



# 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. 33

**LORD’S DAY 14 AUGUST 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 29	Psalm 127
<i>Opening Hymn *</i>	RHC 1 – “O Worship the King”	RHC 20 – “All People That on Earth Do Dwell”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 83	Jeremiah 17:1-14
<i>Second Hymn *</i>	<i>Psalm 83 verses 1-3, 16-18</i> (to the tune of Dundee, RHC 555)	RHC 38 – “As Pants the Hart for Cooling Streams”
<i>Announcements &amp; Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes &amp; Offerings &amp; Doxology *</i>	RHC 294 – “Grace! ‘Tis a Charming Sound”	---
<i>Scriptural Text</i>	Matthew 12:22-37; 1 John 5:14-17	Exodus 20:13
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Unpardonable Sin – Part 2</i>	<i>The Sixth Commandment – Abortion (Part 2)</i>
<i>Lord’s Supper</i>	Rev Timothy Ki	---
<i>Closing Hymn *</i>	RHC 189 – “I Know a Fount”	Insert – “Song of Life”
<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 &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 2011 – “Continue in the Word” – 2 Timothy 3:14**

## **BIBLICAL PRAYER – PART 32**

In order to have a better understanding of the prayers in the book of Romans, we will read a portion of Douglas Moo's introduction to the book last week. We need to hear a bit more from him before launching into the prayer subject from Romans. It is a continuation from last's week's quotation.

“Ambrosiaster is probably also right, then, when he identifies the synagogue as the starting point for Christianity in Rome. Enough Jews had emigrated to Rome by the end of the first century B. C. to make up a significant portion of the population. They were not bound together in any single organizational structure. Their many synagogues apparently were independent of one another. An important event in the history of the Jews in Rome is mentioned by the roman historian Suetonius. In his Life of Claudius, he says that Claudius ‘expelled the Jews from Rome because they were constantly rioting at the instigation of Chrestus’ (25:2). Most scholars agree that ‘Chrestus’ is a corruption of the Greek Christos and that the reference is probably to disputes within the Jewish community over the claims of Jesus to be the Christos, the Messiah. There is less agreement over whether the fifth-century writer Orosius is right in dating this incident in A.D. 49. But the date is probably correct and receives incidental confirmation from Acts 18:2, where Luke says that Aquila and Priscilla had recently come to Corinth from Italy ‘because Claudius had commanded all the Jews to leave Rome.’ As with similar expulsion of specific groups from Rome, this one did not stay in force for long. Jews, like Aquila and Priscilla (cf. Rom. 16:3), were able to return to Rome within a short period of time, certainly soon after Claudius’ death in A. D. 54. Nevertheless, since the Roman authorities would not have distinguished between Jews and Jewish Christians, this expulsion, however temporary, must have had a significant impact on the development of the church at Rome. Specifically, the Gentile element in the churches, undoubtedly present before the expulsion, would have come into greater prominence as a result of the absence for a time of all (or virtually all) the Jewish Christians. Theologically this would also have meant an acceleration in the movement of the Christian community away from its Jewish origins. The decentralized nature of the Jewish community from which the Christian community sprang would also make it likely that the Christians in Rome were grouped into several house churches. Confirmation that this was the case comes from Rom. 16, where Paul seems to greet several different house churches. It is also possible, though more speculative, that these different house churches were divided theologically” (Moo, 4-5).

The first point I would like to study about prayer in the book of Romans is of the readers of this epistle, for they were the ones for whom Paul mainly prayed. They are introduced to us in 1:6-7, “Among whom are ye also the called of Jesus Christ: <sup>7</sup> To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.” We may find a few characteristics about them. (1) They were Gentiles. Verse 6 is related to verse 5, which says, “By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.” The Greek word for nations is translated as “nations” (KJV and ESV) and “Gentiles” (NASB and NIV). This word refers to the non-Jews as contrasted with the Jews in context. The relative pronoun, “whom,” in verse 6 points to “all nations” in verse 5. Paul went to the Gentiles (all nations), and Romans were among them (Gentiles). (2) They were called of Jesus Christ. It is the literal translation. The ESV reads it as “including you who are called to belong to Jesus Christ.” The NASB reads it as “among whom you also are the called of Jesus Christ,” while the NIV reads it as “And you also are among those who are called to belong to Jesus Christ.” The same Greek word for “called” is also used in verse 1, which says, “Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God.”

W. W. Klein argues that this word does not mean just “an invitation,” but “the powerful and irresistible reaching out of God in grace to bring people into His kingdom” (“Paul’s Use of Kalein: A Proposal,” *JETS* 27, 1984, 53-64; Douglas Moo, *The Epistle to the Romans*, 54). As the calling of God for Paul was sure and effectual, so was the calling for the believers in Rome. In verse 7, Paul says that they were called to be saints. (3) They were beloved of/by God. They were the objects of God’s love in Rome. Both expressions “called” and “beloved” indicate that they were God’s chosen people. God calls not only His apostles but also every one of His chosen children. (4) Paul had not visited the city yet, at the time of his writing to the church. It is possible that he had some knowledge of the church through his converts and their converts. We find many names in chapter 16. The lack of his personal visit to the city did not stop him from praying for the church.

Second, Paul’s opening prayer was of thanksgiving in verse 8, “First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.” There are a few elements of prayer we should consider. (1) Paul addresses God as my God. In prayers, his personal relation with the Lord is important. (2) Paul offers His thanksgiving to God through Jesus Christ. It is an expression of his understanding that there is no one who may access God by himself. (3) Paul thanked the Lord for the faith of the believers in Rome. Her testimony was well known to the world. Churches may be known for many things including good educational systems, large congregations, wonderful singing, good outreach programs, missions, community services, and so on. All of them are important aspects of churches’ life and ministry. However, we may want to pay attention to one remarkable trait that the believers in Rome had, which was found by the discerning eyes of a spiritual apostle of Jesus, Paul. They were known for their faith. It tells us that faith is what matters to Christians and their churches. I wonder how their faith was so clearly spoken of throughout the whole world. It is very possible that the world was able to see that they held onto their faith. By the way, it is always the case that strong faith presupposes strong challenges. Otherwise, strong faith may not have an opportunity to express itself. Thus, we may presume that the believers in Rome did have their own challenges and trials for the sake of their faith, and the world was able to witness the stand they took and was deeply impressed by their faith, for which Paul was thankful. Now we must direct this challenge to ourselves. How are we known to the world? How are we spoken of by other believers? I hope that our faith will be known and spoken of as a matter of praises unto God.

Third, Paul was a man of prayer. Romans 1:9 says, “For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers.” We find here that Paul was a man of prayer and involuntarily offered his proof to us. (1) Paul takes God to the witness stand. God is his witness. We must understand that the expression we find here (God is my witness) is a form of an oath. The believers in Rome could not have known that he had been praying for them. In fact, his prayers for them were known only to God Himself. It is an affirmation of the sincerity of his words. He really has been praying for them. He does not say it just for lip services as many people do today (For example, “I’ll pray for you,” though we are not planning to spend any time really to pray for them). (2) Paul prays for them without ceasing. The Greek word for “without ceasing” does not necessarily mean “without intermission.” Instead, it probably refers to the frequent prayers he has made. It also indicates the seriousness and faithfulness of his prayer life for them. the idea of “without ceasing” is also closely connect the following word, “always.” (3) Paul mentions of them in his prayers. The Greek word for “mention” also means “remembrance.” It means that he makes petition for them in his prayers. He knows their needs and has genuine concerns for them, which has led him to pray for them.

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 19 Aug	<b>No Young Adults Fellowship</b>		We extend a warm welcome to all worshippers this Lord's Day.
Sat 20 Aug	<b>Prayer Meeting &amp; Bible Study</b>		
4:00pm	Study on Shorter Catechism		
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	
<b>Preacher</b>	Rev Timothy Ki	Rev Timothy Ki	<b>LORD'S DAY DUTIES</b>
<b>Message</b>	Unpardonable Sin – Part 3	The Sixth Commandment	<u><b>TODAY: 14/08/2011</b></u>
<b>Text</b>	Hebrews 6:1-8	Exodus 20:13	<b>Chairman:</b> Jonathan <b>Organist:</b> Anthony <b>Pianist:</b> Anthony <b>Ushers:</b> Daniel / Constance <b>Sunday School:</b> Jonathan <b>Lunch:</b> Constance <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Lee Wei
NEWS/ANNOUNCEMENTS			<u><b>NEXT WEEK: 21/08/2011</b></u>
<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>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, Lorena.</li> <li>• <b>Pray for those who are/will be on travel:</b> Jia Yun, Justin, Waiyee, Matthew, Joy, Jin Hwa &amp; Jun Ho, John, Sharon &amp; Tobias.</li> <li>• <b>Pray for those seeking employment:</b> Yetta.</li> <li>• <b>Parking Restrictions Area KQ:</b> There will be restrictions to parking on Sundays for the month of August. Please park in area KB.</li> </ul>			<b>Chairman:</b> John <b>Organist:</b> Anthony <b>Pianist:</b> Anthony <b>Ushers:</b> Jonathan / Yetta <b>Sunday School:</b> Jonathan <b>Lunch:</b> Mrs Ki <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Brian
<b>Worship Service Collections - Last Sunday: £1175.50,</b> Lunch: £56.00 <b>Attendance - Morning: 28 (A) 1 (C), Evening: 19 (A) 1 (C)</b>			<b>MEMORY VERSE</b>
SHORTER CATECHISM QUESTION 85			<b>Last Week</b>
<b>Q: What doth God require of us, that we may escape his wrath and curse due to us for sin?</b>  <i>A: To escape the wrath and curse of God due to us for sin, God requireth of us FAITH IN JESUS CHRIST – REPENTANCE UNTO LIFE – with the diligent use of all the OUTWARD MEANS whereby Christ communicateth to us the benefits of Redemption.</i>  <b>Comments:</b> The Law of God says, 'Do this and live', or 'Do it not and die'. And man cannot do it. He breaks the Law daily in spite of his utmost efforts. But God is merciful, and has provided a way by which we may be saved. That way is here told us. It consists in faith and repentance, which are <i>inward</i> means of salvation, with the diligent use of all the <i>outward</i> means hereafter to be told.			<i>"And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,"</i> <b>Ephesians 1:19</b>
			<b>This Week</b>
			<i>"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,"</i> <b>Ephesians 1:20</b>
			<b>Next Week</b>
			<i>"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:"</i> <b>Ephesians 1:21</b>
<b>Proofs:</b> Mark 1:15, Acts 20:21			