



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. 24 No. 39

LORD’S DAY 27 SEPTEMBER 2020

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Afternoon Service – 3pm</i>
<i>Call to Worship</i>	Isaiah 51:1-6	Psalm 36:5-7
<i>Opening Prayer</i>	Pr Mok Chee Cheong	John Poh
<i>Responsive Reading</i>	Psalm 79	---
<i>Scriptural Text</i>	Luke 4:16-21	2 John 1:1-6
<i>Pastoral Prayer</i>	Ps Timothy Poh	Pr Mok Chee Cheong
<i>Sermon Message</i>	<i>Gospel to the Poor</i>	<i>Walking in Love</i>
<i>The Lord’s Supper</i>	Ps Timothy Poh	---
<i>Benediction</i>	Ps Timothy Poh	Pr Mok Chee Cheong

NEWS / ANNOUNCEMENTS

Dear Worshippers, as the Church Premises reopens for Morning Worship Service please note that there will be strict social distancing measures put in place. Face coverings must be worn in the church at all times out of consideration for all worshippers.

Tithes & Offerings – There will be an offering box at the entrance to the Church Sanctuary for you to place your offerings in.

Bi-Weekly Bible Study will next be held online on Friday 2nd October, 7pm. Please speak with Pr Mok for more information.

Worship Service Collections: 30/08/20 - £1250.26, 06/09/20 - £865.00, 13/09/20 - £890.00

Building Maintenance Fund: £500 (02/08/20)

SHORTER CATECHISM QUESTION 30

Q: How doth the Spirit apply to us the redemption purchased by Christ?

A: The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Comments:

The last answer tells us *by whose* agency we become possessed of salvation; this one tells us of the method of it. It tells us that Christ’s salvation becomes ours by union with him – that we are united to him by faith – and that this faith by which we commit ourselves to Christ, is the effect of the working of God’s Spirit in our hearts. Faith in Christ means *trust* in Christ, and brings about *union* with him.

Scriptural Reference:

John 15:26, 1 Corinthians 12:3, John 15:5

MEMORY VERSE

Last Week

“For whatsoever is born of God overcometh the world: and this is the victory that overcome, even our faith.”

1 John 5:4

This Week

“These thing have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

1 John 5:13

Next Week

“And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.”

2 John 6

THE INSTITUTION OF THE LORD'S SUPPER

Introduction

The institution of the Lord's Supper took place when the Lord Jesus Christ in Matt. 26:26-28, *"...took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins."*

'The celebration of the Lord's Supper is the commemoration of the greatest blessing that ever the world enjoyed', says Chrysostom. The Lord's Supper is one of the two sacraments, which the Protestant Christians observe beside baptism. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers (WSC. Q92; Gen.17:7, 10; Ex.12; 1 Cor. 11:23, 26).

The Founder of the Sacrament

The Lord Jesus founded the Lord's Supper as He alone can give grace, glory and a lustre to it. This sacrament is chiefly intended as a spiritual banquet it is not to indulge the senses but to feed the graces. It was 'after supper'. (1 Cor. 20-34; Luke 22:20). It is also of significant note that the appointment of the sacrament was before Christ's sufferings (1 Cor. 11:23), and this served to arm the disciples for the troubles and perplexities ahead of them as their Lord and Master will go the way of the cross. Therefore, the sacrament is both antidote against fear and a restorative to faith.

The Manner of the Institution

Christ's taking of the bread signified that God in his eternal decree set Christ apart for the work of our redemption. He is the *"... high priest became us, who is holy, harmless, undefiled, separate from sinners..."* (Heb. 7:26). The setting of the elements apart from common bread and wine by the Lord Jesus showed that He is not for unbelievers to feed on. The partakers are to be divinely purified who touch these holy things of God. They must be outwardly separated from the world, and inwardly sanctified by God, the Holy Spirit.

The use of bread prefigure Christ, and also because of the analogy; bread did nearly resemble Him: *"I am that bread of life"* (John 6:48). So, *"he that eateth me (Christ), even he shall live by me"* (John 6:57). The administration of the cup showed the overflowing of merit in Christ, and the copiousness of our redemption. He was not sparing, and gave not only bread, but the cup. We may say as the Psalmist, *'With the LORD... is plenteous redemption'* (Psa. 130:7). The cup is figurative; by this, Christ signified the shedding of His blood upon the cross, when it is poured out, now the vine was cut, and did bleed. In this blood we see sin fully punished, and fully pardoned.

The Spiritual blessings derive from the Lord's Supper

"My blood... is shed ... for the remission of sins" (Matt. 26:28). This is the benefit of the highest magnitude, the crowning blessing: *"Who forgiveth all thine iniquities ... who crowneth thee with lovingkindness"* (Psa. 103:3-4). The partakers granted this charter, are enrolled in the Book of Life: *"Blessed is he whose transgression is forgiven"* (Psa. 32:1). Under the words 'remission of sin' by a synecdoche are comprehended all heavenly benedictions: justification, adoption, glory, in respect of which blessings we may call the Lord's Supper 'the feast of the cross' (Chrysostom).

The apostle Paul called the Lord's Supper "*the communion of the body of Christ*" in 1 Cor.10:16 because in the right celebration of it, believers have sweet communion with Christ. In this gospel ordinance, Christ does not only show forth His beauty, but sends forth His virtue. The sacrament is not only a picture drawn, it also gives us a taste of Christ, as well as a sight (1 Pet. 2:3).

Conclusion

The sacrament shows us the necessity of coming to the Lord's Supper. "*This do in remembrance of me*" (Luke 22:19). It is not left to our choice whether will come or not, but it is a duty purely indispensable: "*Let him eat of that bread and drink of that cup*" (1 Cor. 11:28). These words are not only permissive, but authoritative. The neglect of the sacrament, the deliberate absence from the Lord's Supper is treason on the part of the believer.

'The rejecting of gospel-mercy is a sin of so deep a dye that God can do no less than punish it for a contempt. Some need a flaming sword to keep them off the Lord's table; and others need Christ's 'whip of small cords' to drive them to it.' (Thomas Watson).

Therefore, let all true believers consult that Scripture: "*As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come*" (1 Cor. 11:26). The Lord's death is to be remembered sacramentally, till He come to judgment.

- PM (adapted from Thomas Watson, *The Lord's Supper*)

CHURCH NOTICE

Dear fellow worshippers and friends,

We are pleased to inform the worshippers and visitors of New Life Bible Presbyterian Church that the church will resume holding worship services in the Church premise on Sunday mornings.

The church activities will take place as follows:

- Sunday Morning Worship Service, 11am – Church Premises & Online
- Sunday Afternoon Worship Service, 3pm – Online only
- Friday Fortnightly Bible Study, 7pm – Online only

Provided that there is no worsening of the pandemic in London, we hope to start holding the Afternoon Worship Service and Fortnightly Bible Study within the church premises in the coming months.

Changes introduced to the Worship Services held at the church premises

In compliance with the current Government guidelines, the following changes have been introduced:

- Worship services will be limited to 60 minutes duration.
- No singing and offering collection during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- All Bibles and hymn books will be kept and unavailable for use.
- Adopt a 2-metre social distancing seating arrangement (household members may sit with each other).
- Face coverings to be worn in the church **at all times** out of consideration for all worshippers. For young children under the age of 11, the use of face covering is optional. **Please ensure you bring your own face covering.**
- No food and drinks will be made available (Fellowship Lunch has been temporarily suspended).
- No access to non-essential areas of the church – this includes the Fellowship Hall and kitchen.
- New movement arrangements to be adopted (please follow directions).
- Temperature measurements will be taken for every worshipper and visitor.
- Worshippers and visitors are required to complete the contact details slip for the NHS Test & Trace service. These details will be kept securely in church for 21 days and then destroyed. They will only be submitted to Test & Trace if a Covid-19 case occurs.
- Alternatively, please download the NHS COVID-19 Mobile App and scan one of the QR codes in the Church entrance to check-in.

To join our online services or to obtain further updates, please visit the church website (www.newlifebpc.org.uk) or call the church manse (020 73280869).

With the Lord's blessing,

John Poh & Jonathan Kim
Task Force Members