



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. 26 No. 30

LORD’S DAY 24 JULY 2022

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Afternoon Service – 3pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Deuteronomy 10:12-15	Psalms 135:1-3 & 19-20
<i>Opening Prayer</i>	Ps Timothy Poh	Pr Mok Chee Cheong
<i>Opening Hymn *</i>	RHC 5 – “ <i>Command Thy Blessing From Above</i> ”	RHC 60 – “ <i>Ye Servants Of God, Your Master Proclaim</i> ”
<i>Responsive Reading</i>	Psalm 14	---
<i>Second Hymn *</i>	<i>Psalm 14</i> (to the tune of RHC 38 Martyrdom)	---
<i>Scriptural Text</i>	Ephesians 1:1-14	Song of Solomon 4:10-11
<i>Pastoral Prayer</i>	Ps Timothy Poh	Pr Mok Chee Cheong
<i>Sermon Message</i>	<i>Predestination</i>	<i>Christ’s Loving Praises Of His Church</i>
<i>The Lord’s Supper</i>	Ps Timothy Poh	---
<i>Closing Hymn *</i>	RHC 36 – “ <i>High in the Heavens, Eternal God</i> ”	RHC 107 – “ <i>I Will Sing The Wondrous Story</i> ”
<i>Benediction/3-Fold Amen *</i>	Ps Timothy Poh	Pr Mok Chee Cheong
<i>Postlude</i>	<i>The Lord Bless You</i>	---

* *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.

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.

SHORTER CATECHISM QUESTION 18

Q: Wherein consists the sinfulness of that estate whereinto man fell?

A: The sinfulness of that estate whereinto man fell consists in the guilt of Adam’s first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgression which proceed from it.

Comments:

This answer tells us of the *extent of the sinfulness* which has been brought upon us through Adam’s fall. It tells us that this sinfulness consists of two parts – the sin of our natures, and the sin of our lives. The former is called original sin. The latter includes all the actual sins we commit. Original sin springs directly from our connexion with Adam. Actual sin springs directly from our own evil hearts.

Scriptural Reference:

Romans 7:23, Matthew 15:19, Psalm 51:5

THE CARNAL MIND IS DEATH

David Martyn Lloyd-Jones (1899-1981)

“For they that are after the flesh do mind the things of the flesh.” - Romans 8:5

We take first what Paul says here about the man who is not a Christian. His general description of him is that he is “after the flesh.” What does he mean by this?...The word *flesh* means fallen human nature — human nature as it is before the Spirit of God begins His work in a person. It is man left to himself — man born, developing, and growing in life in this world outside the activity of God upon him. The non-Christian is “after the flesh.” The word *after* is interesting. Some would translate it as “according to the flesh,” but the best translation is “under the flesh.” The word the apostle uses carries the idea of being “under” something else, under authority in particular. So, we are told that the non-Christian is one who is habitually dominated by the nature with which he was born...We are born like this because of our connection with Adam and because of Adam’s sin. Everyone born subsequent to Adam has been born “after the flesh”; we are born under the power, the domination of this fallen human nature that we inherit. The apostle adds that it is something that is continuous — “they are after the flesh.” They are born in sin, they exist in sin, in sin they go on living.

How does that show itself, and to what does it lead? The first thing is that such a man “minds” certain things. “They that are after the flesh do *mind* the things of the flesh.” That is a most interesting expression. In the Epistle to the Philippians, the apostle uses exactly the same expression several times. He says: “Let us therefore, as many as be perfect, be thus *minded*: and if in any thing ye be otherwise *minded*, God shall reveal even this unto you” (3:15). Verse 16 has the same word: “Nevertheless, whereto we have already attained, let us walk by the same rule, let us *mind* the same thing.” Then Paul introduces it negatively in verse 19, where he is talking about people “whose end is destruction, whose God is their belly, and whose glory is in their shame, who *mind* earthly things.”

“To mind” is a term with which we are familiar, an expression that is quite commonly used. If a man is a busybody and puts too many questions to you and shows too great an interest in your affairs, you say to him, “Mind your own business.” The expression means, therefore, the deliberate action of your mind on certain objects. That is why you say to the busybody, “Do not train your mind on me and on my affairs, switch it to your own affairs, mind your own business.”

But the term includes not only thought and understanding, it includes the affections, the emotions, the desires, and the objects of pursuit. In other words, it is a comprehensive term. To “mind earthly things” not only means that non-Christians think about them occasionally, but that these are the things that they think of most of all. These are the things of which they think habitually; the trend or the bent of their thinking is toward them. “Earthly things” are the things that please them most of all, the things that give them greatest satisfaction, and therefore the things that they seek after most of all. The term is comprehensive, and we must not limit it merely to the intellectual aspect. It is much wider than the interests of the mind and takes in the whole personality. The apostle John, in his First Epistle (chapter 2, verses 15 to 17) has the same idea though he uses a different term. He says, “Love not the world, neither the things that are in the world.” He might equally well have said, “*Mind* not the world, neither the things that are in the world.”

The first thing about the non-Christian, therefore, is that because he is dominated by his fallen human nature, he is a man who is deliberately interested in and concerned about “the things of the flesh.” Once more, we have to be careful that our understanding of this expression is

sufficiently comprehensive. What are “the things of the flesh”? The danger is to limit the term to sensual pleasures and to the sins that belong only to the body. The term “the flesh” tends to make us think immediately of physical sins, sins that belong primarily to the realm of our animal being. They are certainly included, but it is important for us to realise that the term is very much more comprehensive in its use, as we find when we turn to the Epistle to the Galatians, chapter 5, verses 19 to 21. “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.” Yes, but also, “Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” We see that the notion is indeed a very wide one. Or go back again to the First Epistle of John, chapter 2, verses 15 to 17: “Love not the world, neither the things that are in the world.” What are they? The apostle lists them as “the lust of the flesh, and the lust of the eyes, and the pride of life.” “The flesh” is a big term, a widely inclusive one.

What, then, does “the flesh” mean? In a word, it means “worldly-mindedness”...It includes everything that is opposed to “the mind” and “the life” of the Holy Spirit. Another way of putting it is to say that “the things of the flesh” means every aspect of life without God, everything in life from which God is excluded. It refers, in other words, to the life of this world only. It denotes a complete severance from all that is spiritual. It concentrates on the visible, the seen, and has nothing at all to do with the unseen...Its reference is to life in this world only, to life bounded by the body and the various qualities and attributes of the fleshly mind, but to the exclusion of the spiritual element.

The tragedy of the matter is that many people think that this description — “they that are after the flesh do mind the things of the flesh”—applies only to open, obvious, profligate sinners on the streets and in the public houses of great cities. The fact [is] that it includes also very highly intellectual people, very moral people, and people whom the world would describe as very noble. To “mind the things of the flesh” includes political interests without God, social interests without God, cultural interests without God. That is what the expression means. Paul has in mind man’s highest pursuits — his philosophy, his art, his culture, his music—that never get beyond the flesh. God is outside it all; He is excluded from it; there is nothing spiritual about it. Men may write very cleverly, and in a very learned, interesting, and entertaining manner about social conditions. They can tell us how to ameliorate bad conditions, how to improve them; they can write eloquently about forming some sort of Utopia; they can produce masterpieces of art and of literature and of music; but there is no soul there, there is no God there, no Spirit there. It is all “after the flesh.”

How important it is to realise the truth of this matter! That is why that list in Galatians 5 is so important. Paul does not stop at drunkenness and adultery and murder and things of that type. He goes to the realm of the inner man; and there you find that his list is all-inclusive. So, what the apostle is really saying about the non-Christian is that it does not matter where he fits in this gamut of possible interests, behaviour, and conduct, he is still only minding “the things of the flesh.” It is because the world does not understand this that it is not interested in the gospel. The world’s good, moral people are admired so much today; and yet the apostle’s words describe exactly where they stand. They are as much “after the flesh,” and they as much “mind the things of the flesh,” as does the man who falls into drunkenness or gives rein to his passions and lusts. It is purely a difference of degree. There is no essential difference at all.

The good, cultured, well-spoken, moral man is as devoid of the Spirit as the most obvious and profligate sinner. He is outside the life of God as much as the other. He hates to be told this, of course; that is why he is the typical Pharisee. And that is why the Pharisees crucified the Lord Jesus Christ. He convinced them of being “after the flesh” and “minding” only the things

of the flesh. What a terrible state this is! And how alarming it is to realise that people can be in it without ever imagining it! They draw many distinctions and divisions; but there are none in reality. The only difference between the obvious so-called “sinner” and the highly cultured, good moral man is purely a *social* difference — a superficial one...In their inner beings as men and in their relationship to God, there is not the slightest difference between them. They both together *mind* the things of the flesh. All their thinking, all their interests, all their pursuits are entirely outside the realm of the spiritual and of God. That is what the apostle tells us about them.

The next thing the apostle says about them is found in verse 6, where we find the words, “To be carnally minded is death”...It should read, “The mind of the flesh is death,” or, “To have the mind of the flesh is death.” He has already said that non-Christians *mind* the things of the flesh; now he is saying that the people who do *mind* the things of the flesh, and have the sort of mind that does that, are dead. Here Paul is describing the quality or the state of mind of people who only *mind* the things of the flesh. It is, he says, nothing else but sheer death.

Our Lord gives us the best understanding of this in what He said to Peter on that occasion at Caesarea Philippi when the apostle made his great confession in reply to our Lord’s question, “Whom say ye that I am?” (Mat 16:15). Matthew records the matter in his 16th chapter. Peter said, “Thou art the Christ, the Son of the living God” (v. 16). But a few minutes later, when our Lord began to tell the disciples about His approaching death, Peter said, “Be it far from thee, Lord” (v. 22). Our Lord rebuked him severely and said, “Get thee behind me, Satan...for thou savourest not the things that be of God, but those that be of men” (v. 23). The word translated “savourest” really means “to think” — “thou thinkest not the things that be of God.” Indeed, it is the very word that is used in this sixth verse of Romans 8. “The trouble with you, Peter,” said our Lord in effect, “is that your whole mentality is wrong. Your whole way of thinking is wrong. You are not thinking the things of God, you are thinking the things of man.” “Peter,” He seems to say, “what is the matter with you? You have just made your great confession, and I told you that flesh and blood had not revealed it unto you, but my Father which is in heaven (Mat 16:17). Now you are proving that I was right because when I go on to make a great spiritual statement to you, you turn and say, ‘That be far from Thee, Lord. ’Peter, the trouble with you is that you are not now thinking after God, but after men. Your whole outlook, your whole mentality, your whole process of thinking is sadly astray”...

That is the idea in the phrase “The mind of the flesh is death”...[It] means that the natural man is in a state of spiritual death. That is what the apostle says everywhere about the unbeliever, about the man who is not a Christian. We find it mentioned at the beginning of the second chapter of Ephesians: “You hath he quickened, who were dead in trespasses and sins” (Eph 2:1). “Dead”! He repeats it again in verse 5: “Even when we were dead in sins, [he] hath quickened us together with Christ.” The apostle is saying the same thing here. The man who is “under the flesh” and governed and controlled by his fallen human nature, not only minds the things of the flesh — those worldly things out of which God is shut — but he does so because he is spiritually dead. He is alive physically, he exists, but spiritually he is a dead man.

The apostle’s statement means that the man is dead to God; he lives as if there were no God. Some of your greatest moral men, some of your most cultured men in the world are in that position. They are very able, very cultured, very much interested in life, they never get drunk, they are not guilty of adultery...“Ah,” you say, “you cannot say that such a man minds the things of the flesh.” I do just that! God is not in all his thoughts (Psa 10:4); he is completely dead to God; he is living as if there were no God! That is what is meant by spiritual death. Spiritual death is to be outside the life of God. Our Lord has settled the matter for us. In John’s Gospel 17:3, we read: “And this is life eternal, that they might know thee the only true God,

and Jesus Christ, whom thou hast sent.” The man who has not got eternal life does not know God. He is outside the life of God, and that means that he is dead...There are such people. They come to a place of worship, they listen to things that ravish the hearts of believers, but they see nothing in it at all. There are many such people in the churches now, as there always have been...They are dead — dead to God, dead to the Lord Jesus Christ, dead to the realm of the spiritual and all spiritual realities, dead to their own soul and spirit and their everlasting and eternal interests! They never think about such matters at all. That is their trouble. That is what the apostle says here, about them. This mind of the flesh shuts them out from the life of God...Nothing more terrible can be contemplated. That is the meaning of spiritual death.

The only true knowledge that we have of God is to be found in the Bible. God has revealed Himself...By definition God is absolute and infinite and eternal in all His attributes and qualities. We cannot arrive at Him of ourselves; He must reveal Himself. He has done so, in the Scriptures and in the Lord Jesus Christ. And the Lord Jesus Christ has taught us about the wrath of God, about the judgment of God, and about hell. Yes, but the moment these people who say they believe in God hear such things, they become furious and remonstrate against it; they hate it. Indeed, they hate God! As Paul tells us, this “mind of the flesh is enmity against God.” It wants a god after its own image, and it hates the God of the Bible, the God and Father of our Lord Jesus Christ, the God preached by this apostle Paul and all the other apostles. This is the all-too-common state of things today; alas, you find it in so-called Christian pulpits and churches. In the name of God and of Christ, men are showing their enmity and their hatred of God, the living God, “the only true God” (Joh 17:3)...All natural men, all who are not Christians, are “at enmity against God.”

From Romans: An Exposition of Chapter 8:5-17, The Sons of God (Edinburgh; Carlisle: The Banner of Truth Trust, 1974), 4-13; this book is available in print from www.banneroftruth.org; used by permission.

Article adapted and edited from Free Grace Broadcaster (Issue 249) — Spiritual Minidress

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our Lord's Day activities begins with the **Pre-Worship Prayer Meeting** at **10:15 am** followed by the **Worship Services** at **11.00 am and 3.00 pm**. Do invite your friends to come to Church.

NEWS/ANNOUNCEMENTS

Dear Worshippers, we extend a warm welcome to you this Lord's Day. We hope that you have a blessed time of worship with us today.

For those unable to attend Church in person, we are streaming our worship services online. To join our online services or for more information, please call the church manse, or email us at [admin 'at' newlifebpc.org.uk](mailto:admin@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.

After-Service Fellowship – Join us for lunch fellowship after the morning worship service. Please bring your own lunch as only drinks will be provided.

Worship Service Collections: Last Sunday - £835.00

**Church Maintenance
Fund Total:** £9,000.50

MEMORY VERSE

Last Week

"I am the rose of Sharon, and the lily of the valleys."

Song of Solomon 2:1

This Week

"Humble yourselves in the sight of the Lord, and he shall lift you up."

James 4:10

Next Week

"Awake, O north wind; and come, thou south, blow upon my garden, that, the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."

Song of Solomon 4:16

Pre-cautions for Worship Services held at the church premises:

With the lifting of the legal Covid restrictions on 24th Feb 2022, we will continue observing the following precautions:

- No offering collection during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- Temperature measurements will still be taken for every worshipper and visitor for the time being. We continue to urge those who feel unwell (especially with Covid symptoms) not to come to the church services but join us at our online services.
- During worship services, please continue to sit with your own households.
- As per the current government advise, we suggest you use a face covering when attending the services. Please bring your own face covering.

To join our online services or for more information, 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