



NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifeplondon@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. 6

LORD’S DAY 06 FEBRUARY 2011

ORDER OF WORSHIP

Morning Service – 11am *Evening Service – 4pm*

The Lord Is in His Holy Temple

Prelude

Call to Worship

Psalm 108:3-6a

Psalm 62:5-8

*Opening Hymn **

RHC 93 – *“To God Be the Glory”*

RHC 39 – *“Thee Will I Love”*

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 57

Romans 8:1-17

*Second Hymn **

Psalm 57 verses 1, 5, 9-11
(to the tune of Beatitudo, RHC 63)

RHC 120 – *“Now I Belong to Him”*

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 67 – *“Praise the Savior”*

Scriptural Text

Ephesians 3

Ephesians 1

Pastoral Prayer

Dr David Allen

Dr David Allen

Sermon Message

The Dimensions of Christ’s Love

The Paradox of Christ’s Love

*Closing Hymn **

Insert – *“Jesus, Thy Boundless Love to Me”*

RHC 65 – *“And Can It Be That I Should Gain?”*

*Benediction / 3-Fold Amen **

Dr David Allen

Dr David Allen

Postlude

The Lord Bless You

RHC 80 (stanzas 1 & 5)

* 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 13

I ended my previous article with 1 Peter 4:7, which says, “But the end of all things is at hand: be ye therefore sober, and watch unto prayer.” The second half of 1 Peter 3 speaks to us about Christian conduct in suffering. Peter says that Christ in the flesh suffered for us in 4:1. He also encourages the believers to live according to the will of God in 4:2-6. In particular, Peter mentions in verse 5 that all of us will give our accounts to the Lord who is ready to judge the quick and the dead. He explains in verse 6 that the Gospel was preached to us in order that we might live according to God in the spirit. Verse 7 speaks to us about prayer as the end of all things is at end. Our question is, “what is the end referring to?” If the nearness of the end of all things is to motivate us to pray, we need to understand what it means by the end of all things. In general, Bible commentators agree that the word, “the end,” refers to the end of the age. Daniel 12:13 is an example: “But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.” Here the end refers to the end of the age. “The end” in 1 Peters 4:7 has been understood in a similar way to refer to the end of this age, which will bring about the time of the Second Coming of Christ. Let us see how commentators explain the phrase, “the end.” Alford says, “This was the constant expectation of the Apostolic age.” Says, “That the Apostle, without fixing the time or the hour of it, looked upon the advent of Christ and the end of the age therewith connected, as near at hand must be simply admitted.” Salmon says, “The vivid realization of the nearness of the end, which appears in all the Apostolic writings, is especially characteristic of Peter; to him the close of the present dispensation was so near that nothing seemed to stand between him and it.” Fronmuller says, “Peter in common with the other Disciples expected that the second advent of Christ and the end of the whole present dispensation were nearly impending.” John Calvin says, “It ought to be the chief concern of the believer to fix his mind constantly on Christ's Second Advent.”

If this interpretation were correct, then we should be able to say that the anticipation of the Second Coming of Christ must motivate us to watch and pray. The truth of Christ's imminent return is a theme throughout the New Testament. Paul says that the final time will come soon in Romans 13:11-14, “And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.”¹² The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.¹³ Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.¹⁴ But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.” John leaves an unforgettable warning and encouragement in Revelation 22:12, “And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.” We cannot miss a point on the imminence of Christ's coming from 1 Peter 4:7. The verse begins with saying, “But the end of all things is at hand” The Greek word for “is at hand” literally means “comes near,” or “draws near,” or “is near.” It talks about imminence, though it does not mean immediacy. One interesting observation is that Peter uses the perfect tense for the verb, “is at hand.” It indicates that the coming of Christ is an irreversible truth and is very certain. When a man believes and understands that Christ may come at any moment, or he knows that Christ's coming is near, he is motivated and bound to commit himself to live in such a way that he may please the Lord. Thus, Peter encourages and urges the believers that they ought to devote themselves to pray if they really believe that Christ is coming soon. A fervent prayer life and fervent anticipation of the Second coming of Christ are closely interwoven, and they cannot be separated. How can...

a man not pray, though he firmly believes and knows that Christ is coming again very soon! Therefore, if we do not pray, we either do not believe in the theology of the Second Coming of Christ or know the theology only by head not by heart.

It really amuses me that Peter, who lived in times of pain and suffering for the sake of faith did not think much about life or death but considered more on the matter of the Second Coming of Christ. It must be a characteristic of first century believers. We all know that Jesus did not return during their lifetime, but they lived as if the Lord would come back at any moment. There are lots of scripture references that show us the belief of early church Christians concerning the imminent return of Christ. 1 Corinthians 1:7, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Philipians 3:20, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." 1 Thessalonians 1:9-10, "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; ¹⁰ And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come." Titus 2:13, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." James 5:7, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" [all underlines added]. It appears that early church Christians truly believed in the Second coming of Christ, and their faith was the very foundation and motivation to live a Christian life. Everything was of Christ for them, even to the extent that Paul had to say in 1 Corinthians 16:22, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." Maranatha means "The Lord comes or will come." Then, we must ask ourselves whether we believe in the Lord and His Second Coming. Then, we must ask one more question: "why don't we pray?"

Twenty-eighth, the house of the Lord is a place of prayer too. Isaiah 56:7 says, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people" (Matthew 21:13; Mark 11:17; Luke 19:16). I hope that my church families do spend some time in prayer even on Sundays. Instead of coming to the services just in time or even late, why don't we come early before the service and have time for corporate and personal prayer? We can pray for the Lord's Day services. We may pray for the unsaved and people who may visit our church. When our church becomes a praying church, we will see lots of change and renewal we have been hoping to see and experience. I have heard about revivals in the past, and I have read books about revivals, but I have not seen them with my eyes. Maybe when we begin to pray together in the house of God, the Lord will bless us to be able to see them in our lifetime. I found Daniel 9:17 rather interesting: "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." He prayed to the Lord to shine His face upon His sanctuary. Of course, today's church sanctuary does not carry the same meaning of the sanctuary in the Temple of God. However, our church is a place where His people are gathered for corporate worship and serve Him through various ministries. It is a place dedicated to His service. His name is upon it. Thus, it is appropriate for us to use the sanctuary for prayer. Zechariah 7:2, "When they had sent unto the house of God Sherezer and Regemmelech, and their men, to pray before the LORD."

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 11 February	7:30pm	Young Adults Fellowship Bible Study on Philippians	We extend a warm welcome to all worshippers this Lord's Day. We also welcome Dr David Allen who will minister God's Word today.
Sat 12 February	4:00pm	Prayer Meeting & Bible Study Study on Shorter Catechism	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Rev Timothy Ki	Rev Timothy Ki	<u>Today: 06/02/2011</u>
Message	Challenge about Fasting	A Message from Revelations	Chairman: Jonathan
Text	Matthew 9:14-17	Exodus 7, 12:1-20	Organist: Anthony
NEWS/ANNOUNCEMENTS			Pianist: Joy
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Today, Eld. Chew will be leading a study on "What Is The Great Commission?" • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Lydia, Margaret, May, Brian, Samuel • Pray for those who are on travel: Barbara, May Chew • Basic Bible Knowledge: Pastor Ki is leading a BBK course after lunch. If you are interested, please join in the session. • Easter Camp 2011 (22/4 to 25/4): Please take note of the dates for the camp. More information will be provided later. • Lord's Supper: We will be observing the Lord's Supper next week. Please come with hearts prepared. • The Task Force wishes all members and worshippers a "Happy Lunar New Year". 			Ushers: Daniel / Evelyn
			Sunday School: Jonathan / Joy
			Lunch: CNY Carry-in
			Washing Up: Volunteers
			PA Crew: Lee Wei / Joshua
			<u>Next Week: 13/02/2011</u>
			Chairman: Joey
Organist: Anthony			
Pianist: Joy			
Ushers: Daniel / Jonathan			
Sunday School: Jonathan / Joy			
Lunch: Mrs Ki			
Washing Up: Volunteers			
PA Crew: John / Joshua			
Worship Service Collections - Last Sunday: £1136.12, Lunch: £77.40 Attendance - Morning: 42 (A) 5 (C), Evening: 17 (A) 2 (C)			MEMORY VERSE
SHORTER CATECHISM QUESTION 58			Last Week
Q: Which is required in the Fourth Commandment?			<i>"Who shall lay any thing to the charge of God's elect? It is God that justifieth."</i>
<i>A: The Fourth Commandment requireth the keeping holy to God <u>such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.</u></i>			Romans 8:33
Comments:			This Week
The Sabbath is an emblem of heaven, and a pattern and example for all days. Every day should be holy unto the Lord. Inasmuch, however, as in this world we must engage in worldly business, the Sabbath was instituted to prevent our thoughts from dwelling too much on worldly matters. It is intended for man's good, and it is our own loss if we disregard it.			<i>"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."</i>
Scriptural Reference:			Romans 8:34
Leviticus 19:30			Next Week
			<i>"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;"</i>
			2 Timothy 3:14