



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. 51

LORD’S DAY 18 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 135:1-3	Psalm 145:1-3
<i>Opening Hymn *</i>	RHC 164 – “O Come, All Ye Faithful”	RHC 161 – “There’s a Song in the Air!”
<i>Opening Prayer *</i>	John Poh	John Poh
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 102	John 10:1-18
<i>Second Hymn *</i>	<i>Psalm 102</i> verses 1-3, 11-12 (to the tune of Manoah, RHC 201)	RHC 532 – “Saviour, Like a Shepherd Lead Us”
<i>Announcements & Memory Verse</i>	John Poh	John Poh
<i>Tithes & Offerings & Doxology *</i>	RHC 324 – “Trusting Jesus”	---
<i>Scriptural Text</i>	Isaiah 9:7	Matthew 1:18-25
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>The Zeal of the LORD of Hosts</i> Rev Dafydd Morris	<i>Jesus the Saviour</i> Rev Dafydd Morris
<i>Closing Hymn *</i>	RHC 32 – “Immortal, Invisible, God Only Wise”	RHC 168 – “Who is He in Yonder Stall?”
<i>Benediction / 3-Fold Amen *</i>	Rev Dafydd Morris	Rev Dafydd Morris
<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 42

Last week, we ended up with Calvin's view of head covering. Today, I'll continue to quote from some more commentaries concerning 1 Corinthians 11:2-16.

Thirteenth, the *Evangelical Commentary on the Bible* teaches: (1) The setting of the passage is of public worship; (2) It does not state clearly about its view of head covering, whether it refers to long hairs or an additional veil. (3) It does not specify whether it permits women to prophesy in public worship or not. However, it surely implies that they should be allowed to do so. When it opens a new section (1 Corinthians 11:2-14:40), it says, "A third topic provoking questions at Corinth concerned the proper expression and relative value of spiritual gifts, in particular the way in which certain gifts should be used in worship service. . . . The first issue is concerned with the different head coverings that appropriately distinguish women and men as they pray or prophesy in worship (11:2-16)."

Fourteenth, *A Handbook on Paul's First Letter to the Corinthians* teaches: (1) To prophesy is to proclaim God's message. It says, "The Greek word that Paul uses suggests not only that God gave the content of the message, but also that he provided the power to proclaim this message." (2) It views that the passage is about public worship based on the TEV (Today's English Version". (3) It allows women to pray and to prophesy as long as they wear head coverings. "Paul probably means that by giving women a natural covering for their heads, God intends that women should give their heads a further covering when they pray or speak God's message." (4) It says that the head covering refers to more than a veil that covers the face. It refers "to a garment hanging down from the head and covering the hair and the upper part of the body, rather than the face." (5) At the same time, when it comes to explain verse 15, it does not clarify its view on long hair in relation to extra veil. "The word translated covering is a general word for a garment, possibly one used as an outer covering. Although it does not specify any particular piece of clothing, there seems to be an obvious relation between this verse and the discussion in verse 4 and 5 about a covering for the head." What it says is ambiguous.

Fifteenth, *Harper's Bible Commentary* teaches: (1) The setting is public worship, (2) women are allowed to preach, and (3) head covering is more or like a cultural issue. It says, "We no longer are able to decide with certainty what custom or style Paul wants to introduce here. Generally exegetes have conjectured that Paul is insisting that the pneumatic women leaders wear the veil according to oriental custom. However, such an understanding cannot explain why it was dishonorable for men to wear a head covering, since Jewish priests were required to do so (Ezek. 44:18). Therefore, exegetes have more recently suggested that vv. 4 and 14 prohibit men to wear long hair (Ezek. 44:20), since this caused suspicion of effeminacy and homosexuality. If, however, the text does not prohibit a 'head covering' for men but refers to hairstyle, then the same must be assumed for women. Women prophets and pneumatics are admonished to wear their hair bound up like a crown rather than unbound, since this was in Greco-Roman understanding a sign of frenzy and in Jewish understanding a sign of adultery (Num. 5:18). Disheveled hair was as disgraceful for a woman as for her head to be shaven. However, whatever custom or hairstyle Paul seeks to advocate, it must not be overlooked that he does not prohibit women from publicly praying and prophesying."

Sixteenth, the *Jerome Biblical Commentary* teaches: (1) Women must be veiled. (2) It does not mention of women's long hairs. (3) The background is religious assemblies. (3) There is no mention of woman's prophesying in its comment.

Seventeenth, John MacArthur teaches in his commentary on *1 Corinthians*: (1) Its background is not of public worship. "It is best to understand that Paul is here referring to activities of believers in ministry before the Lord and the public, where a clear testimony is essential."

He makes it more clear by saying, "Perhaps he [Paul] has in view praying or prophesying in public places, rather than in the worship of the congregation." (2) It argues for a view that head covering issue is a cultural issue. "When Paul said a man disgraces his head if he has something on his head while praying or prophesying, he had to be referring to local Corinthian custom. The phrase has something on his head literally means 'having down from head,'" and is usually taken to refer to a veil. The context here implies that in Corinth such a head covering would have been completely ridiculous for a man and completely proper for a woman. For Jews, who came to wear head coverings, the practice seems to have come in the fourth century a.d., though some may have tried it in the time of the apostles. But generally it was regarded as a disgrace for a man to worship with his head covered. It seems, therefore, that Paul is not stating a divine universal requirement but simply acknowledging a local custom. The local Christian custom, however, reflected the divine principle. In Corinthian society a man's praying or prophesying without a head covering was a sign of his authority over women, who were expected to have their heads covered in these ministries. Consequently, for a man to cover his head would be a disgrace, because it suggested a reversal of the proper relationships. Disgraces her head could refer to her own head literally and to her husband's metaphorically. In Paul's day numerous symbols were used to signify the woman's subordinate relationship to men, particularly of wives to husbands. Usually the symbol was in the form of a head covering, and in the Greek-Roman world of Corinth the symbol apparently was a veil of some kind. In many Near East countries today a married woman's veil still signifies that she will not expose herself to other men, that her beauty and charms are reserved entirely for her husband, that she does not care even to be noticed by other men. Similarly, in the culture of first-century Corinth wearing a head covering while ministering or worshiping was a woman's way of stating her devotion and submission to her husband and of demonstrating her commitment to God. It seems, however, that some women in the Corinthian church were not covering their heads while praying or prophesying. We know from secular history that various movements of women's liberation and feminism appeared in the Roman empire during New Testament times. Women would often take off their veils or other head coverings and cut their hair in order to look like men. Much as in our own day, some women were demanding to be treated exactly like men and they attacked marriage and the raising of children as unjust restrictions of their rights. They asserted their independence by leaving their husbands and homes, refusing to care for their children, living with other men, demanding jobs traditionally held by men, wearing men's clothing and hairdos, and by discarding all signs of femininity. It is likely that some of the believers at Corinth were influenced by those movements and, as a sign of protest and independence, refused to cover their heads at appropriate times." (3) It denies women from prophesying in public worship. "The mention here of women's praying or prophesying is sometimes used to prove that Paul acknowledged the right of their teaching, preaching, and leading in church worship. But he makes no mention here of the church at worship or in the time of formal teaching. . . . This would certainly fit with the very clear directives in 1 Corinthians (14:34) and in his first letter to Timothy (2:12). The New Testament has no restrictions on a woman's witnessing in public to others, even to a man. Nor does it prohibit women from taking nonleadership roles of praying with believers or for unbelievers; and there is no restriction from teaching children and other women (cf. Titus 2:3-4; 1 Tim. 5:16). Women may have the gift of prophecy, as did Philip's four daughters (Acts 21:9), but they are normally not to prophesy in the meetings of the church where men are present. In other words, it is only necessary to combine the relevant passages to get the composite truth. Women may pray and prophesy within the boundaries of God's revelation, and with a proper sense of submission. And it is critical that their deportment in so doing reflects God's order. Certainly they must not appear rebellious against God's will."

I'll try to conclude the discussion by summarizing various teachings next time.

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 23 Dec	No Young Adults Fellowship		We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Peter and Cheryl to our worship services last Lord's Day.	
Sat 24 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>	The Promised Messiah	The Tenth Commandment		
<i>Text</i>	Luke 2:11	Exodus 20:17		
NEWS/ANNOUNCEMENTS			TODAY: 18/12/2011	
<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". • 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, Elizabeth, Scott & Venise, Joy, Hannah, Matthew, Justin, Waiyee, Yan Fang. • Pray for those seeking employment: Yetta, Rachael, Michelle. 			Chairman: John Organist: Joy Pianist: Anthony Ushers: Alan / Yetta Sunday School: Hannah / Joy Lunch: Hannah Washing Up: Volunteers PA Crew: Jonathan	
			Worship Service Collections - Last Sunday: £979.06, Lunch: £76.00, Correction (04/12/11) - Kenya: £1500	NEXT WEEK: 25/12/2011
			Attendance - Morning: 37 (A) 3 (C), Evening: 25 (A) 2 (C)	Chairman: John Organist: Anthony Pianist: Anthony Ushers: Daniel / Jonathan Sunday School: No Sunday School Lunch: Christmas Lunch Washing Up: Volunteers PA Crew: Lee Wei

SHORTER CATECHISM QUESTION 103

Q: What do we pray for in the Third Petition?

*A: In the Third Petition – (which is, **THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN**) – we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.*

Comments:

God's *will* means what he wishes to be done. This will is obeyed perfectly in heaven, and in this petition we pray that it may be obeyed as perfectly on earth. This can never be done in our own strength, and therefore we ask that God would help us to know perfectly what his will is, and having learned it, to do and suffer it.

Proofs:

Psalm 119:34, Matthew 26:39

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."</i></p> <p>ROMANS 6:23</p>	<p><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>TITUS 2:13-14</p>	<p><i>"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."</i></p> <p>JOHN 3:16-17</p>