



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. 48

LORD’S DAY 27 NOVEMBER 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 98:1-3	Psalm 85:1-7
<i>Opening Hymn *</i>	RHC 22 – “When All Thy Mercies, O My God”	RHC 237 – “Revive Us Again”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 98	1 Timothy 6
<i>Second Hymn *</i>	<i>Psalm 98 verses 1-4</i> (to the tune of Bradford, RHC 214)	RHC 402 – “His Way with Thee”
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 125 – “Jesus is the Joy of Living”	---
<i>Scriptural Text</i>	Matthew 13:31-33	Exodus 20:15
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Parables of the Kingdom</i>	<i>The Eighth Commandment</i>
<i>Closing Hymn *</i>	RHC 262 – “I Love Thy Kingdom, Lord!”	RHC 355 – “Day by Day”
<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 39

The next passage we are going to study about Paul's prayer is in 1 Corinthians 11:2-16, which is very challenging and controversial. It is not about the contents of prayer but the person and manner of prayer. I am planning to present the materials as thoroughly as possible, and then we may come to some conclusions. I am planning to quote from commentaries as much as I can, in order to give you some ideas concerning the differences and varieties of interpretations over this passage. I must warn you that my conclusions themselves can be controversial or even inconclusive, too. Whichever will happen, we will trust in the Lord and ask Him to lead and guide our thoughts. In fact, I do not know what conclusions I'll make, nor do I know whether I'll be able to make any conclusions. I will try to come to some conclusions anyway, though I do begin without any preconceived ideas. It is possible that my conclusions will be a mixture of various understandings and interpretations, which will not satisfy anyone but dissatisfy everyone. I begin this study with an open mind and an attitude that I want to learn from the Lord. If I cannot go any further in my deliberations, I'll stop and not push myself to complete the study but take some time even to think and study more and come back later. If such a case happens, please pardon me. By now, you must have noticed that I am planning to go on with this passage for at least some weeks. In fact, quotations from various commentators will take quite a few pages before trying to come to some conclusions.

The passage we are going to learn is 1 Corinthians 11:2-16, which says, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you. ³ But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God. ⁴ Every man praying or prophesying, having *his* head covered, dishonoureth his head. ⁵ But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. ⁶ For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. ⁷ For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. ⁸ For the man is not of the woman; but the woman of the man. ⁹ Neither was the man created for the woman; but the woman for the man. ¹⁰ For this cause ought the woman to have power on *her* head because of the angels. ¹¹ Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. ¹² For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. ¹³ Judge in yourselves: is it comely that a woman pray unto God uncovered? ¹⁴ Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? ¹⁵ But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering. ¹⁶ But if any man seem to be contentious, we have no such custom, neither the churches of God."

There are a few sensitive and controversial issues coming out of this passage. Let me give you some ideas about the relevant controversies: (1) Can woman prophesy and pray in public worship? It is related to the woman's role in church. (2) Should woman wear a head covering in order to prophesy and to pray? It is an issue of head covering or veils. (3) Is the passage concerned about the assemblies of the church or, rather, more private gatherings or public meetings but not assemblies of public worship? It is an issue whether, if we take a view of women's wearing head coverings, they have to practice it in public or in private. They are only a few of examples of controversies we may have to consider. However, there are some more controversial issues such as the headship of man, the types of head coverings, the meaning of prophesying in the passage, which I will not deal with too thoroughly in this paper. I may touch on some of these latter issues from time to time, but not exhaustively.

I do not know how many commentators I am going to use for quotations, but for sure, you will find quite a number of them in the next few weeks, if not the next couple of weeks. Do not get bored but see how others have viewed the passage.

First, the *IVP Bible Background* does not touch on them at all. It is not a strange practice that commentaries do sometime avoid some issues. Maybe they are not meant to be for serious studies but for brief surveys. Or, they are purposed to avoid controversial issues for wider readers.

Second, *The Teacher's Commentary*: (1) The passage is about the public worship; (2) It quotes from William Anderson as following: "Why did the Corinthian ladies want to remove their veils in church meetings? Because they felt a need to symbolize their new status as full participants in the body of Christ. If they were equals of men, they wanted to be like men and to worship unveiled. Paul's response is not a put-down. Instead, it is a reaffirmation of the fact that a woman can be valuable and worthwhile as a woman. No woman needs to seek liberation by struggling to become like man!" It argues that the veil (head covering) served to affirm the woman's dignity as a woman.

Third, *The Bible Knowledge Commentary*: (1) The passage is about worship. It states, "modern distinctions between meetings of the church for worship and other meetings of Christians seem based more on expediency than biblical evidence." (2) "The word head seems to express two things: subordination and origination." (3) "It cannot be unequivocally asserted but the preponderance of evidence points toward the public head covering of women as a universal custom in the first century in both Jewish culture . . . and Greco-Roman culture." (4) "It seems that the Corinthian slogan, 'everything is permissible,' had been applied to meetings of the church as well, and the Corinthian women had expressed that principle by throwing off their distinguishing dress. More importantly they seem to have rejected the concept of subordination within the church (and perhaps in society) and with it any cultural symbol (i.e., a head-covering) which might have been attached to it. According to Paul, for a woman to throw off the covering was an act not of liberation but of degradation. She might as well shave her head, a sign of disgrace . . . In doing so, she dishonors herself and her spiritual head, the man." (5) "Long hair was a woman's glory because it gave visible expression to the differentiation of the sexes. This was Paul's point in noting that long hair was given to her as a covering. Natural revelation confirmed the propriety of women wearing the physical covering . . . She has a natural covering, and should follow the custom of wearing a physical covering in a public meeting. Some Bible students, however, say that Greek *anti*, rendered 'as' (i.e., 'for' or 'in anticipation of') should be translated in its more normal sense of 'instead of.' According to that view, a woman's hair was given instead of a physical covering, for it in itself is a covering. In this view women should pray with long hair, not short hair. This view, however, does not explain the woman's act of covering or uncovering her hair, mentioned in 1 Corinthians 11:5-6." (6) Whether women today in church services should wear hats depends on whether the custom of hair coverings in the first century is to be understood as a practice also intended for the present day. Many Bible students see that for today the principle of subordination (not the command to wear hats) is the key point in this passage. The intent of the custom of women wearing hats today, for fashion, seems far different from the purpose of the custom in the first century."

Well, I'll continue with more comments from commentaries next week.

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 02 Dec	7:30pm	Young Adults Fellowship Bible Study on Philippians	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Marta Kiraly to our worship services last Lord's Day.			
Sat 03 Dec	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 Maurice Roberts	Rev Maurice Roberts				
<i>Message</i>	Christ's Cup	The New Birth				
<i>Text</i>	Matthew 26:39	John 3:3-5				
NEWS/ANNOUNCEMENTS			TODAY: 27/11/2011			
<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 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, Margaret, May Chew, Constance, Deborah Sherwood, Jonathan's father, Avi, Mrs Ki, Lai Kheng. • Pray for those who are/will be on travel: Sonia, Nana, Mrs Ki & Daniel, Sharon, Betty & Christiana, Rev Maurice Roberts. • Pray for those seeking employment: Yetta, Rachael. • Ladies Fellowship: Ladies Fellowship will take place today after Sunday lunch. 			Chairman: Jonathan Organist: Joy Pianist: Anthony Ushers: Daniel / Margaret Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Lee Wei			
			Worship Service Collections - Last Sunday: £568, Lunch: £73.60			NEXT WEEK: 04/12/2011
			Attendance - Morning: 31 (A) 2 (C), Evening: 19 (A) 3 (C)			Chairman: Jonathan Organist: Joy Pianist: Anthony Ushers: John / Evelyn Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Lee Wei
			SHORTER CATECHISM QUESTION 100			MEMORY VERSE
			<p>Q: What doth the Preface of the Lord's Prayer teach us?</p> <p><i>A: The preface of the Lord's Prayer – (which is, OUR FATHER WHICH ART IN HEAVEN) – teacheth us to draw near to God with all holy reverence and confidence – as children to a father, able and ready to help us; - and that we should pray with and for others.</i></p> <p><u>Comments:</u> <i>Preface means introduction or beginning. And we here learn that the Preface of the Lord's Prayer teaches us three things: 1. That we should draw near to God reverently, seeing he is in heaven; 2. That we should draw near confidently, seeing he is our Father, 3. That we should pray along with others, and for them, seeing he is our Father.</i></p> <p><u>Proofs:</u> Matthew 6:9, Romans 8:15, Isaiah 64:9</p>			<p>Last Week</p> <p><i>"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."</i></p> <p>Psalm 46:10</p> <p>This Week</p> <p><i>"The LORD of hosts is with us; the God of Jacob is our refuge."</i></p> <p>Psalm 46:11</p> <p>Next Week</p> <p><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>2 Timothy 3:14</p>