



# 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. 16

LORD’S DAY 18 APRIL 2010

## ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Evening Service – 4pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Isaiah 66:22–23	2 Timothy 1:8–12
<i>Opening Hymn *</i>	RHC 82 – “ <i>This Day at Thy Creating Word</i> ”	RHC 87 – “ <i>I Know Whom I Have Believed</i> ”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 15	Isaiah 62
<i>Second Hymn *</i>	<i>Psalm 15</i> (to the tune of RHC 214)	RHC 127 – “ <i>Dwelling in Beulah Land</i> ”
<i>Announcements &amp; Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes &amp; Offerings &amp; Doxology *</i>	RHC 303 – “ <i>Saved, Saved!</i> ”	---
<i>Scriptural Reading</i>	Matthew 5:27-30	Hebrews 11:26
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Lessons about Moral Purity</i>	<i>Moses’ Faith – Part 3</i>
<i>Closing Hymn *</i>	RHC 372 – “ <i>More Holiness Give Me</i> ”	RHC 431 – “ <i>Jesus, I My Cross Have Taken</i> ”
<i>Benediction / 3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>RHC 13 (stanzas 1 &amp; 4)</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.

### 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”**

## WORSHIP PART 15

I have shared with you last week that CCM is not to be despised or shunned simply because it is contemporary. There are good contemporary composers and musicians. At the same time, I gave you at least six cautions in relation to CCM. There is one more thing I cannot miss. It is one of the root causes of the secularization of contemporary music. There are so many CDs and DVDs promoting contemporary music, and lots of Christian broadcasting companies also use them, too. One of the major reasons behind the secularization of Christian music is the commercialization of sacred music. Recording companies and Christian book stores are geared to make a profit, which requires their music to be appealing to a broader range of listeners. Stan Moser was the former head of Word Records and CEO of Star Song Records. He was one of the pioneers of the CCM movement. Interestingly, he walked away from CCM after 26 years in the business. Listen to what he had to say: “. . . I would probably be more inclined to call the industry ‘commercial Christian music,’ rather than ‘contemporary Christian music’” (*Christianity Today*, “We Have Created a Monster,” May 20, 1996, p. 27). Having seen all these problems and issues related to CCM, we may become more sympathetic to no-music proponents. If I was not interested in proper church music, I would have taken side with those who removed all music from churches except psalm singing. It is because music is one of the major contributors toward the secularization of Christian churches. Even today, churches are promoting church services by defining their church music as contemporary music (using all kinds of musical instruments, styles of performances, and music styles) in order to attract people, especially young people. There has not been an era that worship was and is defined by music, not by preaching and expositions of the Word of God since the time of Reformation until now. We are living in an era of confusion. Young people who have grown up in fundamental churches are not very different. They do not know the sacredness of sacred music.

At this point, I would like to bring you to the use of music in Jewish religion. My talk is more based on the Jewish encyclopaedic explanations of music. First, it seems to be clear that music was an important part of the feasts immediately following sacrifices. Amos 6:5 says, “That chant to the sound of the viol, *and* invent to themselves instruments of musick, like David.” Isaiah 5:12 says, “And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.” Second, popular feasts were celebrated with singing and music, quite often also with accompanying dances. Women and maidens joined for those occasions. I hope that this point makes it clear that worship dance does not have a place in worship. There was a place for dance, but not in the Temple worship or sacrifices. I hope that all those who are dancing on the stage or pulpit will come down and worship, not dance, in the house of God for public worship. Dance was especially used following the harvest festival. Judges 21:20-21, “Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; <sup>21</sup> And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.” Third, victorious generals were welcomed with music. Judges 11:34, “And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was his* only child; beside her he had neither son nor daughter.” 1 Samuel 18:6, “And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick.” Fourth, enthronement was an occasion to use music.

1 Kings 1:40, "And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them." Fifth, family festivals of various kinds were celebrated with music. Genesis 31:27, "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?" Jeremiah 25:10, "Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle." Sixth, it seems that music from young people was a sign of peace and its cessation was a sign of misery. Lamentations 5:14, "The elders have ceased from the gate, the young men from their musick." Seventh, music was also used for spiritual purposes such as David driving the evil spirit from Saul (1 Samuel 16:16), prophets' ministries (1 Samuel 10:5), and inspiring Elisha (2 Kings 3:15). It signifies the importance of the sacred music, and also the danger of wrong and secular music for spiritual life. Eighth, music was an important part of the Temple service. At the dedication of the walls of Jerusalem, Nehemiah formed the Levitical singers into two large choruses. They stood opposite each other at the Temple and sang praises to God. Nehemiah 12:31, "Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave thanks, whereof one* went on the right hand upon the wall toward the dung gate."

The article *Cantillation* (Jewish Encyclopaedia, iii. 537b) shows that "the desire to read the Scriptures in the manner indicated in Nehemiah 8:8 ["So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading."] has from time immemorial resulted in the use of some sort of musical declamation for the passages uttered aloud in the synagogue. For reasons very similar to those there discussed, the prayers and praises equally with the lessons have always been thus musically declaimed; and this declamation, developing in many lands under the influence of varying tonal surroundings through the long centuries, has gradually become extended into the vocal melody, solo or choral, in which the whole of the traditional services are now presented. The earliest synagogal music was founded upon the same system and method as prevailed in the orchestra of the Temple itself." What this explanation clearly shows is that the purpose of temple music was not for the worshippers' amusement, pleasure, or emotional expressions alone. It was to read and understand the Word of God. Some CCM singers use their music in such a way that even human sensuality is to be expressed. It is not only a misuse of Christian music but also a disgrace, if not, blasphemy to our God.

In worship music, musical instruments should be used to accompany, and voices should give a proper rendition. In this regard, many churches seem to have misused music in worship. Some churches use very high volumes, loud speakers, and a strong beat and noise level, sufficient enough to bring accusations and even lawsuits from their neighbours. Voices are buried by loud speakers, and strong noise and drum beats even shake our bodies. Such use of music was not a part of Temple services. Modern day synagogue worship does not use musical instruments for various reasons. One major reason is obviously the dispersal of the Temple singers and the cessation of the performances of the musicians in the Temple. There is no more Temple in Jerusalem. Some Jewish congregations may not even like to sing because there is a sense of lasting mourning for the fall of Jerusalem Temple. In conclusion, (1) music must be used properly to honor God and to remember the Word of God, (2) dance and worship do not go together, and (3) no music in synagogues is not an example for Christians not to use musical instruments in church worship.

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 23 April	4:00pm	<b>Young Adults Fellowship:</b> SGAT Conference (4pm & 7pm)	We extend a warm welcome to all worshippers this Lord's Day.	
Sat 24 April	4:00pm	<b>Prayer Meeting &amp; Bible Study:</b> Shorter Catechism (led by Rev Ki)	We like to welcome Helena Napditmo and Hamilton Banbosa to our worship services last Lord's Day.	
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	<b>LORD'S DAY DUTIES</b>	
<i>Preacher</i>	Rev Timothy Ki	Rev Timothy Ki		
<i>Message</i>	Teachings about Marriage	Moses' Faith - Part 4		
<i>Text</i>	Matthew 5:32-32	Hebrews 11:27		
NEWS/ANNOUNCEMENTS			<b>Today: 18/04/2010</b>	
<ul style="list-style-type: none"> <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> Pastor Ki will continue on the series of studies based on "The Doctrine of Church."</li> <li>• <b>Church Anniversary</b> to be held on 9<sup>th</sup> May.</li> <li>• <b>Pilgrim Tabernacle Ladies Conference</b> to be held on 15<sup>th</sup> May. <i>Pray for those who are sick:</i> Douglas (knee pain), Barbara (Alzheimer's), Prema (thyroid &amp; skin condition), Eld Jack Ford (old age and knees), Margaret (asthma &amp; hayfever), Eld Chew (recovery from shoulder injury), Brian (full recovery from surgery/upcoming surgery), Lydia (migrane), Mrs Ki (ear infection), Zachary (chicken pox), Sharon (headache &amp; cold)</li> <li>• <b>Pray for those who are/will be travelling:</b> Eka &amp; Family (Nigeria), George &amp; Susan (M'sia), Gideon (S'pore), John, Sharon, Daniel &amp; Maureen (Amsterdam), Brian's uncle (M'sia)</li> </ul>			<b>Chairman:</b> Jonathan Kim <b>Organist:</b> Grace <b>Pianist:</b> Anthony <b>Ushers:</b> John / Yetta <b>Sunday School:</b> Jonathan / Joy / Grace <b>Lunch:</b> Mrs Ki <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Lee Wei	
			<b>Next Week: 25/04/2010</b>	
			<b>Chairman:</b> Joey Seow <b>Organist:</b> Anthony <b>Pianist:</b> Joy <b>Ushers:</b> Jonathan / Constance <b>Sunday School:</b> Jonathan / Joy / Grace <b>Lunch:</b> Volunteers <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Joshua	
<b>Worship Service Collections - Last Sunday: £631.51, Lunch:£34.00</b>			<b>MEMORY VERSE</b>	
<b>Attendance - Morning: 25 (A), Evening: 18 (A) Prayer Meeting (17/04): 12 (A)</b>			<b>Last Week</b>	
<b>SHORTER CATECHISM QUESTION 16</b>			<i>"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."</i>	
<b>Q: Did all mankind fall in Adam's first transgression?</b> <i>A: The covenant being made with Adam, not only for himself, but for his posterity; all mankind – descending from him by ordinary generation – <u>sinned in him</u>, and <u>fell with him</u>, in his first transgression.</i>			<b>Philippians 3:12</b>	
<b>Comments:</b> The agreement which God made with Adam did not affect himself alone, but all his descendants. When Adam sinned, therefore, the whole of the human race, except Christ, incurred along with him his punishment – the punishment of death. They 'sinned in him and fell in him'. This result is in strict keeping with the plan on which all the world's affairs are conducted, for we still see children suffering on account of the misdeeds of their parents.			<b>This Week</b>	
<b>Proofs:</b> Romans 5:18-19, 1 Corinthians 15:22			<i>"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,"</i>	
			<b>Philippians 3:13</b>	
			<b>Next Week</b>	
			<i>"I press toward the mark for the prize of the high calling of God in Christ Jesus."</i>	
			<b>Philippians 3:14</b>	