



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. 12

LORD’S DAY 20 MARCH 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>	1 Peter 1:18-21	Psalms 113:1-3
<i>Opening Hymn *</i>	RHC 121 – “My Redeemer”	RHC 61 – “O for a Thousand Tongues”
<i>Opening Prayer *</i>	Joey Seow	Joey Seow
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalms 63	Matthew 22:34-40
<i>Second Hymn *</i>	<i>Psalm 63</i> (to the tune of Martyrdom, RHC 194)	RHC 384 – “My Jesus I Love Thee”
<i>Announcements & Memory Verse</i>	Joey Seow	Joey Seow
<i>Tithes & Offerings & Doxology *</i>	RHC 402 – “His Way with Thee”	---
<i>Scriptural Text</i>	Matthew 10:1-15	Exodus 20:1-17
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>The Call and Commission of the Twelve</i>	<i>Ethics and Commandments</i>
<i>Closing Hymn *</i>	RHC 423 – “Follow, I Will Follow Thee”	RHC 2 – “O Worship the King”
<i>Benediction / 3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>RHC 80 (stanzas 1 & 5)</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 19

We are going to continue to study a few fine exemplary prayers from the Gospel of Luke.

Third, there is an Angels' prayer of praise, known as *Gloria in excelsis* in 2:14. "Glory to God in the highest, and on earth peace, good will toward men." Again this prayer of praise is related to the coming of the Messiah and His work for mankind.

Fourth, there is Simeon's prayer, known as *Nunc Dimittis*. Luke 2:29-32, "Lord, now lettest thou thy servant depart in peace, according to thy word: ³⁰ For mine eyes have seen thy salvation, ³¹ Which thou hast prepared before the face of all people; ³² A light to lighten the Gentiles, and the glory of thy people Israel." (1) One unforgettable fact of his prayer is that he was led into prayer by the Spirit of God. Luke 2:25, "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him." (2) His prayer began with thanksgiving. Luke 2:28, "Then took he him up in his arms, and blessed God, and said." (3) His prayer was focused on Jesus. He thanked the Lord for what this baby Jesus meant to him and to his people, Israel. (4) His prayer went beyond the boundaries between Jews and Gentiles. In his prayer, he recognized that Jesus was for the whole world, both Jews and Gentiles. (5) We may find such line of thoughts from Isaiah 42:6-7 and Micah 1:15. Then, again his prayer is a biblical prayer. Isaiah 42:6-7, "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; ⁷ To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Micah 1:15, "Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto Adullam the glory of Israel."

Fifth, there are prayers by both a Pharisee and a publican. Luke 18:10-13, "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. ¹¹ The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. ¹² I fast twice in the week, I give tithes of all that I possess. ¹³ And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." (1) Let us see the Pharisee's prayer: (a) He prayed with himself. It is not easy to determine what it means to pray with himself. It is translated "by himself" (ESV), "to himself" (NAS), or "about himself" (NIV). A difficulty lies in the meaning of a preposition. It may be translated "toward," "with reference to," or "with regard to." Though it is not easy to choose a proper meaning for this particular preposition, we cannot but have an overall impression of the prepositional phrase, "with himself." It is that the Pharisee put himself above everything in his prayer. His focus in prayer was himself. It reflects his pride. (b) However, he called upon the name of God. The danger of his pride was that he did not understand the problems of his arrogance. It was possible for him to honor God with his mouth, but to be far way from God in his heart. By calling upon the name of God, he could have deceived other men, but he could not deceive God because He saw his heart. (c) His prayer was an event to make self-appraisal of himself by comparing himself to a publican. His thanksgiving was only a mask to hide the real face of arrogance. He judged himself as good, while he condemned the publican as a sinner. He considered himself to be righteous, which was self-righteousness. (d) His prayer was like a parade of self-praises. He listed what he had done, as if there was no grace involved. He gloried himself. (2) Now we come to the publican's prayer: (a) His prayer began with the expressions of his heart attitude and condition. He could not raise his eyes to look upon the heaven. The heaven/sky was considered to be a place of God's throne. He could not dare to raise his head before God. He smote upon his chest. He could not come close to the holy place. He stood far off. It was not disguised humility. It was a sincere expression of his sorrowful heart before God.

(b) His prayer was a confession. He confessed that he was a sinner. He recognized who he was before the holy God. (c) His prayer was a begging for God's mercy. He knew that it was not his self-righteousness but God's mercy, which could bring the grace of acceptance or forgiveness of sins from God. (3) Jesus summarized both men's prayers in 18:14, "I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (a) The Pharisee's prayer was of self-glory, while the publican's prayer was of humility. (b) We must pay attention to the word, "justified" in the verse. The publican's prayer indicated all the signs that he was justified.

Sixth, the Temple was an important place for prayers for the saints of God in the New Testament. (1) Zechariah prayed in the Temple. Luke 1:8-10, "And it came to pass, that while he executed the priest's office before God in the order of his course,⁹ According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.¹⁰ And the whole multitude of the people were praying without at the time of incense." (2) Anna prayed in the Temple. Luke 2:37, "And she was a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day." (3) A Pharisee and a publican went to the Temple to pray in Luke 18:10-14. (4) Peter and John went up to the Temple to pray. Acts 3:1, "Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*."

Now we are going to change our attention to the more practical side of prayer. What do we have to pray for? If we answer this question in the simplest way, we may say, we must pray for all people and for all things. If we begin with an exception to this rule, we must be reminded of the teaching from 1 John 5:16, "If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." If we have to say someone that we cannot pray for him/her, it must be a very sad experience. There was a time when the Lord spoke to Jeremiah not to pray for his people. Jeremiah 7:16, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." Jeremiah 14:11, "Then said the LORD unto me, Pray not for this people for *their* good." I am not going to elaborate these verses at this moment. However, I must say that we should pray for others, while we have the opportunity to do so.

First of all, we need to pray for our leaders. There are two kinds of leaders: temporal rulers and spiritual leaders. (1) Let me begin with temporal rulers. 1 Timothy 2:1-3 says, "I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;² For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.³ For this *is* good and acceptable in the sight of God our Saviour." There are two reasons we must pray for them: (1) It is for our quite and peaceful life. It is for us. (b) It is good and acceptable to God. We pray for them because they are God's appointed servants for temporal affairs in this world. Romans 13:1-7, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.² Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.³ For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:⁴ For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.⁵ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.⁶ For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.⁷ Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour."

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 25 March	7:00pm	Sovereign Grace Advent Testimony The Message of the Bible - Mr H.J. Gamston	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Alicia Ang, Shumin Ho, Philip & Sabina Lim, and Enxin Wong to our worship services last Lord's Day.
Sat 26 March	4:00pm	Prayer Meeting & Bible Study Study on Shorter Catechism	
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	LORD'S DAY DUTIES
Preacher	Rev Timothy Ki	Rev Timothy Ki	
Message	Reality Checks for God's People	Teachings about True Worship	
Text	Matthew 10:9-31	Exodus 20:1-17	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Pastor Ki will continue the series of studies on "<i>The Doctrine of the Church.</i>" • Basic Bible Knowledge: Pastor Ki will lead the BBK course after lunch at the manse. • Saturday Prayer Meeting & Bible Study: Come and join us to pray and to study God's Word. • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Lydia, Margaret, May Chew, Brian, Mrs Ki, Constance • Pray for those who are/will be on travel: Barbara, Margaret, Joey & Family • Easter Camp 2011 (22/4 to 25/4): The camp speaker will be Pastor John Sherwood. More information will be provided later. • British Summer Time: Please take note that the clocks go forward 1 hour at 1am next Sunday. • ACM: Members please take note that the Annual Congregational Meeting is scheduled for 10th April 2011. • Ladies Fellowship: Ladies Fellowship Meeting will be held after lunch next Sunday – Sis May Chew will be leading the session. 			
Worship Service Collections - Last Sunday: £589.50, Lunch: £76.00 Attendance - Morning: 35 (A) 5 (C), Evening: 16 (A) 3 (C)			
SHORTER CATECHISM QUESTION 64			
<p>Q: Which is required in the Fifth Commandment?</p> <p><i>A: The Fifth Commandment requireth the <u>preserving the honour</u>, and <u>performing the duties</u>, belonging to <u>every one</u> in their several places and relations, as superiors, inferiors, or equals.</i></p> <p><u>Scriptural Reference:</u> <i>"Children, obey your parents in all things: for this is well-pleasing unto the Lord" - Colossians 3:20</i></p> <p><i>"Submitting yourselves one to another in the fear of God." - Ephesians 5:21</i></p>			
MEMORY VERSE			
Last Week <i>"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come ,"</i> Romans 8:38			
This Week <i>"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."</i> Romans 8:39			
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			