



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. 50

LORD’S DAY 11 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 100	Deuteronomy 10:12-17
<i>Opening Hymn *</i>	<i>Psalm 100</i> (to the tune of St Anne, RHC 21)	RHC 113 – “ <i>It is Glory Just to Walk with Him</i> ”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 101	Psalm 15
<i>Second Hymn *</i>	<i>Psalm 101</i> (to the tune of Ellacombe, RHC 29)	RHC 240 – “ <i>Breathe on Me, Breath of God</i> ”
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 141 – “ <i>That Beautiful Name</i> ”	---
<i>Scriptural Text</i>	Matthew 13:34-35, 44-46	Exodus 20:16
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Parables of the Kingdom</i>	<i>The Ninth Commandment</i>
<i>Lord’s Supper</i>	Rev Timothy Ki	---
<i>Closing Hymn *</i>	RHC 199 – “ <i>The Old Rugged Cross</i> ”	RHC 382 – “ <i>I Would Be True</i> ”
<i>Benediction / 3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<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 41

I'll continue with a few more commentary comments on head covering.

Tenth, *Willmington's Bible Handbook* teaches: (1) 1 Corinthians 11:2-16 is about public worship, and "there are different behaviors appropriate to men and women in public worship." (2) "Women . . . are to wear head coverings to demonstrate submission to their husbands." It does not make any comment on hairs as natural head covering.

Eleventh, *Geneva Notes* teaches: (1) Paul concludes that "women who show themselves in public and ecclesiastical assemblies without the sign and token of their subjection, that is to say, uncovered, shame themselves." What it teaches is that head covering was necessary for both ecclesiastical and non-ecclesiastical assemblies. (2) It teaches that "for a covering" in verse 15 is to be understood as "to be a covering." It appears that woman's long hair provides a natural head covering for her.

Twelfth, John Calvin teaches in his commentary: (1) Prophesying is preaching. "Prophesying I take here to mean — declaring the mysteries of God for the edification of the hearers, (as afterwards in 1 Corinthians 14)." (2) Praying "means preparing a form of prayer, and taking the lead, as it were, of all the people — which is the part of the public teacher, for Paul is not arguing here as to every kind of prayer, but as to solemn prayer in public." (3) In particular, Calvin's explanations of verse 4 must catch our attention. He says, "Let us, however, bear in mind, that in this matter the error is merely in so far as decorum is violated, and the distinction of rank which God has established, is broken in upon. For we must not be so scrupulous as to look upon it as a criminal thing for a teacher to have a cap on his head, when addressing the people from the pulpit. Paul means nothing more than this — that it should appear that the man has authority, and that the woman is under subjection, and this is secured when the man uncovers his head in the view of the Church, though he should afterwards put on his cap again from fear of catching cold. In fine, the one rule to be observed here is *το πρέπον* — decorum. If that is secured, Paul requires nothing farther." It seems that he has a view that, as long as the principle is recognized and honored (man has authority over his wife, and she submits herself to his authority), we do not have to impose strict rules as far as forms or appearances are concerned such as man wearing head-covering. It may be understood that the same understanding may be applied to women. However, when we come to verse 5, he appears to take a different stand.

(4) Women ought to have their heads covered when they pray or prophesy. (5) Calvin rejects any thought to allow women to prophesy in public worship. He says, "It may seem, however, to be superfluous for Paul to forbid the woman to prophesy with her head uncovered, while elsewhere he wholly prohibits women from speaking in the Church (1 Timothy 2:12.) It would not, therefore, be allowable for them to prophesy even with a covering upon their head, and hence it follows that it is to no purpose that he argues here as to a covering. It may be replied, that the Apostle, by here condemning the one, does not commend the other. For when he reproveth them for prophesying with their head uncovered, he at the same time does not give them permission to prophesy in some other way, but rather delays his condemnation of that vice to another passage, namely in 1 Corinthians 14. In this reply there is nothing amiss, though at the same time it might suit sufficiently well to say, that the Apostle requires women to show their modesty — not merely in a place in which the whole Church is assembled, but also in any more dignified assembly, either of matrons or of men, such as are sometimes convened in private houses." He extends the rule to private sessions from public assemblies.

(6) When it comes down to the matter whether the long hair is good enough for a woman for her head covering or not, he says, “He now maintains from other considerations, that it is unseemly for women to have their heads bare. Nature itself, says he, abhors it. To see a woman shaven is a spectacle that is disgusting and monstrous. Hence we infer that the woman has her hair given her for a covering. Should any one now object, that her hair is enough, as being a natural covering, Paul says that it is not, for it is such a covering as requires another thing to be made use of for covering it. And hence a conjecture is drawn, with some appearance of probability — that women who had beautiful hair were accustomed to uncover their heads for the purpose of showing off their beauty. It is not, therefore, without good reason that Paul, as a remedy for this vice, sets before them the opposite idea — that they be regarded as remarkable for unseemliness, rather than for what is an incentive to lust.” We find a couple of interesting thoughts from Calvin’s view. Let me see how he has developed his view. (a) God has given women hairs for head covering. (b) Thus, if they shave their hairs, it is their shame. (c) However, Paul exhorts women to have an extra covering over their long hairs. (d) The reason is that, when women remove their extra head covering, they show off the beauty of their hairs. (e) In such cases, women’s beautiful and long hairs will be an incentive to lust. I feel that it is a very lousy reasoning. The passage begins with an issue of authorities. The reason that women must have a head covering is because they must show their willing submission to their men. But, now, head covering becomes a preventative measure that men may not lust after long and beautiful hairs or women. The issue is totally hijacked away from the primary concern of the passage. By the way, for your information, Moslems do have the same kind of practice for women. They are teaching women about their modesty in dress. There are two terms we must have heard somewhere. One is hijab (literally “covering up” in Arabic) and the niqab (meaning “full veil”). Hijab is a common sight among Muslim women, a scarf that covers their hair and neck. Niqab consists of covering up completely, leaving just a slit for the eyes. As far as I understand, according to the Muslim tradition, the principle reason for the hijab is modesty, which is not wishing to receive unnecessary attention from people, such as admiration and flattery, envy, or, most importantly, sexual attraction from those other than her husband. I hope that the head covering issue from 1 Corinthians 11 will never go in this direction. However, I think that Calvin sometimes alludes such thoughts in his explanations. For example, he says, “From that authority he [Paul] draws an argument in favor of outward decorum. ‘She is subject,’ says he, ‘let her then wear a token of subjection.’ In the term power, there is an instance of metonymy, for he means a token by which she declares herself to be under the power of her husband; and it is a covering, whether it be a robe, or a veil, or any other kind of covering.” For sure, he speaks about more than head covering here.

(7) It may be important for us to read some of his thoughts of the head covering issue in relation to the culture of the day. Calvin says, “Historical records bear, that in all countries in ancient times, that is, in the first ages, men wore long hair. Hence also the poets, in speaking of the ancients, are accustomed to apply to them the common epithet of unshorn. It was not until a late period that barbers began to be employed at Rome — about the time of Africanus the elder. And at the time when Paul wrote these things, the practice of having the hair shorn had not yet come into use in the provinces of Gaul or in Germany. Nay more, it would have been reckoned an unseemly thing for men, no less than for women, to be shorn or shaven; but as in Greece it was reckoned all unbecoming thing for a man to allow his hair to grow long, so that those who did so were remarked as effeminate, he reckons as nature a custom that had come to be confirmed.” He implies that only in Greek culture, man’s hair was expected to be short during Paul’s time. Then, our question is about the relationship between nature and culture in the given passage.

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 16 Dec	No Young Adults Fellowship		We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Magdeline and Crisanta to our worship services last Lord's Day.
Sat 17 Dec	No Prayer Meeting & Bible Study		
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	LORD'S DAY DUTIES
Preacher	Rev Dafydd Morris	Rev Dafydd Morris	
Message	The Zeal of the LORD of hosts	Jesus the Saviour	
Text	Isaiah 9:7	Matthew 1:21	
NEWS/ANNOUNCEMENTS			<u>TODAY: 11/12/2011</u>
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Pastor Ki will continue the series of studies on "The Doctrine of the Church." • Saturday Bible Study from January 2012: Pastor Ki will begin a new study on "Eschatology". • No YAF till the New Year. • 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, Betty & Christiana, Lee Wei's Family, Feng Qian & Soon Hui, Pastor Ki, Mrs Ki, Daniel & Samuel. • Pray for those seeking employment: Yetta, Rachael, Michelle. 			Chairman: Jonathan Organist: Joy Pianist: Anthony Ushers: Daniel / Constance Sunday School: Hannah / Joy Lunch: Hannah / Joy Washing Up: Volunteers PA Crew: Lee Wei
			<u>NEXT WEEK: 18/12/2011</u>
			Chairman: John Organist: Joy Pianist: Anthony Ushers: Alan / Yetta Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Jonathan
			Worship Service Collections - Last Sunday: £2177 Attendance - Morning: 38 (A) 3 (C), Evening: 24 (A) 2 (C)
			SHORTER CATECHISM QUESTION 102
<p>Q: What do we pray for in the Second Petition?</p> <p><i>A: In the Second Petition – (which is, <u>THY KINGDOM COME</u>) – we pray, That <u>Satan's kingdom</u> may be destroyed; and that the <u>kingdom of Grace</u> may be advanced, ourselves and others brought into it, and kept in it, and that the <u>kingdom of Glory</u> may be hastened.</i></p> <p><u>Comments:</u> A Kingdom means a people who are ruled by a king. Now, there are three kingdoms mentioned here: the <i>kingdom of Satan</i>, or those who obey Satan; the <i>kingdom of Grace</i>, or those who obey God; and the <i>kingdom of Glory</i>, or those who will reign with Christ in glory. In this petition we ask that the first of these be destroyed, that the second may prosper, and that the time of the third may speedily arrive.</p> <p><u>Proofs:</u> Psalm 68:1, Psalm 51:18, Revelation 22:20</p>			<p style="text-align: center;">Last 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;">This 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> <p style="text-align: center;">Next Week</p> <p style="text-align: center;"><i>"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."</i></p> <p style="text-align: center;">Titus 2:13-14</p>