



NEW LIFE

BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifebplondon@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. 43

LORD’S DAY 23 OCTOBER 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> | Isaiah 58:13-14 | Psalm 32:7-11 |
| <i>Opening Hymn *</i> | RHC 85 – “O Day of Rest and Gladness” | RHC 357 – “Precious Promise” |
| <i>Opening Prayer *</i> | Jonathan Kim | Jonathan Kim |
| <i>Gloria Patri *</i> | <i>Glory Be to the Father</i> | |
| <i>Responsive Reading</i> | Psalm 93 | Galatians 5 |
| <i>Second Hymn *</i> | <i>Psalm 93 verses 1-5</i> (to the tune of Lloyd, RHC 563) | RHC 234 – “Spirit of God, Descend upon My Heart” |
| <i>Announcements & Memory Verse</i> | Jonathan Kim | Jonathan Kim |
| <i>Tithes & Offerings & Doxology *</i> | RHC 532 – “Savior, Like A Shepherd Lead Us” | --- |
| <i>Scriptural Text</i> | Philippians 4:4-8 | Matthew 22:35-40 |
| <i>Pastoral Prayer</i> | Eld George Chew | Eld George Chew |
| <i>Sermon Message</i> | <i>Do Not Worry</i> RHC 353 – “God Will Take Care of You” | <i>The Greatest Commandment</i> RHC 382 – “I would Be True” |
| <i>Closing Hymn *</i> | | |
| <i>Benediction / 3-Fold Amen *</i> | Eld George Chew | Eld George Chew |
| <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 37

Having completed our studies of prayers from the book of Romans, we move into the next book, 1 Corinthians.

First, we ought to begin with the prayer of thanksgiving in 1:4-9, “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; ⁵ That in every thing ye are enriched by him, in all utterance, and *in* all knowledge; ⁶ Even as the testimony of Christ was confirmed in you: ⁷ So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: ⁸ Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ. ⁹ God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.”

(1) Paul offers a prayer of thanksgiving. It is always appropriate to begin with thanksgiving in our prayers. Paul's thanksgiving is given always to his God, and it is for the sake of the believers in Corinth. His thanksgiving prayer is quite unique and deep in many ways. In fact, if we carefully read the rest of the chapter after this prayer, we will find lots of rebukes from Paul to the Corinthians. Is there any contradiction between his thanksgiving to God for them and his rebuke against them? Is his prayer hypocritical because he knows that the Corinthian believers are not faithful to God, while he gives thanksgiving for them to Him? Well, of course, we cannot judge Paul's motif of prayer in such a way. Besides, in a way, his thanksgiving must be really sincere and honest. It is because he knows the wickedness and misbehaviour of the Corinthians but God has been gracious to them by leading them to salvation and offering them opportunities to hear the Word of God. Such unspeakable grace of God must be a real cause for his thanksgiving. (2) Paul thanks God for His grace upon the believers. The foremost object of his thanksgiving was God's grace. Probably, we need to think about the grace of God in order to really appreciate the prayer of thanksgiving. (a) In general, there is an idea within the context that Paul considers the grace of salvation for the Corinthians. It is because there is no way to talk about salvation without God's grant of His grace upon them. (b) The grace of God is also a gift from God. Man is not able to generate God's grace by any means. Thus, verse 4 properly explains it in the passive form, “the grace of God which is given you.” (c) Paul makes it clear that the grace of God is also found in the redemptive work of Christ. The grace is given to them by Jesus Christ. There is no grace of salvation apart from Jesus Christ. (d) The grace of God in the Corinthian believers is truly outstanding by its nature. It illustrates the meaning of grace well. It is because the word, grace, in general, refers to “favour.” However, when we apply it to the context, we cannot but say that it is a favour offered to the undeserving and unworthy Corinthian sinners.

(3) The grace of God offers not only salvation but also other blessings. (a) Paul talks about enrichment in the believers' life. Paul says that the believers are enriched in everything in verse 5. (b) Paul also clarifies the nature of the believers' enriched life. He says in verse 5 that it is in Christ. The KJV employs a preposition “by,” while other translations (ESV, NASB, or NIV) use “in.” The Greek preposition can be translated in both ways, and there is no difference of meanings in the given context, within the given text. We are enriched in everything but only in Christ. “In Christ” qualifies “in everything.” It means that we are not to expect that everything we are wishing for will be enriched. Hopefully, we will never think that we will receive everything we want because God has granted His grace upon us. Everything must be in Christ. (c) Areas of believers' enrichment are both speech and knowledge. Again, both “all utterance” and “all knowledge” in verse 5 must be modified by “in Christ.” It means that we are enriched in all utterances and knowledge in terms of fulfilling the Lord's work and His will.

I cannot but relate verse 5 to verse 6, by which “being enriched in all utterance and knowledge” in verse 5 and “the testimony of Christ was confirmed” in verse 6 are understood interchangeably. It means that utterances and knowledge are related to the testimony of Christ. It implies that speech is of telling the testimony of Christ, and knowledge is of Christ. It means that Paul’s thanksgiving is not that all of the believers have become eloquent and good talkers. Rather, it means that God has enabled them to be able to communicate the truth of God to others and given them enlightenment to understand the testimony of Christ. It also means that every ability believers have in the Lord’s ministry and service must be given by the Lord Himself. If we truly believe what Paul has to say here, we must also believe that we are able to share God’s Word with others. God gives us abilities to do so. (d) I may want to add one particular matter concerning utterance and knowledge. All of us are able to talk. All of us are able to have knowledge. We know that God has given us the Bible to know of Him. All we need to know and believe is written in this holy book. We are exhorted to learn, and pastors must be apt to teach. Then, why does Paul pray to God with thanksgiving for, in particular, speech and knowledge? For example, concerning knowledge, shouldn’t he have prayed to God that He should compel and push the believers to study the Bible in order to gain more knowledge? It is true that the Scripture tells us that we ought to study the Scriptures. 2 Timothy 2:15 says, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” Paul also says about the sufficiency of the Scriptures in 2 Timothy 3:16, “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Isn’t it true that studying the Bible is the way to gain knowledge? Then, what knowledge is Paul talking about in his thanksgiving prayer?

I am sure that it must be God who enables us to study the Bible. However, the understanding must come from the Lord. The Bible is God’s inspired Word, and Paul also testifies that believers need the grace of illumination by the Spirit of God. It is because the Bible is not ordinary literature. He made this point clear in 1 Corinthians 2:6-16, “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: ⁷ But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: ⁸ Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. ⁹ But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. ¹⁰ But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ¹¹ For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ¹² Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³ Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. ¹⁴ But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. ¹⁵ But he that is spiritual judgeth all things, yet he himself is judged of no man. ¹⁶ For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” Unless a man is assisted by the Spirit of God, he will not be able to understand His Word. As Paul says in verse 6 that what he says is not of the wisdom of the world. He also says of the wisdom of God in mystery, which is hidden wisdom in verse 7. He argues that none of the princes of this world can understand it in verse 8. He says that what he speaks is not something that man’s wisdom teaches. The natural man can neither know nor understand it.

It simply indicates that the knowledge of God cannot be attained by the wisdom of man. Though we read the Bible and know lots of verses, such intellectual knowledge is not enough to help us have the knowledge of God. We need the assistance from the Spirit of God. We need His inner work within us. It requires us to pray for the knowledge of God.

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 28 Oct | 7:00pm | Sovereign Grace Advent Testimony The Believing of the Bible - Mr Richard Monteith | We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Alan Kwai, Carine Liow and Hong Fei Cai to our worship services last Lord's Day. |
| Sat 29 Oct | 4:00pm | 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 | Eld George Chew | TODAY: 23/10/2011 |
| <i>Message</i> | Parable of the Sower | River Crossing | <i>Chairman:</i> Jonathan |
| <i>Text</i> | Matthew 13:1-23 | Joshua 3:1-17 | <i>Organist:</i> Joy |
| NEWS/ANNOUNCEMENTS | | | <i>Pianist:</i> Anthony |
| <ul style="list-style-type: none"> • No Sunday Pre-Lunch Bible Study • 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, Constance, Deborah Sherwood, Jonathan's father, Rachael, Avi, Mrs Ki, Lai Kheng. • Pray for those who are/will be on travel: Sonia, Pastor & Mrs Ki. • Pray for those seeking employment: Yetta, Rachael. | | | <i>Ushers:</i> Daniel / Margaret |
| | | | <i>Sunday School:</i> Hannah / Joy |
| | | | <i>Lunch:</i> Maureen |
| | | | <i>Washing Up:</i> Volunteers |
| <p>Worship Service Collections - Last Sunday: £952.75, Lunch: £65.00, Kenya Mission: £260, £250</p> <p>Attendance - Morning: 40 (A) 4 (C), Evening: 25 (A) 4 (C)</p> | | | <i>PA Crew:</i> John |
| SHORTER CATECHISM QUESTION 95 | | | NEXT WEEK: 30/10/2011 |
| <p>Q: To whom is Baptism to be administered?</p> <p><i>A: Baptism is <u>not</u> to be administered to any that are out of the visible Church – <u>till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.</u></i></p> <p><u>Comments:</u> We are here taught the persons who may be baptized. They consist of two classes – <i>adults</i> who are Christians, but who may not have been already baptized; and the <i>infants</i> of church members. The former are baptized because the meaning of the ordinance is to declare that the persons baptized profess themselves to be Christians; and the latter are baptized because the promises of God to his people extend to their children as well as to themselves.</p> <p><u>Proofs:</u> Acts 2:41, Acts 2:39</p> | | | <i>Chairman:</i> John |
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| <p>Q: To whom is Baptism to be administered?</p> <p><i>A: Baptism is <u>not</u> to be administered to any that are out of the visible Church – <u>till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.</u></i></p> <p><u>Comments:</u> We are here taught the persons who may be baptized. They consist of two classes – <i>adults</i> who are Christians, but who may not have been already baptized; and the <i>infants</i> of church members. The former are baptized because the meaning of the ordinance is to declare that the persons baptized profess themselves to be Christians; and the latter are baptized because the promises of God to his people extend to their children as well as to themselves.</p> <p><u>Proofs:</u> Acts 2:41, Acts 2:39</p> | | | Psalm 46:7 |