



# 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. 14 No. 46

LORD’S DAY 14 NOVEMBER 2010

## ORDER OF WORSHIP

### Morning Service – 11am

### Evening Service – 4pm

#### The Lord Is in His Holy Temple

*Prelude*

*Call to Worship*

Psalm 95:1-7

Deuteronomy 28:1-2

*Opening Hymn \**

RHC 84 – “This is the Day of Light”

RHC 5 – “Command Thy Blessing From Above”

*Opening Prayer \**

Jonathan Kim

Jonathan Kim

*Gloria Patri \**

*Glory Be to the Father*

*Responsive Reading*

Psalm 45

Romans 5

*Second Hymn \**

Psalm 45, verses 1-3, 6 & 17  
(to the tune of Martyrdom, RHC 38)

RHC 100 – “He Lifted Me”

*Announcements & Memory Verse*

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology \**

RHC 320 – “’Tis So Sweet to Trust in Jesus”

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*Scriptural Text*

Matthew 7:13-14

Genesis 3

*Pastoral Prayer*

Rev Timothy Ki

Rev Timothy Ki

*Sermon Message*

*Two Ways of Life*

*Creation and Sin*

*Closing Hymn \**

“Sinners, Behold That Downward Road”

RHC 289 – “Grace Greater Than Our Sin”

*Benediction / 3-Fold*

Rev Timothy Ki

Rev Timothy Ki

*Amen \**

*Postlude*

*The Lord Bless You*

*RHC 13 (stanzas 1 & 4)*

\* 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.

**Church Theme 2010 – “Believers Built in Christ”**

## BIBLICAL PRAYER – PART 1

In the King James Bible, the word *pray* occurs 245 times in 240 verses in the Old Testament alone. And also *prayed* occurs 31 times in 31 verses, *praying* 6 times in 6 verses, and *prayer/s* 85 times in 78 verses. If we look into the New Testament, *pray* occurs 68 times in 66 verses. In the New Testament, if I include all the pray-related words such as prayer/s, prayest, prayed, or praying, the number swells to 174 occurrences in 165 verses, while in the Old Testament the number of occurrences becomes 371 in 346 verses. *Prayer/s* occurs 138 times in 131 verses in the whole Bible. The sheer number of occurrences of prayer-family words indicates that prayer is an important part of biblical teaching, and the Lord considers it an important part of His people's lives.

Let me begin with the Old Testament understanding of prayer. I am going to focus on the verb, *pray* or *prayed* for our preliminary study. There are a couple of considerations I need to mention. First, though there are 245 occurrences of *pray* in the Old Testament in the KJV, not all of occurrences are related to prayer as we think. Many a times, a Hebrew particle, *na*, is translated as “pray” within the context of incitement or entreaty. This word is often used for occasions in which certain desires were expressed. It also expresses craving a favourable consideration. Examples are plenteous. Genesis 12:13, “Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.” Genesis 13:9, “*Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left” (cf. 25:30; 32:11; 2 Samuel 19:37; Psalm 119:76; Isaiah 5:3; 36:8, 11; Jeremiah 32:8; Ezekiel 33:30). Numbers 10:31, “And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.” Judges 4:19, “And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.”

Second, having excluded the biblical references related to the first point from our further study, there are not too many verses left to study about *pray*-references from the Old Testament. We also will need to consider 31 verses having the word, *prayed*, in them. However, we need to keep in mind that there are lots of prayer passages without one of the prayer-family words. Thus, simple word studies will not exhaust the biblical materials for our considerations about biblical prayer. Nonetheless, the word study will provide us with basic and fundamental ideas of biblical prayer.

Third, it is worth noting and also interesting to know that the first occurrence of prayer-family words in the Bible is found in the incident between Abraham and Abimelech in Genesis 20:7, which says, “Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.” In this Genesis 20 passage, we find that Abraham was not honest with Abimelech, king of Gerar in verse 2, by not fully disclosing his real relationship with Sarah to him. As a result, Abimelech took Sarah, and God warned him about the matter in verse 3. Instead of Abraham, God revealed to Abimelech about Sarah, Abraham's wife. The gracious Lord prevented Abimelech from committing sins against Him and Sarah in verses 4-6. Then, the Lord told him what he would have to do in verse 7. There are at least four important matters we need consider. (1) The restoration of Sarah to Abraham had to be made before anything else including prayer. (2) It was important to God and to Abimelech that Abraham was a prophet. (3) Abraham was the one who would have to pray for Abimelech. (4) Abraham's prayer would be effective, and the judgment of God would not come upon Abimelech. These four considerations lead us to consider at least two more points. (1) In the heart of God, the restoration of Sarah was far important than anything else in this episode.

The Lord spoke to Abimelech in 20:7b, “and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.” It appears that Abimelech’s well-being was dependent on Sarah’s restoration. In this conditional warning from the Lord, I see her restoration as the most important factor for Abimelech’s safety. (2) Abraham’s prayer was the means God chose to grant His grace upon Abimelech. Everything we see from this episode is of God. God intervened and rectified the whole situation. God even disclosed His plan to punish Abimelech. However, He used Abimelech’s willingness to return Sarah to Abraham and Abraham’s prayer for Abimelech as two important means to accomplish His purposes. I assume that we may have to learn a few lessons about the biblical prayer from this story. (1) Prayer begins with God. We must pay attention to the fact that the Lord spoke to Abimelech about Abraham’s prayer first. Prayer also ended with God, because He was the one who heard and answered Abraham’s prayer. (2) It means that prayer is not a way to sway God to make changes on His part or to demand God to do something we’d like Him to do for us, but a way to find the will of God and to execute it. (3) Prayer is an effective means to demonstrate the presence and will of God in human lives. Abraham prayed for Abimelech, and the latter was prayed for. And God heard Abraham’s prayer and healed Abimelech and his wife and maidservants in 20:17. Through prayer, the will of the Lord was fully executed. (4) Prayer gives benefits both to Abraham and Abimelech. Abraham received Sarah back and many gifts from Abimelech, and Abimelech did not face the judgment of God. Then, prayer is not just for one party but both parties. When we pray for others, we receive the benefits of prayer as well. (5) Prayer must be accompanied by reparation. Abimelech did all that he was expected to do. The Lord related His judgment to a possible disobedience or no action on the part of Abimelech by not returning Sarah to Abraham. However, there is no indication that the Lord would let Abimelech die, if Abraham would not pray for him. In this case, maybe Abraham’s prayer is a confirmation of God’s will toward Abimelech. Nonetheless, prayer should not be lightly treated even in this context, because it was one of the means God used to reveal His will. (6) Prayer can be intercessory. Abraham prayed for Abimelech, and the Lord expected it in 20:7. In particular, the Lord called Abraham a prophet in 20:7b, “for he is a prophet.” It is possible that his prophet’s office gave him a privilege to pray for Abimelech. In conclusion, we may say that prayer was made (1) because there was a sin unwittingly committed against God and His prophet, (2) because there was a consequence of sin, which was divine punishment, (3) because God used prayer as a means to achieve His purpose, and prayer was effective (“answered”) only after the problems were rectified and restoration was fully made. It is no wonder that our prayers will not be answered if we hide sin in our hearts.

Fourth, the children of Israel asked Moses to pray for them. Numbers 21:7 says, “Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.” Its background story is sad. The children of Israel complained against God and His servant Moses. The Lord sent fiery serpents among them and many people died. Then, they came to Moses and asked him to pray for them. Prayer was required because (1) sin was committed against God and Moses (“we have sinned”) and (2) the divine punishment (fiery serpents) had to be removed. The answer to Moses’ prayer was unusual. Numbers 21:8-9 says, “And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.”<sup>9</sup> And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” The answer to Moses’ prayer was to tell people to look unto the brazen serpent (requiring their faith). Then, though they might be bitten by the serpents, they would live. The answer to the prayer was not offered by removing the fiery serpent from them but by demanding them to look unto the brazen serpent. I’ll continue on this matter next week.

Lovingly,

*Your Pastor*

# 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
Fri 19 November	7:30pm	<b>Young Adults Fellowship</b> Philippians – Rev Ki	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Shatha & Yassir to our worship services last Lord's Day.
Sat 20 November	4:00pm	<b>Prayer Meeting &amp; Bible Study</b>	
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	<b>LORD'S DAY DUTIES</b>  <u>Today: 14/11/2010</u>  <i>Chairman:</i> Jonathan <i>Organist:</i> Anthony <i>Pianist:</i> Joy <i>Ushers:</i> Joey / Yetta <i>Sunday School:</i> Jonathan / Joy <i>Lunch:</i> Constance <i>Washing Up:</i> Volunteers <i>PA Crew:</i> John / Joshua  <u>Next Week: 21/11/2010</u>  <i>Chairman:</i> Joey <i>Organist:</i> Joy <i>Pianist:</i> Anthony <i>Ushers:</i> Jonathan / John <i>Sunday School:</i> Jonathan / Joy <i>Lunch:</i> Mrs Ki <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Lee-Wei / Joshua
<i>Preacher</i>	Rev Timothy Ki	Rev Timothy Ki	
<i>Message</i>	Duties to Discern	The Progress of Sin	
<i>Text</i>	Matthew 7:15-20	Genesis 4, 6:1-8	
NEWS/ANNOUNCEMENTS			<b>MEMORY VERSE</b>  <b>Last Week</b> <i>"For we know that the whole creation groaneth and travaileth in pain together until now."</i> <b>Romans 8:22</b>  <b>This Week</b> <i>"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."</i> <b>Romans 8:23</b>  <b>Next Week</b> <i>"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"</i> <b>Romans 8:24</b>
<ul style="list-style-type: none"> <li>• <b>Remembrance Sunday:</b> Please note that we will be observing a 2 minutes silence at 11am.</li> <li>• <b>Saturday Prayer Meeting &amp; Bible Study:</b> Come and join us every Saturday to pray and study God's Word.</li> <li>• <b>Sunday Pre-Lunch Bible Study:</b> Today, Pastor Ki will continue on the series of studies based on "The Doctrine of Church."</li> <li>• <b>Remember to pray for those who are sick:</b> Douglas, Barbara, Prema, Eld Ford, Lydia, Margaret, May, Mrs Ki.</li> <li>• <b>Remember to pray for those who are/will be travelling:</b> Helen (Hong Kong), Simon (Australia)</li> <li>• <b>Annual Congregational Meeting:</b> The ACM will be held after the morning service today.</li> <li>• <b>Christmas Service (25/12 @ 11am):</b> Please take note of the Christmas Service. Do invite family and friends to join us.</li> </ul>			
<b>Worship Service Collections - Last Sunday: £2233.13, Lunch: £65.00</b> <b>Attendance - Morning: 38 (A) 5 (C), Evening: 22 (A) 2 (C)</b>			
SHORTER CATECHISM QUESTION 46			
<p><b>Q: What is required in the First Commandment?</b></p> <p><i>A: The First Commandment requireth us to <u>know</u> and <u>acknowledge</u> God to be the <u>only true</u> God, and <u>our</u> God; and to <u>worship</u> and <u>glorify</u> him accordingly.</i></p> <p><u>Comments:</u> The First Commandments bids us – 1. Know the true God, and him only for <i>our</i> God; 2. As such confess him openly before men; 3. Worship him; 4. Honour him.</p> <p><u>Proofs:</u> 1 Chronicles 28:9, Proverbs 3:6</p>			