



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. 3

LORD’S DAY 17 JANUARY 2010

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 145:1-3

Psalm 57:9-11

*Opening Hymn **

RHC 15 – *How Shall I Sing
That Majesty*

RHC 36 – *High in the Heavens,
Eternal God*

*Opening Prayer **

John Poh

John Poh

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 3

Genesis 12:1-9

*Second Hymn **

Psalm 3 (Tune of St Anne,
RHC 21)

RHC 347 – *Under the Care of
My God, The Almighty*

Announcements &

Memory Verse

Tithes & Offerings &

*Doxology **

RHC 67 – *Praise the Saviour*

Scriptural Reading

Matthew 4:1-11

Hebrews 11:1-10

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

The Third Temptation

Abraham's Faith – Part 2

*Closing Hymn **

Living for Jesus

RHC 416 – *Wherever He Leads
I'll Go*

Benediction / 3-Fold

Rev Timothy Ki

Rev Timothy Ki

*Amen **

Postlude

The Lord Bless You

Lord Dismiss Us

* 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”

FROM THE PASTOR'S HEART.....

WORSHIP PART 2

Contemporary churches are now known to use colorful and diverse worship styles. The colorful and diversified styles of worship have been the trends of contemporary churches. Sometimes, so called “high-churches” such as Anglo-Catholic churches worship by singing more than speaking. They often worship using incense, bells, images, candles or chants (ex. Gregorian or Anglican chants). Colorful vestments and prayers invoking the saints are also used in worship. “Low churches,” not meant to be a derogatory term, tend to be less formal and emphasize on the “message” and the “scripture” rather than on rituals. Thus, even in worship, they emphasize the importance of the worshippers’ personal relationship with God through faith in the atoning death of Christ. Charismatic churches emphasize the expression of gifts of the Spirit. They may pray more or sing with uplifted hands. There are also innovative or creative worship styles and Hill Song worship is one of many examples. Sometimes skits and music programs are included in their worship. Some churches even offer mobile worship through mobile phones. Some professing Christians are glued to TV worship programs and send their offering to their program of choice, instead of going to churches to worship and putting offering in the offering bags. I have heard that some churches hold worship services to bless animals and recently mobile phones and computers. I cannot but quote C. S. Lewis here on worship. I must make it quite clear that C. S. Lewis was not a theologian, though he had touched on many theological issues. It is a folly if we try to use him for Christian orthodox. However, I must admit that he was par excellent to express many thoughts that people would like to express themselves. The following two questions may epitomize the problems and confusion over worship in contemporary churches. He said, “As long as you notice, and have to count the steps, you are not yet dancing but only learning to dance. A good shoe is a shoe you don't notice. Good reading becomes possible when you need not consciously think about eyes, or light, or print, or spelling. The perfect church service would be the one we were almost unaware of; our attention would have been on God.” In his *Letters to Malcolm: Chiefly on Prayer*, C.S. Lewis writes, “I think our business as laymen is to take what we are given and make the best of it. And I think we should find this a great deal easier if what we were given was always and everywhere the same” (page 4). It reflects the confusion over worship. Thus, it will be quite meaningful for us to study this subject.

Word study from *International Standard Bible Encyclopedia (ISBE)*

Last week, I quoted only a portion from ISBE to study the Old Testament term for worship. Today, we need to study its New Testament words: “The principal New Testament word (59 times) is Gr[ee]k: *proskuneo*, ‘kiss (the hand or the ground) toward,’ hence, often in the oriental fashion bowing prostrate upon the ground; accordingly, Septuagint uses it for . . . Heb[rew term] *shachah* (*hishtachawah*), ‘prostrate oneself.’ It is to render homage to men, angels, demons, the Devil, the ‘beast,’ idols, or to God. It is rendered 16 times to Jesus as a beneficent superior; at least 24 times to God or to Jesus as God. The root idea of bodily prostration is much less prominent than in the Old Testament. It is always translated ‘worship.’ Next in frequency is Grk: *sebomai*, ‘venerate,’ and its various cognates, Gr[ee]k: *sebazomai*, Gr[ee]k: *eusebeo*, Gr[ee]k: *theosebes*, Grk: *sebasma*. Its root is Gr[ee]k: *sebas*, ‘fear,’ but this primitive meaning is completely merged into ‘reverence,’ ‘hold in awe’: ‘In vain they do worship me’ (Mt 15:9, etc.). Gr[ee]k: *latreuo*, is ‘serve’ (religiously), or ‘worship publicly,’ ‘perform sacred services,’ ‘offer gifts,’ ‘worship God in the observance of the rites instituted for His worship.’ It is translated ‘worship’ in Acts 7:42; 24:14 the King James Version, but ‘serve,’ American Standard Revised Version: ‘serve the host of heaven,’ ‘serve I the God of our fathers’; but both the King James Version and the American Standard Revised Version render Phil 3:3, ‘worship by the Spirit of God,’ and Heb 10:2, ‘the worshippers,’ the context in the first two being general, in the second two specific.

In 2 Tim 1:3 and many other cases both the King James Version and the Revised Version (British and American) give 'serve,' the meaning not being confined to worship; but compare Lk 2:37 Revised Version: 'worshipping' (the King James Version 'served') with fastings and supplications. Rom 1:25 gives both Gr[ee]k: *sebazomai* and Gr[ee]k: *latreuo* in their specific meanings: 'worshipped (venerated) and served (religiously,) the creature.' . . . Gr[ee]k: *threskeia* (Col 2:18), 'a voluntary humility and worshipping of the angels' . . ., has the root idea of trembling or fear. Gr[ee]k: *therapeuo*, 'serve,' 'heal,' 'tend' (Acts 17:25, King James Version: 'neither is worshipped by men's hands'), is 'served' in the Revised Version (British and American) The New Testament idea of worship is a combination of the reverential attitude of mind and body, the general ceremonial and religious service of God, the feeling of awe, veneration, adoration; with the outward and ceremonial aspects approaching, but not reaching, the vanishing point. The total idea of worship, however, both in the Old Testament and New Testament, must be built up, not from the words specifically so translated, but also, and chiefly, from the whole body of description of worshipful feeling and action, whether of individuals singly and privately, or of larger bodies engaged in the public services of sanctuary, tabernacle, temple, synagogue, upper room or meeting-place." I am going to lay out my eleven guidelines of worship based on the use of worship related words.

First, the Bible tells us about manners of worship

It is more or like body postures and manners of worship. (1) The foremost common manner in the Old Testament of worshipping was to bow down their heads. Exodus 4:31 (cf. 12:27; 34:8) says, "And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." Exodus 34:8 says, in particular, that Moses bowed his head toward the earth and worshipped. Joshua did the same thing in Joshua 5:14 "And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?" Jehoshaphat did the same thing in 2 Chronicles 20:18, "And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD." The publican in Luke 18:13 says that he would not lift up his eyes unto heaven as a sign of his repentance and humility. His worship is contrasted with the Pharisee's in the context. Bowing down is also found in the New Testament. 1 Corinthians 14:25, "And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth." It is also found in the heaven. Revelation 4:10 (5:14; 11:16), "The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying." (2) People lift up their hands and say Amen while bowing their heads. Nehemiah 8:6, "And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground." (3) People kneel when they worship and bow down. Psalm 95:6, "O come, let us worship and bow down: let us kneel before the LORD our maker." These postures or manners worship indicate that (1) worship is not a casual event, (2) worship reflects the worshippers' inner awe of God's glory, and (3) the inner spirit of worshippers must be that of humility and the fear of the Lord. Vance Havner said, "Don't ever come to church without coming as though it were the first time, as though it could be the best time and as though it might be the last time."

I will continue on this subject 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 22 January	7:30pm	Young Adults Fellowship: No YAF	We extend a warm welcome to all worshippers this Lord's Day.
Sat 23 January	4:00pm	Prayer Meeting & Bible Study: Led by Pastor Ki	
Worship Service Collections - Last Sunday: £350.65, Lunch: £54.00 Attendance - Morning: 22 (A) 1 (C), Evening: 20 (A) 2 (C)			LORD'S DAY DUTIES
			Today: 17/01/2010
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	Chairman: John Poh Organist: Anthony Pianist: Sophia Ushers: Jonathan/Evelyn Sunday School: Samuel Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Brian
Preacher	Rev Timothy Ki	Rev Timothy Ki	
Message	Sermon on the Mount	Abraham's Faith - Part 3	
Text	Matthew 5:1-12	Hebrews 11:9-10	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> • Church Resident Minister: Pray that Pastor & Mrs Ki's shipment will arrive safely this month. • Saturday Prayer Meeting & Bible Study: Come and join us every Saturday to pray and study God's Word. Pastor Ki is leading a series of studies based on the Shorter Catechism. • DHW Bible Study: Today, we will cover Lesson 33 (Gen 42). Please spend the upcoming week preparing Lesson 34 (Gen 43&44). • Pray for those who are sick: Constance (ankle), Douglas (knee pain & recovery from cataract surgery), Barbara (Alzheimer's), Prema (thyroid & skin condition), Eld Jack Ford (old age and knees), Margaret (asthma), Eld Chew (recovery from shoulder injury), John (cold), Daniel (cold), Dr Tow (recovery from cataract surgery). • Pray for those who are/will be travelling: Lee-Wei (S'pore), Nicolas (Belgium), Margaret (US), Daniel Ki (S'pore/Aust). Thank God for the safe return of John, Sharon, Jia Yun and Joshua. • Pray for those seeking employment/new opportunities: Joy, Yetta 			
SHORTER CATECHISM QUESTION 3			
Q: What do the scriptures principally teach?			
<i>A: The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.</i>			
Comments:			
In order to attain the chief end of our life, the two things most important for us to know are: <i>What we are to believe</i> , and <i>What we are to do</i> . These two things the Bible explains to us very fully. It tells us <i>what God is, and has done for us</i> , and also <i>what he requires us to do</i> , in order that it may be well with us now and hereafter.			
Proofs: John 5:39, Ecclesiastes 12:13			
MEMORY VERSE			
This Week <i>"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."</i> 1 Peter 2:5			
Last Week <i>"Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving"</i> Colossians 2:7			