-Pearson

Mr Charles Scott-Pearson

Sermon Message

The Shepherd of our Souls

The Taking of a Bride

*Closing Hymn **

RHC 361 – “Jesus, Lover of My
Soul”

RHC 400 – “Every Moment of
Every Day”

*Benediction/3-Fold Amen **

Mr Charles Scott-Pearson

Mr Charles Scott-Pearson

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.

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.

THE CONFESSION OF FAITH

Adapted from Life BP Church Singapore Weekly, Sunday 8th September 2019

This term originates from Romans 10:9,10 – *“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”* This probably refers to the verbal confession of faith that a person made at the time when he was converted, baptized, or affirming his faith.

Here are some examples: Peter confessed, *“Thou art the Christ, the Son of the living God.”* (Matthew 16:16) Martha confessed, *“I believe that thou art the Christ, the Son of God, which should come into the world.”* (John 11:27) The Ethiopian eunuch confessed, *“I believe that Jesus Christ is the Son of God.”* (Acts 8:37)

These confessions existed only in verbal form. There was at first no formal written confession. There may have been many different versions of it, some longer and some shorter. But for the sake of standardization it was soon committed into writing (e.g. the Apostles Creed). In order to remind believers about what they believed, it was memorized. Sometimes it was recited during worship services.

The entrance of false doctrines also played an important role in the formation of the historic creeds and confessions. Whenever God’s people had to deal with false doctrine, they often ended up composing an accurate statement of the truths they all believed in order to show the clear distinction between the true and the false. If any teacher refused to subscribe to this statement, he would rightly be called a false teacher.

Warnings against false teachers are found in the epistles of Paul, John, Peter and Jude. For example, in Jude 3 God’s people were exhorted to *“earnestly contend for the faith which was once delivered unto the saints”* because of *“certain men crept in unawares, who were before of old ordained to this condemnation.”* The apostle John refers to them in 2 John 9,10 – *“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.”* In these verses, terms like “the faith” and “this doctrine” refer to a known set of truths that had been carefully defined and agreed upon.

The Westminster Confession

The origin of the Westminster Confession of Faith can be traced to the 16th century Protestant Reformation. This was a movement to bring the Bible’s authority back to the church because the Roman Church had become corrupted both in its doctrine and church government.

The Protestants in Germany led by Martin Luther drafted the Augsburg Confession of faith in 1530. This consisted of 28 articles of faith which instituted many important reforms in doctrine but not in church government. The Augsburg Confession found its way to England where it eventually influenced the archbishop Thomas Cranmer who broke away from the Roman church with King Henry VIII. Cranmer drafted the 10 Articles of Religion of the Anglican Church in 1536. This eventually grew to become the 39 Articles of Religion in 1563. Like the Augsburg Confession, the Anglican Church’s 39 Articles remained Episcopal in church government.

The Protestants in Geneva led by John Calvin instituted reforms both in doctrine as well as in church government. What they expounded on doctrine became known as the Reformed Faith, and what they expounded on church government became known as Presbyterian government. This reformation was therefore more thorough than that of the Lutherans and Anglicans.

However in 1553, Mary Tudor inherited the throne of England and started a persecution of Protestants which lasted for five years. 280 of them were burned at the stake. Thus, she is known in history as 'bloody Mary.' To escape from her persecution, about 800 English Protestants fled to Europe. A quarter of these exiles came to Geneva to study under John Calvin who had opened an academy there to teach the Reformed faith. There they adopted the Reformed faith and the Presbyterian form of church government, started their own English worship service in Geneva, and made a new English translation of the Bible.

Among these exiles were John Knox, Anthony Gilby, Christopher Goodman, William Whittingham, Thomas Wood and Miles Coverdale. After the persecutions in England ceased many of them returned to their homeland to continue the work of the Protestant Reformation. John Knox returned to Scotland and reformed the Church there completely. This became known as the Presbyterian Church.

Those who returned to England played an important part in starting a new movement to get rid of all the unbiblical rituals and forms that remained in the English church. They were called the Puritans. However, as this new movement gained momentum, it drew a lot of resistance from the Anglican Church. Unfortunately Queen Elizabeth I threw her weight behind the Anglican Church, and so did the kings who came after her. This brought about an interesting situation: The Scottish church was completely reformed, but the English Church was partially reformed, and the King of England stood in the way of the reforming process.

But in God's providence, the situation changed favourably: The English Parliament became increasingly filled with Puritans, and as Parliament grew stronger, the king became weaker. This provided an opportunity in 1640 for the Scottish Church to propose unity in religion and uniformity in church government as a special means to promote peace between England and Scotland. This proposal suggested that there should be "one Confession of Faith, one Form of Catechism, and one Directory for all parts of the Public Worship of God in all the Churches of His Majesty's Dominions."

The English Parliament responded by forming an assembly of 121 godly and learned men to meet at Westminster Abbey in order to provide advice on issues of worship, doctrine, government and discipline of the Church of England. They asked the Scottish Church to send their best representatives to be part of this assembly. When the Assembly started work in 1643 it was only supposed to revise and strengthen the existing 39 Articles of Religion of the Anglican Church. But two years later, it was directed by Parliament to draft a completely new Confession of Faith based only on the Scriptures. The Westminster assembly worked hard on this for 18 months, meeting every day and often until 10 or 11 pm. They set aside one day of each month for prayer and fasting.

By the end of 1646 it had produced the Confession of Faith, as well as a Larger Catechism and a Shorter Catechism, a directory of worship and a Form of Government. All these became known collectively as the Westminster Standards. These were presented to the English Parliament who only made one request – to add in the Scripture proofs for every article. This was done within three months, and after that it was officially approved by Parliament in June 1648. Then it was printed and distributed for use in all churches in England, Scotland and Ireland.

In Scotland the documents were so well-received that a law was made in 1649 to require every household to have at least one copy of the Westminster Confession. But in England, the political situation changed. In 1660 the King regained power and the Puritans lost their influence over the Church. Thus, the 39 Articles of the Anglican Church were restored in England together with the Episcopal form of church government.

But the Protestants who left England to settle in the new colonies in America took the Westminster Confession with them. And there it became the most influential doctrinal symbol in American Protestant history.

Impact on the World

For more than three centuries, various churches around the world have adopted the Westminster Confession and the Catechisms as their standards of doctrine. In 1896, a Canadian-born seminary professor named Francis R. Beattie wrote about their impact on the world:

“Two hundred and fifty years have passed away since the Westminster Assembly met and did its noble work. During these years the world has seen wonderful changes, and the human race has, in various ways, made remarkable progress. Civil liberty has in many lands been planted on a sure foundation, intellectual activity has gained much splendid renown, commercial energy has conquered many an unexplored region, and missionary zeal has reached out to the ends of the earth. How much of this is due to the silent and salutary operation of the Reformed doctrine, polity and ethics can scarcely be estimated. The verdict of history tells the splendid story. And today, the world over, there are many millions of people who accept the system of Reformed doctrine and Presbyterian polity of which the Standards are such a complete exposition.”

Since its founding in 1950, the Westminster Confession has been the doctrinal standard of Life Bible-Presbyterian Church, as stated in Article 4.1 of our Constitution: *“The doctrine of the Church shall be in accordance with that system commonly called “the Reformed Faith” as expressed in the Confession of Faith as set forth by the historic Westminster Assembly together with the Larger and Shorter Catechisms.”*

As we face many issues and the doctrinal confusion created by new groups and movements within Christianity today, the Westminster Confession and Catechisms can help us to discern where we should stand on them, and how far we can fellowship with each of these groups and movements.

But at the same time, let us be careful not to overemphasise the role of the Confession in our church. It is valuable only as far as it accurately reflects what is written in the Bible. The Word of God must always be our final authority in all matters.

– Rev Charles Seet

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our **worship services** begin promptly at **11.00 am and 3.00 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
Sat 21 st September	No Bible Study & Prayer Meeting	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.
<i>Next Lord's Day</i>	<i>Morning Service</i> <i>Afternoon Service</i>	LORD'S DAY DUTIES
<i>Preacher</i>	Ps Timothy Poh -	<u>TODAY: 15/09/2019</u>
<i>Message</i>	TBC -	<i>Chairman:</i> Jonathan
<i>Text</i>	TBC -	<i>Organist:</i> Anthony
NEWS/ANNOUNCEMENTS		<i>Pianist:</i> Anthony
<ul style="list-style-type: none"> • No Sunday School today. • Church Pulpit Ministry: Praise God that Mok & Carol's visa have been approved, God willing they will be arriving the end of September to take up the pulpit ministry. Please pray for them as they prepare to relocate to London. • Pray for the forthcoming preachers in September: Ps Timothy Poh, Mr Charles Scott-Pearson. • Ligonier Ministries, London Conference: 27th-28th September 2019. The theme is "<i>The Light of the World</i>". Please see Jonathan or John for more information. • Please note that there will not be an Afternoon Service next Lord's Day. 		<i>Ushers:</i> Tom / Yetta
		<u>NEXT WEEK: 22/09/2019</u>
		<i>Chairman:</i> John
		<i>Organist:</i> Matthew
		<i>Pianist:</i> -
<p>Worship Service Collections - Last Sunday: £498.31, Lunch: £19.00</p> <p>Attendance - Morning: 23 (A) 6 (C)</p>		<i>Lunch:</i> Maureen
		<i>Ushers:</i> Jonathan / Tom
		<i>Lunch:</i> Volunteers
		<i>Washing Up:</i> Volunteers
		<i>PA Crew:</i> Scott / Jason
Church Maintenance Fund		Total: £5,710.50
SHORTER CATECHISM QUESTION 82		
<p>Q: Is any man able perfectly to keep the commandments of God?</p> <p><i>A: No mere man since the Fall is able, in this life, PERFECTLY to keep the commandments of God, but doth daily break them in thought, word, and deed.</i></p> <p><u>Comments:</u> The Law of God being thus laid before us briefly in the Ten Commandments, the question arises – Is any person able to keep this Law. This answer declares to us that there is none. It says that every person breaks the Law daily in thought, word, and act. The only exceptions to this general rule are – Jesus Christ, Adam before the Fall, and the saints now in heaven.</p> <p><u>Scriptural Reference:</u> Ecclesiastes 7:20, Psalm 14:3</p>		
MEMORY VERSE		
<p>Last Week</p> <p><i>“Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;”</i></p> <p>Deuteronomy 7:9</p>	<p>This Week</p> <p><i>“I can do all things through Christ which strengtheneth me.”</i></p> <p>Philippians 4:13</p>	<p>Next Week</p> <p><i>“As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.”</i></p> <p>Psalms 18:30</p>