



NEW LIFE

BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifebplondon@yahoo.co.uk

Website: www.newlifebpc.org.uk

Supervisory Pastor: Rev Lim Chee Boon

Resident Minister: Pr Mok Chee Cheong

Email: pastor@newlifebpc.org.uk

“For the Word of God and for the testimony of Jesus Christ” (Rev 1:9)

Vol. 25 No. 51

LORD’S DAY 19 DECEMBER 2021

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 2pm

The Lord Is in His Holy Temple

Prelude

Call to Worship

Opening Prayer

Opening Hymn *

Responsive Reading

Second Hymn

Scriptural Text

Pastoral Prayer

Sermon Message

Closing Hymn *

Benediction/3-Fold

Amen *

Postlude

* Congregation Stands

Psalm 145:8-13

Pr Mok Chee Cheong

RHC 50 – “Jesus, My Lord, My God, My All”

Psalm 133

Psalm 133

(to the tune of Ballerma, RHC 130)

John 19:28

Pr Mok Chee Cheong

The Shortest Cry of Jesus

RHC 551 – “When I Survey the Wondrous Cross”

Pr Mok Chee Cheong

The Lord Bless You

Psalm 148:11-14

Pr Mok Chee Cheong

RHC 60 – “Ye Servants of God, Your Master Proclaim”

John 20:27

Pr Mok Chee Cheong

The Cure of Doubts

RHC 389 – “Teach Me Thy Way, O Lord”

Pr Mok Chee Cheong

SHORTER CATECHISM QUESTION 94

Q: What is Baptism?

A: Baptism is a sacrament, wherein the washing with water – in the name of the Father, and of the Son, and of the Holy Ghost – doth signify and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord’s.

Comments:

The *outward act* in baptism is washing with water in the name of the Father, and of the Son, and of the Holy Ghost. The *inward meaning* of this is the removal of our sin. We are all by nature born in sin, and we need to be *born again* before we can be admitted into heaven. Now, Baptism is an emblem of this new birth. And the baptismal fountain of water tells of *another fountain*, which is filled with the blood of Jesus Christ, and which has been opened freely for all sins and uncleanness.

Scriptural Reference:

Matthew 28:19, Romans 6:3

MEMORY VERSE

Last Week

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”

John 15:5

This Week

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

John 16:33

Next Week

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

John 20:31

DOES GOD HEAL TODAY?

Is divine healing scriptural or unscriptural? The Lord is “a very present help in trouble” (Psa 46:1) — does this mean nothing more than that the saint must seek grace from Him to patiently endure afflictions? The Scriptures have much to say concerning the body; it is to our very great loss if we ignore it.

1. Our Duties in Illness

It is clear to us that many Christians are living below their privileges in this matter. Jehovah-Rophi (“the LORD that healeth thee,” Exo 15:26) is as truly one of His titles as Jehovah-Tsidkenu (“the LORD our righteousness,” Jer 23:6).

What are the duties and privileges of the Christian when he falls ill? First, endeavour to **ascertain the occasion and cause of his sickness**. Sickness from ignoring the dictates of common prudence easily may be discovered (Pro 23:21; Gal 6:7-8). If we are unable to trace our present ill health to physical neglect or folly, then seek to **ascertain the moral cause**. “Let us search and try our ways” (Lam 3:40), making an honest endeavour to find out what it is that has grieved the Spirit (Eph 4:30). It is likely there is something within against which He is indicating His displeasure (Mar 7:21-23), and for which He requires me to humble myself (Psa 139:23-24). The plague-spot of my soul that needs purging may be a spirit of selfishness, the allowing of pride, the workings of self-will, the stirrings of rebellion when divine providence crosses me, the exercise of self-righteousness. If we have set up some idol, it must be thrown down (1Co 10:14; Psa 32:5);

- if we have indulged some lust, it must be mortified (Col 3:5);
- if we have entered a forbidden path, it must be forsaken (Pro 14:12);
- if we have wilfully departed from a duty, it must be taken up again.

If we have been careless, then we must not be surprised if we are placed on our backs for a season. This is so that there may be time for close dealings between the soul and God, so that the “hidden things of darkness” may be brought out into the light and faithfully dealt with (1Co 4:5).

Some afflictions are produced by the devil. We read of Job, and of a woman “whom Satan hath bound, lo, these eighteen years” (Luk 13:16). So it is written, “Resist the devil, and he will flee from you” (Jam 4:7) — to which should be added, “Whom resist steadfastly in the faith” (1Pe 5:9).

Some bodily infirmities are sent upon the saints for their refining rather than for correction, so that they may yield some choice spiritual fruit (Gal 5:22- 23). Thus, the believer who desires light on his situation must wait upon the Lord to show him why He contends with him (Job 10:2).

2. 2 Chronicles 7:14

“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

Some may object that such a passage is not applicable to us; that God dealt with Israel according to the Law, whereas He deals with us according to the riches of grace. Such a contention is entirely unscriptural. Maintaining the requirements of holiness and exercising

mercy toward the penitent have ever characterised God's ways in all ages. New Testament teaching is precisely the same on this subject as the Old.

For he that eateth and drinketh unworthily, eateth and drinketh damnation [judgment] to himself...For this cause many are weak and sickly among you, and many sleep [have died] (1 Cor 11:29-30).

The Corinthians had been guilty of turning the Lord's Table into a carnal feast. God would not tolerate such irreverence. He visited them with a *temporal judgment*: smiting their bodies. Thus this passage is strictly analogous to that in 2 Chronicles 7.

But more; as there, so here: the remedy is also graciously made known. "For if we would judge our- selves, we should not be judged" (v.31). If the Corinthians would unsparingly condemn themselves for their unseemly conduct before God, His judgment would be removed and the many sickly ones recovered. "*When we are judged, we are chastened of the Lord, that we should not be condemned with the world*" (v. 32). God is chastening us here that we may escape eternal woe hereafter.

Now, in 2 Chronicles 7:14 we find the Lord's people being dealt with for their sins. How is deliverance to be obtained? First, they must "**humble themselves.**" This means the same as in 1 Corinthians 11:31, "judge ourselves." A word in Leviticus 26:41- 42 will supply the needed help:

If then their uncircumcised hearts *be humbled* and they then *accept of the punishment* of their iniquity: then will I remember my covenant.

To humble ourselves beneath the rod of God is to cease asking, What have I done to deserve this? — to stop resisting the rod and meekly bow thereto, acknowledging that my wicked conduct deserves it. David humbled himself when he owned: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Psa 119:75). To judge ourselves is to take sides with God against ourselves; not until we do so does the rod have its designed effect (Heb 12:11).

"And **pray**" is the next thing. We pray for a deeper sense of His holiness and our vileness, for a contrite and broken heart (Psa 34:18; 51:17), for faith in His mercy, for cleansing and restoration to fellowship.

"And **seek my face.**" This goes further; it expresses increased diligence and fervour. The omniscient One cannot be imposed upon by mere lip service. He re- quires the heart, seeking Him so that we actually have a face-to-face meeting with Him Whom we have displeased. God will not gloss over our sins; neither must we.

"And **turn from their wicked ways.**" If they are to be delivered from God's judgment, they must of necessity forsake their sins — with no secret reserve, with firm purpose of heart to go back to them no more (Psa 85:8). Repentance is something more than sorrowing over the past. It includes the resolution that there shall be no repetition in the future.

"Then will I hear from heaven, and will forgive their sin, and will **heal** their land." Here is the gracious promise: hearing from God is granted, forgiveness is assured, and healing is available for faith to claim. Will God in every instance bestow immediate and complete healing? No, 2 Chronicles 7:14 commits neither to immediate nor complete healing.

Use of doctors and medicines

The men of Jericho sought unto Elisha, saying “the water is naught” (2Ki 2:19). And the prophet said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters (2Ki 2:20-21).

God could have healed those waters without any salt, as He could have made sweet the bitter waters at Marah without bidding Moses to cast a certain tree into them (Exo 15:23-25). Sometimes the Lord is pleased to use means (such as doctors and medicines), and at other times to dispense with them, for He exercises His sovereignty here as elsewhere.

The doctrine of sovereignty makes the subject more perplexing; and God may have so designed it. The natural man wants everything to be made easy for him. But God’s way is to stain human pride, to make us feel our insufficiency, to drive us to our knees. “My soul, wait thou *only* upon God; for my expectation is from him” (Psa 62:5). God is sovereign and does not act uniformly. We are both responsible agents and utterly dependent upon Him; and therefore must act neither irrationally nor presumptuously.

When God healed Israel’s land, sometimes it was by the use of means; at other times it was without use of any means at all. Thus it is when He heals our bodies. To one blind man Christ gave sight instantly, but to another He put His hands on his eyes a second time before full restoration (Mar 10:46-52; 8:22-25).

We are far from affirming that all who resort to doctors and medicines are missing the Lord’s best. But it is His will that some should glorify Him “in the fires” (Isa 24:15). God sent an angel to deliver Peter from prison but suffered Stephen to be stoned to death.

We must appropriate the promise of 2 Chronicles 7:14, yet meekly and not presumptuously. Having righted any wrong before God, now plead His Word:

Lord, I have sought to humble myself and pray, to seek Your face and renounce my wicked ways. And You have assured me You will forgive and heal me. Do as You have said. But Lord, I know not Your mind. Is it Your pleasure to lay Your restoring hand upon me this very moment? If so, enable me to trust in You with all my heart. Or would You have me to use some means, as doctors and medicine? If so, cause me to count upon *Your* making them effective to me; so that I may trust *You* and not them, that the glory may be all *Your* own.

Two aspects of faith

“According to your faith be it unto you” (Mat 9:29). God is pledged to honour faith wherever He finds it. But what is the faith here spoken of? It is one that rests upon the sure Word of God, and is made up of two chief elements: submission and expectation.

Some suppose that submission — such as “not my will, but thine, be done” (Luk 22:42) — makes real expectation impossible. But this is wrong, through a mistaken conception of what spiritual expectation consists of. Let it first be said that where there is not genuine submission to God’s will, there can be no true expectation. Spiritual submission is spreading my case before the Lord and asking Him to deal with it as He sees best. If I count upon His wisdom and goodness, that is the exercise of faith. And if I have confidence that He will do so, that is the expectation of faith — the expectation not that He will grant what my carnal nature desires, but that He will give what is most for His glory and my highest good. Anything other than that is but presumption.

3. James 5:14-16

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up.

A list of the supernatural gifts during the apostolic period is found in 1 Corinthians 12:9-10, including healing. The Reformers considered these supernatural gifts chiefly for the authenticating of Christianity and confirming it in heathen countries. Their purpose was only a temporary one; as soon as the Scriptures were written they were withdrawn (1Co 13:8). But James 5:14-16 is set apart. We believe this general principle and promise holds good for all generations, with only seasons of great spiritual declension excepted. In normal times it is the privilege of the saint, when seriously ill, to send for the elders (pastors, ministers) of the local gospel church to which he belongs. They who preach God's Word to him should surely be the fittest to spread his case before the Lord (Job 42:8). They are to pray over him, commending him to the mercy of God and seeking recovery for him if that be according to the divine will. Where the sick one desires anointing with oil, his request should be granted.

It should be pointed out that those promises of God which relate to temporal and earthly mercies are quite different from those pertaining to spiritual and eternal things. The former are general and indefinite, and not unconditional and absolute as are many of the latter. Therefore, we must ask in full submission to God's sovereign pleasure, in which He has the freedom to make them good when, as, and to whom He pleases.

Thus, the prayer of faith here is not a definite expectation that God will heal, but a peaceful assurance that He will do that which is most for His glory and the sick one's good. Faith is reliance and submission as well as expectation. There is no stronger faith than one that has such confidence in the wisdom and goodness of God as leads me to say, "as it seemeth good and right unto thee to do" (Jos 9:25). Where some specific need is not covered by an express promise, faith may count upon the mercy and power of God Himself (Psa 59:16).

adapted and edited from Arthur W. Pink (1886-1952; Condensed from Divine Healing), Free Grace Broadcaster

NEWS / ANNOUNCEMENTS

Dear Worshippers, as the Church Premises reopens for both Worship Services 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.

For those unable to attend Church in person, we will continue to stream our services online.

If you require the link to our online zoom services, or have any questions or require further clarity, please call the church manse, or email us at admin 'at' newlifebpc.org.uk.

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

There will be no Christmas Day service next Saturday.

Sunday School will resume on Sunday 2nd January 2022. For more information, please see Sis Elizabeth.

Worship Service Collections: 12/12/21 - £567.00

Church Maintenance Fund Total: £8,010.50

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 both worship services in the Church premise on Sunday.

The church activities will take place as follows:

- Sunday Morning Worship Service, 11am – Church Premises & Online
- Sunday Afternoon Worship Service, 2pm – Church Premises & Online

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:

- No offering collection during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- 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).
- After Morning Worship Service, you may gather for fellowship inside or outside of the Church premises, but please adhere to social distancing.
- 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