



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. 51

LORD’S DAY 19 DECEMBER 2010

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Evening Service – 4pm</i>
	<i>The Lord Is in His Holy Temple</i>	
<i>Prelude</i>		
<i>Call to Worship</i>	Psalm 110	Psalm 40:1-4
<i>Opening Hymn *</i>	RHC 34 – “Crown Him with Many Crowns”	RHC 130 – “I Waited for the Lord My God” (verses 1-3, 6)
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 50	John 1:1–18
<i>Second Hymn *</i>	<i>Psalm 50, verses 1-6</i> (to the tune of Arlington, RHC 433)	RHC 165 – “Thou Didst Leave Thy Throne”
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 142 – “Tell Me the Story of Jesus”	---
<i>Scriptural Text</i>	Matthew 8:5-17	Genesis 12-15
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Fulfilment of Messianic Prophecy</i>	<i>Abraham and God’s Covenant</i>
<i>Closing Hymn *</i>	Insert – “Thine Arm, O Lord, In Days of Old”	RHC 253 – “Standing on the Promises”
<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 & 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”

BIBLICAL PRAYER – PART 6

Last week, we studied from 1 Kings 8:38, which says, “What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house.” I cannot move onto another passage without mentioning one important observation. The second half of the verse speaks of the sinner’s recognition of his heart condition as he prays. There are two considerations concerning God’s grace in terms of our prayer life. One, God enables us to pray, despite our unclean state. Of course, it does not mean that we can be in an unclean state continually while we pray. We cannot please God if we continue to sin while praying. At the same time, God has not forbidden us from praying because we are sinful and unclean. Instead, God invites us to come to Him and pray despite our imperfect and undesirable condition, so that we might see our own faults and repent of our sins. We have already learnt that prayer is a means God uses to enable us to know and understand His will. Thus, through prayer, we will be able to understand who we are and repent of our sins. If we cannot pray because we are unclean, then who amongst us will ever be able to pray to God? Who is not a sinner? Two, God enables us to see our heart condition and be more anxious to pray. How can we see the plague of our own hearts? If we measure ourselves according to our own measurement, we will not declare ourselves as unclean. When we know that we are unclean, we are measured by the measurement of cleanness. Where can we find that perfect measurement but from God? Who will search our spirit, our inner man, thoughts, and hearts and declare that we are plagued with sin and uncleanness but the Spirit of God? Thus, the realization of our incompleteness and wretchedness also is a gift from God who desires we walk with Him. Thus, finding our shortcomings and faults should never discourage us from coming to God in prayer. The all knowing God has enabled us to see who we are and pray to Him. David may be a good example. He saw his sinful heart and came to the Lord in prayer in Psalm 51. If we have been able to see the wretchedness in our own hearts, let us praise the Lord for His goodness to us, and let us come to Him in prayer with a mourning spirit.

(5) 1 Kings 8:42 says, “(For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house” (cf. 2 Chronicles 6:32). Anyone who hears and knows the name of God may come and pray to Him. 1 Kings 8:43 says, “Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name.” God is not a God of one ethnic group or one nation, but of all nations and all people. Thus, when they know the name of the Lord, they ought to be able to come to Him and to pray to Him. It means that knowing the name of the Lord is important to the ones who are praying to Him. Knowing Him indicates that the praying ones have their personal faith and trust in Him. In fact, we do not pray to a God who is unknown to us but pray to one whom we know.

(6) 1 Kings 8:44 says, “If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and *toward* the house that I have built for thy name” (cf. 2 Chronicles 6:34). This verse says that we must pray whenever the Lord sends us into battle against our enemies. There are two things we should note. (a) It is God who sends us to such situations. Thus God is the One who must help us, without which we cannot fulfill God’s missions. (b) The fact that God sends us does not diminish the importance of the necessity of prayer. Rather, it encourages us to depend on Him through prayer. 1 Kings 8:45 says, “Then hear thou in heaven their prayer and their supplication, and maintain their cause.” It is worth noting that a form of God’s answers to our prayers in such situations is to maintain our cause as the last part of verse 45 says.

The Hebrew word for *maintain* also means “to make,” “to apply,” “to produce,” “to keep,” or “to manage.” And also the word for *cause* means “legal claim,” or “justice.” We may find a simple truth from God’s answer to prayers is that He will do justice at all times. We should not pray to justify injustice.

(7) 1 Kings 8:48 says, “And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name” (cf. 2 Chronicles 6:37-38). This verse teaches us about the close relationship between prayer and repentance. It also talks about a possibility that the people of God may fall into trials and suffering because of their sins. In such cases, trials and sufferings are God’s instruments to chastise them in order to make corrections in their lives. The people of God ought to pray at such times. The prayer must come with the repentance of their sins. It is worthwhile to note that the repentant heart is the same heart that returns to God. Repentance is not a lip service that tickles the ears of God. God who does not respect persons but sees the hearts of people will not hear the prayers of the unrepentant. Thus, when we pray during the times of trials, we ought to come to God with all our heart and all our soul. Then, we pray. God will hear our prayers (8:49) and forgive sins and transgressions (8:50). God will show us His compassion. Therefore, repentance with the return of our hearts to God must accompany our prayers.

(8) 1 Kings 9:3 says, “And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.” It is God’s answer to Solomon’s prayer in 1 Kings 8. (a) God heard Solomon’s prayer. It is because He is a living God who knows and understands prayers and supplications. (b) Solomon prayed before God. It refers to his faith in and personal relationship with God. (c) The Lord’s name was honored in Solomon’s prayers at the dedication of his Temple. The reason that the Temple was special was not because it was a beautiful building but because the Lord’s name was there. Through the prayers for the dedication of the Temple, the name of the Lord was honored, and Solomon’s prayers were favorably answered by the Lord.

Ninth, King Hezekiah prayed to the Lord when the Assyrian army invaded Judah and blasphemed the name of the Lord. He also sent his servants and the elders of the priests to Isaiah to pray for the nation. 2 Kings 19:4 is that message that the king sent to Isaiah. “It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that are left.” Hezekiah’s message to Isaiah implies two purposes of prayer. (1) When the people of God suffer, they need to pray. Judah was in danger of destruction. (2) When the name of God is blasphemed, they also need to pray. The king of Assyria sent his army to Judah to reproach or revile the living God. The Hebrew word for *reproach* is translated as *blaspheme* in Greek. Isaiah’s prayer was requested with an expectation that the Lord would rebuke Rabshakeh, a general from Assyria, in reply to his prayer. When the world ridicules the name of the Lord, the believers of God ought to pray.

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 17 December	No YAF meeting		We extend a warm welcome to all worshippers this Lord's Day.	
Sat 18 December	No Prayer Meeting & Bible Study			
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES	
Preacher	Rev Timothy Ki	Rev Timothy Ki	Today: 19/12/2010	
Message	The Followers of Jesus	Hagar in the History of Redemption	Chairman:	Jonathan
Text	Matthew 8:18-22, Luke 9:57-62	Genesis 16; 21:1-21	Organist:	Anthony
NEWS/ANNOUNCEMENTS			Pianist:	Joy
<ul style="list-style-type: none"> • No Saturday Prayer Meeting & Bible Study till the New Year. • Sunday Pre-Lunch Bible Study: Today, Pastor Ki will continue the series of studies on "The Doctrine of Church." • Remember to pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Lydia, Margaret, May, Mrs Ki, Jonathan, Joey & Family. • Remember to pray for those who are/will be travelling: Yetta (S. Africa), Lee Wei (S'pore), Weifeng, Waiyee & Matthew (France), Joy (Brunei), Brian (M'sia), Elizabeth, Scott & Venice (HK) • Christmas Service (25/12 @ 11am): Join us for the Christmas Service. Do invite family and friends as well. • Christmas Lunch (25/12): Pastor Ki and family would like to invite you to join them for Christmas Lunch after the worship service. 			Ushers:	Daniel / John
			Sunday School:	No Sunday School
			Lunch:	Maureen
			Washing Up:	Volunteers
			PA Crew:	Brian
			Next Week: 26/12/2010	
			Chairman:	Joey
			Organist:	Anthony
			Pianist:	Anthony
			Ushers:	Jonathan / John
			Sunday School:	No Sunday School
			Lunch:	Maureen
			Washing Up:	Volunteers
			PA Crew:	Brian
Worship Service Collections - Last Sunday: £794.00, Lunch: £48.05			MEMORY VERSE	
Attendance - Morning: 27 (A), Evening: 17 (A)			Last Week	
SHORTER CATECHISM QUESTION 51			<i>"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."</i>	
Q: What is forbidden in the Second Commandment?			Romans 8:27	
A: <i>The Second Commandment forbiddeth the worshipping of God by images – or any other way not appointed in his Word.</i>			This Week	
Comments:			<i>"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."</i>	
This command forbids us: 1. To make use of images in worship; 2. To make use of any other means than those God has appointed.			Romans 8:28	
Proofs:			Next Week	
Deuteronomy 4:15, Matthew 15:9			<i>"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."</i>	
			Romans 8:29	