



# 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. 25

LORD’S DAY 20 JUNE 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>	Psalm 77:13-20	Psalm 134
<i>Opening Hymn *</i>	RHC 7 – “God Moves in a Mysterious Way”	RHC 21 – “O God, our Help in Ages Past” (v 1, 2, 3 & 5)
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 24	Psalm 16
<i>Second Hymn *</i>	<i>Psalm 24 verses 1-6, 9-10</i> (to the tune of Carol, RHC 154)	RHC 330 – “How Firm a Foundation” (v 1, 2, 3 & 5)
<i>Announcements &amp; Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes &amp; Offerings &amp; Doxology *</i>	RHC 403 – “Count Your Blessings”	---
<i>Scriptural Text</i>	Habakkuk 2	Habakkuk 3
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>When Hope Vanishes</i> - Dr Carl Martin	<i>When Hope Returns</i> - Dr Carl Martin
<i>Closing Hymn *</i>	RHC 313 – “O Love That Wilt Not Let Me Go”	“Trusting and Hoping”
<i>Benediction / 3-Fold Amen *</i>	Dr Carl Martin	Dr Carl Martin
<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 23

The fourth point we need to think about the manner/attitude of worshippers is their service. The word 'service' occurs 132 times in 116 verses in the whole King James Bible. The word, as a noun, is found only in the singular form without an exception. Other forms such as 'serve', 'served', 'serveth', and 'servest' occur 295 times in 268 verses, and 'serving' occurs 7 times in 7 verses. I am going to focus on two things on this study about service: (1) lexical definitions and (2) occurrences of service in the Bible.

*Noah Webster's 1828 English Dictionary* defines the word as (1) in a *general sense*, labor of body or of body and mind, performed at the command of a superior, or the pursuance of duty, or for the benefit of another. Service is *voluntary* or *involuntary*. *Voluntary* service is that of hired servants, or of contract, or of persons who spontaneously perform something for another's benefit. *Involuntary* service is that of slaves, who work by compulsion; (2) the business of a servant; menial office; (3) attendance of a servant; (4) place of a servant; actual employment of a servant; as, to be out of *service*, and (5) any thing done by way of duty to a superior.

The focus will be mainly on one Hebrew word (*`abodah*) and six Greek words (*douleia, latreia, leitrougia, leitrougema, ergon, diakonia*), which are translated as service in the KJV. There are a few more Greek words used by the Septuagint translators such as *ergaleion* and *katergon* to translate the same Hebrew word (*`abodah*) for service. The biblical references I am going to use have one of those Greek words I have listed, and except for *diakonia*, the rest of the Greek words are translated from the same Hebrew word. *Diakonia* translated as *service* is found in the New Testament. However, I have not found any verse having *service* from the KJV that is also translated as *diakonia* in the Greek Old Testament, the Septuagint. The Hebrew word (*`abodah*) occurs 141 times and is translated in the KJV as *service* 96, *servile* 12, *work* 10, *bondage* 8, *act* 2, *serve* 2, *servitude* 2, *tillage* 2, *effect* 1, *labour* 1, and others 5 times respectively. This word basically means "labor," "service," or "work." I am going to study the word 'service' and know what *service* means for the believers of God biblically. My rough estimation of the number of points from this study is twenty. Each point will be supported by biblical texts. Of course, it is possible that I combined a couple of points together or made more points from one point. Thus, I want to tell you that the number of points is not an absolute indication that validates this study.

One, when service is mentioned in the context other than worship or service to God, it implies hard and rigorous labour. It includes slavery. Jacob said to Laban in Genesis 30:26, "Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee." We know that his service for Laban was difficult. The Greek word for service in this verse is also found in Romans 8:15, 21; Galatians 4:24; 5:1; and Hebrews 2:15 referring to slavery. The difficulty of Jacob's labor is well described by his own words when he defended himself before Laban. Genesis 31:42 says, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight." Also the same sense of the word is found in Exodus 1:14, "And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." In this verse, a Greek word, *ergon*, is used. From this way of the word 'service', we may find what it means to be a faithful servant of God or other.

Two, service refers to: (1) the observance of religious feasts in Exodus 12:25, “And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service” (cf. 12:26; 13:5). In this case, the service refers to the observance of Passover. A Greek word *latreia* is used. The same Greek word is used in John 16:2; Romans 9:4; 12:1; and (2) every part of Temple worship and ministries. Hebrews 9:1 says, “Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.” In this sense, we may say that we have services on Sunday, which refers to worship sessions. There was divine worship with the first covenant. The new covenant encourages the believers to be even more spiritual in their worship to God. Worship is a service.

Three, service refers to the works, tasks, or ministries done in the tabernacle as in Numbers 3:7, “And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle” (cf. 3:8, 26, 31). In this case, service refers to the deed, action, practice, work, occupation, or task in the tabernacle. Exodus 27:19 says, “All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of brass*” (cf. 39:40; cf. 1 Chronicles 23:26). Exodus 35:19 says, “The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office” (cf. 39:1, 41). The first service does not refer to actual service, but rather the “cloths of service” which is a special kind of woven material for the priestly garment. The second service comes from a verb, meaning “to do service,” “to wait on,” or “to perform a religious service.” The same Greek word is used in Hebrews 10:11; Titus 1:9; Acts 13:2; and Romans 15:27.

Four, service may be rendered to God by different individuals. (1) The Kohathites rendered their service in Numbers 4:4, “This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.” (2) The sons of Merari rendered their service as in Numbers 4:33, “This *is* the service [*leiturgia* added by me] of the families of the sons of Merari, according to all their service [*ergos* added by me], in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.” If we exhaust the list of people to offer their services to the Lord, it will be a very long one. We may talk about priests and Levites. At the same time, we also need to recognize that all believers of Jesus Christ are members of the royal priesthood (1 Peter 2:9). Revelation 1:6 says, “And [*Jesus Christ* added by me] hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.” If we are made to be priests unto God, then our primary service is to worship Him.

Five, service seems to be worthy of being supported. Exodus 30:16 says, “And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.” The Greek word translated as *service* here is *katergon*, which means wages. Exodus 35:21, “And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD'S offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.” 1 Chronicles 28:14, “*He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service” (cf. 29:7; Nehemiah 10:32). Any service to God requires a cost. It is because there are things we need in order to serve as in Ezra 7:19, “The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.”

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 25 June	7:00pm	<b>Sovereign Grace Advent Testimony</b> Psalm 66 (Mr H.J. Gamston)	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Sarah Wee, Francesca Chiam, Dr. Carl Martin, May & Julian Poon, How Cheng Low & parents to our worship services last Lord's Day.		
Sat 26 June	4:00pm	<b>Prayer Meeting &amp; Bible Study:</b> Shorter Catechism (led by Rev Ki)			
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	<b>LORD'S DAY DUTIES</b>		
<b>Preacher</b>	Rev Timothy Ki	Rev Timothy Ki			
<b>Message</b>	The Lord's Prayer – Part 2	David's faith			
<b>Text</b>	Matthew 6:9-13	Hebrews 11:32			
NEWS/ANNOUNCEMENTS			<b>Today: 20/06/2010</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> Today, Pastor Ki will continue on the series of studies based on "<i>The Doctrine of Church.</i>"</li> <li>• <b>Pray for the students:</b> For their exams (including preparations).</li> <li>• <b>Remember to pray for those who are sick:</b> Douglas, Barbara, Prema, Eld Ford, Lydia, Constance, May Chew and Deborah Sherwood. Also, pray for Brian upcoming radiotherapy sessions.</li> <li>• <b>Remember to pray for those who are/will be travelling:</b> Eka &amp; family (Nigeria), Lydia (Paris), Daniel &amp; Maureen (M'sia), Prema (Sri Lanka), Sophia (S'pore), Lee Wei (S'pore), Brain's aunt (M'sia)</li> <li>• <b>School of Theology at Metropolitan Tabernacle</b> – 6th to 8th July: The theme for this year programme is "Winning &amp; Keeping Souls from the World".</li> </ul>			<b>Chairman:</b> Jonathan Kim <b>Organist:</b> Grace <b>Pianist:</b> Sophia <b>Ushers:</b> John / Joey <b>Sunday School:</b> Joy / Jonathan / Grace <b>Lunch:</b> Constance <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Joshua		
			<b>Next Week: 27/06/2010</b>		
			<b>Chairman:</b> Joey Seow <b>Organist:</b> Anthony <b>Pianist:</b> Grace <b>Ushers:</b> Jonathan / Constance <b>Sunday School:</b> Jonathan / Joy / Grace <b>Lunch:</b> Mrs Ki <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Brian		
			MEMORY VERSE		
			<b>Last Week</b>		
			<i>"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."</i>		
<b>Romans 8:1</b>					
<b>This Week</b>					
<i>"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."</i>					
<b>Romans 8:2</b>					
<b>Next Week</b>					
<i>"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"</i>					
<b>Romans 8:3</b>					
<b>Worship Service Collections - Last Sunday: £426.81, Lunch: £39.00</b>					
<b>Attendance - Morning: 29 (A) 4 (C), Evening: 20 (A) 2 (C) Prayer Meeting (19/06): 15 (A)</b>					
SHORTER CATECHISM QUESTION 25					
<b>Q: How doth Christ execute the office of a priest?</b> <b>A: Christ executeth the office of a priest, in his once <u>offering up of himself</u> A SACRIFICE, to satisfy Divine justice, and reconcile us to God; and in <u>making continual intercession</u> for us.</b>					
<b>Comments:</b> The duties of a priest were to offer sacrifices and pray for the people; and this is what Christ, as our priest, does for us. When he was here on earth, he offered himself as a sacrifice, and now that he is in heaven, he intercedes for us with his Father. We are here told, likewise, that the purposes for which Christ offered himself as a sacrifice were: 1. To satisfy the justice of God on account of our sin; and 2. To bring us back to God as dear children.					
<b>Proofs:</b> Hebrews 4:14, Hebrews 9:28, Colossian 1:20, Hebrews 7:25					