



NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifebplondon@yahoo.co.uk

Website: www.newlifebpc.org.uk

Resident Minister: Rev Timothy Ki

Email: pastor@newlifebpc.org.uk

“For the Word of God and for the testimony of Jesus Christ” (Rev 1:9)

Vol. 15 No. 49

LORD’S DAY 04 DECEMBER 2011

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 99: 1-3, 9	John 16:12-15
<i>Opening Hymn *</i>	RHC 8 – “Holy, Holy, Holy”	RHC 239 – “Come, Gracious Spirit, Heavenly Dove”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 99	Ephesians 4
<i>Second Hymn *</i>	<i>Psalm 99</i> (to the tune of Bethlehem, RHC 251)	RHC 400 – “Every Moment of Every Day”
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 532 – “Savior, Like a Shepherd Lead Us”	---
<i>Scriptural Text</i>	Matthew 26:39	John 3:3-5
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	Christ’s Cup	The New Birth
<i>Closing Hymn *</i>	RHC 188 – “O Sacred Head, Now Wounded ”	RHC 279 – “Ye Must Be Born Again”
<i>Benediction / 3-Fold Amen *</i>	Rev Maurice Roberts	Rev Maurice Roberts
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>Lord Dismiss Us (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 2011 – “Continue in the Word” – 2 Timothy 3:14

BIBLICAL PRAYER – PART 40

We have been studying 1 Corinthians 11:2-16 since last week. My main concern from the passage is about the issue of woman's head covering when she prays. I'll continue quoting interpretations of the passage from various Bible commentaries.

Fourth, the *Bible Exposition Commentary* teaches: (1) Paul did not forbid the women to pray or to prophesy. However, it attempts to interpret "prophesying" differently from its conventional explanations. "Prophesying is not quite the same as our 'preaching' or 'expounding the Word.' A person with the gift of the prophecy proclaimed God's message as it was given to him immediately by the Spirit However, they [women] were not permitted to usurp authority over the men (1 Tim. 2:11-15) or to judge the messages of the other prophets (1 Corinthians 14:27-35)." (2) Paul sought to restore order by reminding the Corinthians that God had made a difference between men and women, that each had a proper place in God's economy. There were also appropriate customs that symbolized their relationships and reminded both men and women of their correct places in the divine scheme." (3) "The important fact is this: both women and men must honor the Lord by respecting the symbols of this headship – hair and the head covering. Whenever a woman prays or prophesies in the assembly, she must have long hair and must wear a covering. The man should have short hair and not wear any covering. (This would be a change for Paul, for devout Jewish men always wore a cap when they prayed.) The man honors his head (Christ) by being uncovered, while the woman honors her head (the man) by being covered. She is showing her submission both to God and to the man." (4) "In Jewish law, a woman proved guilty of adultery had her hair cut off (Numbers 5:11-31). Paul used two different words in 1 Corinthians 11:5-6: *shaved* means exactly that all the hair shaved off, *shorn* means 'cut short.' Either one would be a disgrace to a woman. (5) "Nowhere does the Bible tell us how long our hair should be. It simply states that there ought to be a noticeable difference between the length of the men's hair and the women's hair so that there be no confusion of the sexes." (6) "The woman's long hair is her glory, and it is given to her 'instead of a covering' In other words, if local custom does not dictate a head-covering, her long hair can be that covering. I do not think that Paul meant for all women in every culture to wear a shawl for a head-covering, but he did expect them to use their long hair as a covering and as a symbol of their submission to God's order."

Fifth, the *Wiersbe's Expository Outlines* states: (1) "Paul warns the women of the church not to lose their testimonies by worship in public without a veiled head." (2) "While we do not have all of the same circumstances that Paul had to deal with in Corinth, we must admit that a woman or a man out of place is always a hindrance to the work of God. There ought to be modesty in the local church, both in dress and action."

Sixth, *Matthew Henry's Commentary* teaches: (1) "It is to present purpose to reprehend the manner wherein the women prayed and prophesied in the church, without determining in this place whether they did well or ill in praying or prophesying. . . . The manner of doing a thing enters into the morality of it. We must not only be concerned to do good, but that the good we do be well done." (2) Matthew Henry views that long hair is given for natural covering to women. "He [Paul] enforces his argument from the natural covering provided for the woman (v. 13-15): 'Judge in yourselves—consult your own reason, hearken to what nature suggests—is it comely for a woman to pray to God uncovered? Should there not be a distinction kept up between the sexes in wearing their hair, since nature has made one? Is it not a distinction which nature has kept up among all civilized nations? The woman's hair is a natural covering; to wear it long is a glory to her; but for a man to have long hair, or cherish it, is a token of softness and effeminacy.' Note, It should be our concern, especially in Christian and religious assemblies, to make no breach upon the rules of natural decency."

Seventh, *Jamieson, Fausset and Brown Commentary* teaches: (1) Praying is done in public. (2) Prophesying refers to preaching in the Spirit. (3) “The Greek custom was for men in worship to be uncovered; the Jews wore the Tallith, or veil, to show reverence and their sense of unworthiness in God’s presence (Isa 6:2), excepting where (as in Corinth) the Greek custom prevailed. But this passage shows wearing the Tallith was introduced after apostolic times. The pagan covered themselves in sacrificing, not to be distracted by outward objects.” (4) “This instance of women speaking in public worship is extraordinary, and justified only by the miraculous gifts which such women possessed as their credentials. So Anna the prophetess and Priscilla (cf. Acts 2:18). The ordinary rule to them is silence in public (1 Cor 14:34-35; 1 Tim 2:11-12). Mental receptivity and activity at home are most accordant with woman’s destiny. This passage does not necessarily sanction women speaking in public, even though possessing gifts; but simply records what took place at Corinth, reserving the censure until 1 Cor 14:34-35. Even those ‘prophesying’ women were to exercise their gift rather in other times and places than the public congregation.” (5) “As woman’s hair is given by nature as her covering (1 Cor 11:15), to cut it off like a man would be palpably indecorous; therefore, to put away the head-covering like a man would be similarly indecorous. It is natural to her to have long hair for her covering: she ought, therefore, to add the other head-covering, to show that she does of her own will that which nature teaches she ought to do, in token of her subjection to man.” (6) Concerning 11:5, “Her long hair shows she ought to cover her head as much as possible. The will ought to accord with nature.”

Eighth, *Adam Clarke’s Commentary* teaches: (1) Prophesying or praying is a public act in the worship of God. (2) “Consider the subject in your own common sense, and then say whether it be decent for a woman to pray in public without a veil on her head? The pagan priestesses prayed or delivered their oracles bare-headed or with dishevelled hair . . . and otherwise in great disorder: to be conformed to them would be very disgraceful to Christian women. And in reference to such things as these, the apostle appeals to their sense of honour and decency.”

Ninth, *Barnes’ Notes* teaches: (1) “The word ‘prophesying’ here means, evidently, ‘teaching;’ or publicly speaking to the people on the subject of religion; see the note at Acts 2:17. . . . Whether these persons who are here said to prophesy were all inspired, or claimed to be inspired, may admit of a question. The simple idea here is, that they spoke in the public assemblies, and professed to be the expounders of the divine will.” (2) “If it is now pled, from this example, that women should speak and pray in public, yet it should be just so far only as this example goes, and it should be only when they have the qualifications that the early ‘prophetesses’ had in the Christian church. If there are any such; if any are directly inspired by God, there then will be an evident propriety that they should publicly proclaim the will, and not till then. It may be further observed, however, that the fact that Paul here mentions the custom of women praying or speaking publicly in the church, does not prove that it was right or proper. His immediate object now was not to consider whether the practice was itself right, but to condemn the manner of its performance as a violation of all the proper rules of modesty and of subordination. On another occasion, in this very epistle, he fully condemns the practice in any form, and enjoins silence on the female members of the church in public; 1 Corinthians 14:34.” (3) “The Grecian women, except their priestesses, were accustomed to appear in public with a veil-Doddridge. Paul alludes to that established and proper habit, and asks whether it does not accord with their own views of propriety that women in Christian assemblies should also wear the same symbol of modesty.” (4) Concerning verse 16, “Even, therefore, if the reasoning is not sufficient to silence all cavils and doubts, yet the propriety of uniformity in the habits of the churches, the fear of giving offence should lead you to discountenance and disapprove the custom of your females appearing in public without their veil. “

I’ll continue to give you more comments from commentaries 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 09 Dec	7:30pm	Young Adults Fellowship Bible Study on Philipians	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Helen, Desmond and Justin to our worship services last Lord's Day.
Sat 10 Dec		No Prayer Meeting & Bible Study	
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	LORD'S DAY DUTIES
<i>Preacher</i>	Rev Timothy Ki	Rev Timothy Ki	
<i>Message</i>	Parables of the Kingdom	The Ninth Commandment	
<i>Text</i>	Matthew 13:44-46	Exodus 20:16	
NEWS/ANNOUNCEMENTS			TODAY: 04/12/2011
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Rev Maurice Roberts will lead us on a short study about "Evangelism". • Saturday Bible Study from January 2012: Pastor Ki will begin a new study on "Eschatology". • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah Sherwood, Jonathan's father, Brian, Avi, Mrs Ki, Lai Kheng. • Pray for those who are/will be on travel: Sonia, Nana, Sharon, Betty & Christiana, Rev Maurice Roberts, Samuel. • Pray for those seeking employment: Yetta, Rachael, Michelle. • Lord's Supper: We will be observing the Lord's Supper next week. Please come with hearts prepared. 			<i>Chairman:</i> Jonathan <i>Organist:</i> Joy <i>Pianist:</i> Anthony <i>Ushers:</i> Daniel / Evelyn <i>Sunday School:</i> Hannah / Joy <i>Lunch:</i> Maureen <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Lee Wei
<p style="text-align: center;">Worship Service Collections - Last Sunday: £2656.76, Lunch: £51, Kenya Mission: £149.44</p> <p style="text-align: center;">Attendance - Morning: 38 (A) 3 (C), Evening: 20 (A) 2 (C)</p>			NEXT WEEK: 11/12/2011
			<i>Chairman:</i> Jonathan <i>Organist:</i> Joy <i>Pianist:</i> Anthony <i>Ushers:</i> Daniel / Constance <i>Sunday School:</i> Hannah / Joy <i>Lunch:</i> Maureen <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Lee Wei
SHORTER CATECHISM QUESTION 101			MEMORY VERSE
<p>Q: What do we pray for in the First Petition?</p> <p><i>A: In the First Petition – (which is, HALLOWED BE THY NAME) – we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; - and that he would dispose all things to his own glory.</i></p> <p><u>Comments:</u> A petition means <i>something asked</i>. In the Lord's Prayer there are six petitions – the first three being about God, and the last three about ourselves. In the first of these petitions we ask two things: that God's name be hallowed or glorified by all <i>men</i>, and that it be hallowed or glorified by all <i>events</i>.</p> <p><u>Proofs:</u> Psalm 67:3, Romans 11:36</p>			<p style="text-align: center;">Last Week</p> <p style="text-align: center;"><i>"The LORD of hosts is with us; the God of Jacob is our refuge."</i></p> <p style="text-align: center;">Psalm 46:11</p> <p style="text-align: center;">This Week</p> <p style="text-align: center;"><i>"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;"</i></p> <p style="text-align: center;">2 Timothy 3:14</p> <p style="text-align: center;">Next Week</p> <p style="text-align: center;"><i>"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."</i></p> <p style="text-align: center;">Romans 6:23</p>