



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. 35

LORD’S DAY 28 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 108:1-5 | Joel 2:28-32 |
| <i>Opening Hymn *</i> | RHC 44 – “We Praise Thee, O God, Our Redeemer” | RHC 233 – “O Breath of Life” |
| <i>Opening Prayer *</i> | Jonathan Kim | Jonathan Kim |
| <i>Gloria Patri *</i> | <i>Glory Be to the Father</i> | |
| <i>Responsive Reading</i> | Psalm 85 | Hebrews 1 |
| <i>Second Hymn *</i> | <i>Psalm 85 verses 1-2, 9-13</i> (to the tune of St Stephen, RHC 397) | RHC 66 – “Fairest Lord Jesus!” |
| <i>Announcements & Memory Verse</i> | Jonathan Kim | Jonathan Kim |
| <i>Tithes & Offerings & Doxology *</i> | RHC 189 – “I Know a Fount” | --- |
| <i>Scriptural Text</i> | 1 John 5:11-13 | Matthew 27:54 |
| <i>Pastoral Prayer</i> | Rev Timothy Ki | Mr Daniel Biddle |
| <i>Sermon Message</i> | <i>Is the Believer’s Salvation Secure?</i> | <i>The Confession of a Roman Centurion</i> |
| <i>Closing Hymn *</i> | RHC 87 – “I Know Whom I Have Believed” | RHC 73 – “All Hail the Power” |
| <i>Benediction / 3-Fold Amen *</i> | Rev Timothy Ki | Mr Daniel Biddle |
| <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 34

We have been studying Romans 1:11, and in particular we have considered the meaning of spiritual gift in the verse. Charles Hodge aptly wrote on this issue in his commentary on the book of Romans as following: “By *spiritual* gift is not to be understood a gift pertaining to the soul in distinction from the body, but one derived from the Spirit. The gifts of which the Holy Spirit is the author, include not only those miraculous endowments of which such frequent mention is made in the Epistle to the Corinthians, and the ordinary gifts of teaching, exhortation, and prophesying, 1 Corinthians 12, but also those graces which are the fruits of the Spirit. The extraordinary gifts were communicated by the imposition of the apostles’ hands, Acts 8:17; 19:6, and therefore abounded in churches founded by the apostles, 1 Corinthians 1:7; Galatians 3:5. As the church at Rome was not of this number, it has been supposed that Paul was desirous of conferring on the Roman Christians some of those miraculous powers by which the gospel was in other places attended and confirmed. The following verses, however, are in favour of giving the phrase here a wider signification. Any increase not only an increase of confidence in their belief of the gospel, but an increase of strength in their religious feelings, and in their purpose and power of obedience. Compare 1 Thessalonians 3:2; I sent Timothy – ‘to establish you, and to comfort you concerning your faith.’ And 2 Thessalonians 2:17, ‘Now our Lord Jesus Christ comfort your hearts, and stablish you in every good word and work.’ And the apostle prays that the Ephesians might be strengthened as to the inner man.” It is dangerous to believe that the gift of the Spirit must be imparted by charismatic leaders. There are at least two reasons to think so: (1) we must understand that the apostolic days were transitional times from the Old to the New Testament eras. It was a time to establish the New Testament church, which was separated from Judaism. This matter will be discussed at some other time; and (2) human instruments were not necessary for the distribution of the Spirit of God. Though the Lord used Peter or Paul to manifest the power of the Spirit, we also know that the manifestation of the Spirit was independent of their direct interventions as we see from the household of Cornelius (Acts 10:14-16; 11:15). While Peter was preaching, the Holy Spirit came upon them, which did not require Peter’s hands laid on them. Again, we will discuss the issues of spiritual gifts some other time. As we have been able to see, Paul had reasons to pray. The ultimate end of his prayer was to help them be established (Romans 1:11b).

Sixth, Paul prayed for mutual and spiritual benefits. Romans 1:12 says, “That is, that I may be comforted together with you by the mutual faith both of you and me.” Let us consider a few lessons from this verse. (1) We must not be surprised that prayer benefits both the praying and the prayed. We often think about the benefits of the people who are prayed for. We consider prayer only from the perspective of ministry. Thus, we sacrificially do spend our time and effort to pray for other people. However, we must not forget that prayer also benefits us. Whenever we pray to God, we access to Him in boldness in the name of Christ. There is a time of communion with the Almighty God. And also when God answers our prayers, we are encouraged and blessed, too. Of course, the answered prayers will benefit the people who are prayed for. Then, prayer is a ministry and privilege that offers blessings to both parties. (2) Paul talks about mutual encouragement through answered prayers. There is an emphasized idea of togetherness. (3) When God answers his prayers and allows him to meet up with the believers in Rome, they are going to be comforted by their faith, not only Paul’s but also theirs.

Seventh, Paul exhorts the believers to depend on the Spirit of God to pray. Romans 8:26, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

Instead of making his own prayers, Paul wants to teach the believers about prayers. (1) He points out two important things about prayer. (a) The help from the Spirit of God is available. It is an encouragement to know that we are not left alone to pray. There are times we are too weak to pray. There are times we are too ignorant to pray. However, the Spirit of God is present at the times of our prayers to God. We are not alone to pray. (b) It is necessary for us to be assisted by the Spirit of God, because we have infirmities. The Greek word for "infirmity" also means, "weakness," "sickness," or "diseases." Sometimes it also refers to "timidity." (2) In such times, we must know that the Spirit of God helps us. He comes to provide necessary aids to us. "Help" also means "to lay hold along with," or "to take hold with another." The Holy Spirit comes along and takes hold with us to pray. He is our Comforter or Advocate. (3) It must not surprise us that there are times we do not know what and how to pray. It is another sign of our infirmities. Charles Hodge says that we cannot tell what is really best for us, and thus, we do not know what and how to pray. He also says, "Heathen philosophers gave this as a reason why men ought not to pray! How miserable their condition when compared to ours! Instead of our ignorance putting a seal upon our lips, and leaving our hearts to break, the Spirit gives our desires a language heard and understood of God. As we know not how to pray, the Spirit teacheth us." It means that it is both desirable and possible that we pray under the influence of the Spirit of God. It means that the Spirit of God may awaken our desires and give us guidance as we pray. In such case, we are the ones who pray, but we are enabled and assisted by the Spirit to pray. There are two things we need to understand: (a) it is a real experience that we at times do not know what to pray. It is a part of our infirmities. It seems that this sort of weakness is not something that we are exhorted to overcome by our efforts alone. When we do not know what to pray, we are wondering what caused our ignorance. Or, we may desperately try to find the will of God in order to know how and what to pray. However, there has to be time we must acknowledge that it is caused by our infirmities. Then, what shall we do in such times? Should we give up praying? (b) Even in such times, we ought to take time and give ourselves to pray. It is because we will soon experience the help of the Spirit of God. That is what the following point is telling us about.

(4) Beyond His help and assistance, the Spirit of God makes intercession for us with groaning. As the Lord Jesus intercedes for us, so the Spirit of God does. There is a very emotional expression in Romans 8:26, which comes from word, "groaning." There have been discussions about the identity of the person groaning. There are two views: man or the Spirit of God. (a) Even within the view taking man as the groaning, there are controversies about the nature of groaning. (i) Charismatic gift advocates argue that it must refer to the gift of tongue speaking. They argue that groaning which cannot be uttered refers to a prayer language given and inspired by the Spirit. I strongly oppose this suggestion. It is because in the Bible the tongue speaking was a gift by the Spirit of God. And also not all believers were the recipients of this gift. In the meanwhile, prayer is all believers' duty and privilege. (ii) The groanings are from all believers who do not know how to pray because of burdens in their hearts. Besides, the meaning of "groanings which cannot be uttered" probably mean "unspoken" or "unuttered" groanings. We all know that there are times when our burdens are too heavy for us to utter. (b) It is also possible that groanings are of the Spirit of God. It is possible that groans here indicate the ministry of the Holy Spirit in our hearts while interceding for us. We know that the whole God's creation groans in 8:22 and the believers also do groan in 8:23. Likewise, the Spirit of God makes His intercessions for us, which encourages us not to despair even in times when we do not know what to pray. There are times when we do not understand the reasons why we experience things we do not understand, and the purposes of God we cannot see from the beginning to the end, but not-understanding or lack of understanding does not remove our devotion to prayer life. We ought to pray, and there will be a help of the Spirit. What a blessing it is to pray!

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 Sept | No Young Adults Fellowship | | We extend a warm welcome to all worshippers this Lord's Day. |
| Sat 03 Sept 4:00pm | Prayer Meeting & Bible Study | | |
| <i>Next Lord's Day</i> | <i>Morning Service</i> | <i>Evening Service</i> | LORD'S DAY DUTIES <u>TODAY: 28/08/2011</u> Chairman: Jonathan Organist: Anthony Pianist: Anthony Ushers: John / Yetta Sunday School: No Sunday School Lunch: Maureen Washing Up: Volunteers PA Crew: Brian <u>NEXT WEEK: 04/09/2011</u> Chairman: John Organist: Joy Pianist: Anthony Ushers: Daniel / Evelyn Sunday School: Jonathan / Joy Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Brian |
| Preacher | Rev John Sherwood | Rev John Sherwood | |
| Message | The People's Choice | Importunate Faith | |
| Text | 1 Samuel 8 | Luke 18:8 | |
| NEWS/ANNOUNCEMENTS | | | |
| <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. • Ladies Fellowship will be meeting today after lunch. • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Lydia, Margaret, May Chew, Brian, Mrs Ki, Constance, Deborah Sherwood, Jonathan's father, Linda Teo, Lorena. • Pray for those who are/will be on travel: Jia Yun, Justin, Waiyee, Matthew, Pastor Ki, Tan Family. • Pray for those seeking employment: Yetta. • Pilgrim Tabernacle 24th Anniversary: Saturday 10th September, 2:30pm. Guest Speaker - Rev Maurice Roberts. For more information please see Jonathan. | | | |
| Worship Service Collections - Last Sunday: £498.55 Attendance - Morning: 28 (A) 3 (C), Evening: 15 (A) 1 (C) | | | MEMORY VERSE |
| SHORTER CATECHISM QUESTION 87 | | | Last Week |
| Q: What is Repentance unto Life? <i>A: Repentance unto Life is a <u>saving grace</u>, whereby a sinner – out of a <u>true sense of his sin</u>, and apprehension of the <u>mercy of God in Christ</u> – doth, with grief and hatred of his sin, TURN FROM IT UNTO GOD, with full purpose of, and endeavour after, <u>new obedience</u>..</i> | | | <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> Ephesians 1:21 |
| Comments: Repentance has been called "the tear of faith". It springs from a true view of sin, and a clear view of God's mercy in forgiving sin. It consists of two parts: turning from sinful ways with sorrow; and turning to God with an anxious desire to love and serve him. It is called repentance <i>unto life</i> , because it leads to eternal life. | | | This Week <i>"And hath put all things under his feet, and gave him to be the head over all things to the church"</i> Ephesians 1:22 |
| Proofs: Luke 13:3, Luke 18:13, Isaiah 1:16-17 | | | Next Week <i>"Which is his body, the fulness of him that filleth all in all."</i> Ephesians 1:23 |