



# 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. 15 No. 27

**LORD’S DAY 03 JULY 2011**

## ORDER OF WORSHIP

**Morning Service – 11am**

**Evening Service – 4pm**

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 106:1-3

Psalm 134:1-3

*Opening Hymn \**

RHC 15 – “How Shall I Sing  
That Majesty”

RHC 76 – “Day is Dying in  
the West”

*Opening Prayer \**

John Poh

John Poh

*Gloria Patri \**

*Glory Be to the Father*

*Responsive Reading*

Psalm 77

Romans 5:1-21

*Second Hymn \**

*Psalm 77 verses 1-2, 10-13*  
(to the tune of Arlington, RHC 433)

RHC 187 – “It is A Thing  
Most Wonderful”

*Announcements &  
Memory Verse*

John Poh

John Poh

*Tithes & Offerings &  
Doxology \**

RHC 260 – “The Church’s One  
Foundation”

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*Scriptural Text*

Acts 11:19-30

John 11:47-57

*Pastoral Prayer*

Dr Carl Martin

Dr Carl Martin

*Sermon Message*

**Antioch - A Center of Ministry**

**One for All?**

*Closing Hymn \**

RHC 450 – “To the Work!”

RHC 185 – “Hallelujah, What  
a Saviour!”

*Benediction / 3-Fold  
Amen \**

Dr Carl Martin

Dr Carl Martin

*Postlude*

*The Lord Bless You*

*Lord Dismiss Us (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 2011 – “Continue in the Word” – 2 Timothy 3:14**

## BIBLICAL PRAYER – PART 26

I have talked about prayer for various groups of people in my previous articles. I am going to write about a couple of more particular groups of people briefly and then move on to the prayers in the book of Acts.

We need to pray for the unsaved in particular. Paul's constant prayer was for the salvation of fellow Israelites. He says in Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." When he prayed for their salvation, his heart was heavy and his desire was sincere. There was sorrow in his heart and anguish in his soul. See how he expressed his heart for his people's salvation in Romans 9:1-4, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, <sup>2</sup> That I have great heaviness and continual sorrow in my heart. <sup>3</sup> For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: <sup>4</sup> Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." His prayer for their salvation was not mechanical. It was not just going over a list of names. He had put his heart and soul into praying. Though it is a different case, we cannot forget the way that Daniel prayed for his people in Daniel 9:3, "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." We often pray for our loved ones who are not saved yet. Or we pray for those who are backslidden. Do we have the same intensity in our hearts and prayers? Again, Daniel's prayer in Daniel 9:16-19 is exemplary: "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. <sup>17</sup> Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. <sup>18</sup> O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. <sup>19</sup> O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." Prayers for the unsaved must include a prayer for God's grace to send His ministers to them. Matthew 9:38, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Isn't it true that the Lord sends His servants to speak to our loved ones about salvation?

We need to pray for our so-called enemies. Probably, one of the most difficult things for the believers to do is to pray for the ones who hate them without good reasons or are evil to them. Interestingly, the Lord spoke about this particular matter in Matthew 5:44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Of course, we have good examples from the Lord's prayer on the cross and Stephen's prayer in Acts 7:59-60. If we pray for our enemies, there are three good things happening. (1) We obey the Lord's command, which is good. (2) We may give opportunities to them for repentance. They will see that we do not retaliate but care about them. They may be able to see the goodness of the Lord through us and open their hearts to Him. (3) We may not have the root of bitterness against anybody in our hearts, which is also good. If we have a spirit of vengeance or seek revenge, we grow a root of bitterness in our hearts, which will not destroy our enemies but ourselves. Ephesians 4:30-32, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: <sup>32</sup> And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

The Lord said that vengeance is His. Thus, what is required of is to pray for the ones who despise and hate us. I must say that this sort of prayer is not needed just for the enemies but for those ones who may disagree with us amongst the believers. How often do we see brothers battling with other brothers in the Lord? Churches are split, and ill feelings are sitting in the depth of the hearts of the people against each other. But, they worship the Lord on Sundays as if they do not have any problems. We must repent of our sins and begin to learn to pray for the ones who disagree with us. After all, they also are the ones washed by the blood of Jesus. If they are bought with the blood of Jesus and belong to Him, who will speak against them? The same principle must be applied toward us as well. Let us pray for the ones who may not like us.

Now I turn to the New Testament, especially the book of Acts. I'd like to see the prayers of the apostles and early churches. It will give us great lessons about their prayers and prayer life. There are 35 occurrences of prayer related words in 35 verses in the book of Acts, such as prayer, prayed, prayers, pray, praying, and prayeth. However, 5 instances do not have anything to do with the prayers we are about to study. Their references are 8:34 (pray); 16:9 (prayed); 23:18 (prayed); 24:4 (pray); and 27:34 (pray). And also there are some verses implicating some kind of prayers but using none of the pray-family words. They are Acts 7:59-60 (Stephen's memorable prayer), 26:29 (Paul' prayer for salvation of King Agrippa and others), and 28:15 (Paul's thanksgiving to God). Let us look into prayers in the book of Acts.

1. The disciples of Jesus and some women devoted themselves to prayer. In such cases, they prayed together with oneness of mind. Acts 1:14, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Their prayers were remarkable in a few ways. (a) They were under the Lord's instruction to be in Jerusalem and to wait for the coming of the Holy Spirit. The empowerment by the Holy Spirit was for the sake of their future ministries. It means that there is a time for us to pray in order to move into a ministry. It was a prayer with a purpose. (b) They were devoted to prayer. The KJV says "all continued," while other translations say, "were devoting themselves" (ESV), "were continually devoting themselves" (NAS), and "all joined together constantly" (NIV). When the verse says, "these all continued," there is an idea of being adhered to, persisted in, busily engaged in, or devoted to prayer. Their prayer was different from most of our prayers or prayer meetings in its intensity. It was a persistent prayer. (c) It was a prayer of one mind. The Greek word for one accord occurs 12 times in the New Testament. Ten occurrences are found in the book of Acts, which gives us one of the features of apostolic churches. Though they were not perfect churches, it was such an important issue for them to achieve oneness in themselves. Its Greek word is a compound word from two words: "rush along" and "unison." In a way, this word is almost musical. There were many people gathered for prayer in one place. They were many but harmonious. It is an idea of one accord. If all of us in church can pray with one mind, I wonder what will happen to us, our church, society, country, and the world?

2. They prayed for the choice of man for the Lord's ministry. Acts 1:24, "And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen." I think that this verse gives us a definite reason to think of the necessity of prayer. Though they were apostles and spiritual women and brethren in the upper room, they had to depend on the power of prayer. Though they were the eyewitnesses of Jesus and recipients of God's revelation, they were ordinary people who depended on God. I hope that people understand that Mary was there, too. She was one of those imperfect people who needed the grace of prayer. Well, I'll continue on this verse 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 08 July	7:30pm	<b>No Young Adults Fellowship</b>	We extend a warm welcome to all worshippers this Lord's Day.
Sat 09 July	4:00pm	<b>Prayer Meeting &amp; Bible Study</b> Study on Shorter Catechism	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<b>Preacher</b>	Dr Nadir Carreno	Dr Nadir Carreno	<b>TODAY: 03/07/2011</b>
<b>Message</b>	TBC	TBC	<b>Chairman:</b> John
<b>Text</b>	TBC	TBC	<b>Organist:</b> Joy
NEWS/ANNOUNCEMENTS			<b>Pianist:</b> Anthony
<ul style="list-style-type: none"> <li>• <b>Sunday Pre-Lunch Bible Study:</b> Pastor Ki will continue the series of studies on "The Doctrine of the Church."</li> <li>• <b>Basic Bible Knowledge:</b> Pastor Ki will lead the BBK course after lunch at the manse.</li> <li>• <b>Saturday Prayer Meeting &amp; Bible Study:</b> Come and join us to pray and to study God's Word.</li> <li>• <b>Pray for those who are sick:</b> Douglas, Barbara, Prema, Eld Ford, Lydia, Margaret, May Chew, Brian, Mrs Ki, Constance, Deborah Sherwood, Jonathan's father, Linda Teo.</li> <li>• <b>Pray for those who are/will be on travel:</b> Jia Yun, Justin, Yetta, Dr &amp; Mrs Carreno, Mr &amp; Mrs MacClaren, Waiyee, Matthew, Pastor &amp; Mrs Ki</li> <li>• <b>Pray for those seeking employment:</b> Evelyn, Yetta</li> <li>• <b>Metropolitan Tabernacle School of Theology:</b> 5<sup>th</sup>-7<sup>th</sup> July 2011, Theme: Personal Ministry &amp; Church Leadership.</li> <li>• <b>Lord's Supper:</b> We will be observing the Lord's Supper next week. Please come with hearts prepared.</li> </ul>			<b>Ushers:</b> Jonathan / Evelyn
			<b>Sunday School:</b> Joy
			<b>Lunch:</b> Mrs Ki
			<b>Washing Up:</b> Volunteers
			<b>PA Crew:</b> Lee-Wei
			<b>NEXT WEEK: 10/07/2011</b>
			<b>Chairman:</b> Jonathan
			<b>Organist:</b> Anthony
			<b>Pianist:</b> Joy
			<b>Ushers:</b> Daniel / Yetta
<b>Sunday School:</b> Joy			
<b>Lunch:</b> Maureen			
<b>Washing Up:</b> Volunteers			
<b>PA Crew:</b> John			
<b>Worship Service Collections - Last Sunday: £1533.00, Lunch: £60.50</b>			<b>MEMORY VERSE</b>
<b>Sunday 19<sup>th</sup> June: £318.00, Lunch: £41.45</b>			<b>Last Week</b>
<b>Attendance - Morning: 33 (A) 6 (C), Evening: 22 (A) 1 (C)</b>			<i>"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."</i>
SHORTER CATECHISM QUESTION 79			<b>Psalm 23:6</b>
<b>Q: Which is the Tenth Commandment?</b>			<b>This Week</b>
<i>A: The Tenth Commandment is, THOU SHALT NOT COVET thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, no his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.</i>			<i>"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;"</i>
<u>Proofs:</u>			<b>2 Timothy 3:14</b>
Exodus 20:17			<b>Next Week</b>
			<i>"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,"</i>
			<b>Ephesians 1:15</b>