



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. 16 No. 14

LORD’S DAY 01 APRIL 2012

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 117	Psalm 63:1-4a
<i>Opening Hymn *</i>	RHC 16 – “Holy God, We Praise Thy Name”	RHC 38 – “As Pants the Hart for Cooling Streams”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 118	Philippians 2:5-11
<i>Second Hymn *</i>	<i>Psalm 118 verses 15-16, 19-21, 24-29</i> (to the tune of Cleansing Fountain, RHC 173)	RHC 62 – “All Glory to Jesus”
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 558 – “We Plough the Fields”	---
<i>Scriptural Text</i>	Luke 19:28-44	Isaiah 42:1-9
<i>Pastoral Prayer</i>	Elder George Chew	Elder George Chew
<i>Sermon Message</i>	<i>Who is in the Parade?</i>	<i>The Promise of the Servant</i>
<i>Closing Hymn *</i>	RHC 426 – “All for Jesus”	RHC 218 – “See the Con-q’ror Mounts in Triumph”
<i>Benediction / 3-Fold Amen *</i>	Elder George Chew	Elder George Chew
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>May the Grace of Christ Our Savior</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 2012 – “Have a Mind to Work” – Nehemiah 4:6

THE NAME – CHRISTIAN

*By Malcolm Watts of Emmanuel Church, Salisbury
(taken from TBS website – www.tbsbibles.org/pdf_reports/102-1.pdf#page=3)
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According to Acts 11.26 'the disciples were called Christians first in Antioch' and this would have been about AD 43, some ten years or so after the Lord Jesus left this world.

What the Bible does not tell us, however, is who invented the name 'Christian'.

It does not seem to have originated from within the church. Luke tells us that the believers were so 'called', which suggests others gave them the name. Among themselves, the Christians were known as 'disciples', 'brethren' or 'saints'. In the early days they do not seem to have used the word 'Christian' very much, if indeed at all. Apart from the reference in Acts 11, there are only two occurrences of it in the New Testament: in Acts 26.28 where the Herodian prince, Agrippa II, says, 'Almost thou persuadest me to be a Christian'; and in 1 Peter 4.16 where mention is made of it as the term of accusation on the lips of the church's persecutors, 'If any man suffer as a Christian, let him not be ashamed'. There is no example of it being used by Christians and this suggests it was not chosen by them.

It is not likely either that the Jews coined the word. They believed that those belonging to 'this sect' were heretics of the worst kind and they tended to use words of reproach when referring to them. They called them 'Galileans' or 'Nazarenes'. To have linked the sacred name of 'Christ' with the followers of Jesus would have looked far too much like a concession that Jesus was the Christ, the promised Messiah, and that His disciples were God's true and faithful people. These were the things the Jews passionately and vehemently denied. They would therefore be the very last to confer such a title upon believers in Jesus.

More could be said in support of the view that the Gentiles gave them this name. Antioch, the capital of the Roman province of Syria, was where the first church was planted among the Gentiles. Whereas in the past the Jews had witnessed the emergence of churches and had devised their own nicknames, the Gentiles were the ones who now needed a name for them and they might well have come up with a name like 'Christian'. 'The people of Antioch were notorious for inventing names of derision, and for turning their wit into the channels of ridicule' (1) Certainly in its form the name is similar to others of known heathen origin, e.g., Pompeians. The evidence therefore tends to favour the opinion that the name originated from the Gentile community in Antioch.

From whatever quarter the name proceeded, we are sure that it was divinely ordered and for the fulfilling of a prophecy. 'The Lord GOD shall... call his servants by another name' (Isaiah 65.15, cf. 62.2).

WHAT IS THE NAME OF 'CHRISTIAN'?

1] First of all, the name shows clearly and unmistakably that Christ is the object of faith. It is He in whom we believe and on whom we must rely for salvation. Belief in a system of theology will not save us. Neither will belief in a code of ethics. Christ alone can save and in Christ alone we must trust if ever we are to experience the salvation of God. 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16.31).

Now it is as 'Christ' that He is presented to us in the Gospel and it is as 'Christ' He must be trusted. What do I mean? Well, 'Christ' is a Greek word meaning 'the Anointed One' and this has obvious reference to those Old Testament anointings by which men were set apart to special tasks. Such were prophets (1 Kings 19.16), priests (Exodus 30.30) and kings (2 Samuel 2.4). The Lord Jesus was anointed with the Holy Spirit, so that He might be our prophet, revealing to us God's way of salvation; our priest, offering Himself a sacrifice for our sins; and our king, delivering us from death, judgment and everlasting hell. This is the One in whom we must believe. We must rest with childlike trust on what He has said. We must look to Him, who bled and died for sinners, for our acceptance with God; and in all our failure and shame, we must call upon Him to save us, who alone has the power and ability to do it. This is what makes a man a 'Christian'.

2] Second, this name also suggests the wonderful relationship we have with the Saviour when we believe. In Bible-times, as now, when a woman married, she took the name of her husband (Isaiah 4.1). If we are entitled to receive Christ's name, calling ourselves 'Christians', it can only be because faith brings us into a real and intimate union with Him. This is exactly what the Bible teaches. Believers are said to be 'joined unto the Lord' (1 Corinthians 6.17). Let others boast of their riches, honours and pleasures. We glory rather in the fact that Christ is ours in the bonds of an everlasting covenant, and we joyfully sing: 'My beloved is mine, and I am his' (Song of Solomon 2.16). 'Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD' (Psalm 144.15). Before, while separated from Christ, we knew only sin, loss and misery; but now, Christ been received as Saviour and Lord, we are blessed beyond our highest expectations. Christ shares with us His priceless possessions: the treasures of His grace, as well as the inheritance of His eternal glory. We have become 'heirs of God, and joint-heirs with Christ' (Romans 8.17).

3] Third, a new name marks some kind of change in the person who receives it. It is the sign and symbol of new life. God gave, for example, new names to Jacob and Peter, and as indications of the new characters they were to become (Genesis 32.28; John 1.42; cf. also Acts 4.36; 13.9). There must surely be something of that idea here. When we respond believingly to the Gospel, we are called 'Christians', and not simply because we have a close and precious relationship with Christ, but because, through God's transforming grace, we are different people. Read this for yourselves in God's Word. 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new (2 Corinthians 5.17).

4] Fourth, the title was no doubt suggested to the people of Antioch by the use which the church itself made of the name 'Christ'. That name was not only prominent in the church's worship and preaching, but when someone was baptized, baptism was administered 'in the name of Jesus Christ' (Acts 2.38; cf. 1 Corinthians 1.13). To call a name on something was an accepted way of marking ownership (Numbers 32.42; Deuteronomy 3.14; 2 Samuel 12.28). The modern English idiom is 'my name is on it', that is, 'it belongs to me'. Now, when the name of Christ was called over a baptized person, it publicly stamped that person as Christ's property.

God's will, as it is revealed in His Word, does not allow for secret discipleship. In baptism and then through the rest of life, you should let it be known that 'that worthy name by the which ye are called' openly testifies to the fact that 'ye belong to Christ' (James 2.7; Mark 9.41).

5] Fifth, when someone's new name included a part or the whole of God's name, it was a sign that the covenant promise - 'I will be to them a God, and they shall be to me a people' was about to find wonderful fulfillment. God was in that new name as a sign and pledge that He would be in that person's life and experience.

Into Abram and Sarai's names was inserted the letter 'H', one of the letters of 'Jehovah' (Genesis 17.5,15), and this at the very time when God was assuring them of His presence and help: 'I will establish my covenant.. to be a God unto thee, and to thy seed after thee' (verse 7). Oshea's name received a similar addition. 'Moses called Oshea the son of Nun Jehoshua' (Numbers 13.16). Now why was this? The answer must be because that man was to know God with him in a quite remarkable way. God said to him: 'I will be with thee: I will not fail thee, nor forsake thee' (Joshua 1.5).

Believers are called 'Christians' because their privilege is to know the sweet and abiding presence of Christ (Matthew 28.20; Hebrews 13.5).

6] Sixth, in any study of this name the obvious ought not to be overlooked. Those who were followers of some leader were usually called after him, and by a term ending just like this one. There were Caesarians, Pompeians and Herodians. These early disciples were called 'Christians' because they were followers of Christ. 'The proper import of this name', wrote Robert Hall, 'is a follower of Christ: it denotes one who, from mature deliberation and an unbiased mind, embraces the religion of Christ, receives His doctrine, believes His promises, and makes it his chief habitual care to shape his life by His precepts and example.'

'Follow me!' is still the call of Christ, and our great duty as Christians is to do just that (Matthew 9.9; 10.38, etc.). There is a great need today for the revival of genuine, practical Christianity.

Ye different sects, who all declare,
'Lo, here is Christ!' or, 'Christ is there!'
Your stronger proofs divinely give,
And show me where the Christians live. (Charles Wesley)

7] Seventh, here is a name which binds people together. Other names tend to divide, but this one unites.

The gospels tell us that when the Lord Jesus died the inscription on His cross 'was written in Hebrew, and Greek, and Latin' (John 19.20), the three main languages of the earth, as if suggesting that the message of redemption had to be published to all the nations. Now, what results from this preaching of Christ? Men and women of different races, cultures and languages are converted to Him and in the Christ of the Scriptures they find their unity. With this in mind, we notice something very striking about the word 'Christian'. As R.B. Rackham says, 'The word is Greek, the idea Hebrew, and the form Latin'.

Party names and all man-made distinctions should be forgotten, for what really and ultimately matters is Christ. 'We, being many, are one body in Christ' (Romans 12.5; cf. Galatians 3.29; Colossians 3.11).

May God's blessing rest upon all who are Christians indeed!

Who is in the Parade?

Luke 19:12-44

01/042012

Morning

- 1) Look at the Crowds
- 2) Look at Jesus: Daniel 9:23-25
Zechariah 9:9
- 3) Look at the Donkey's Owners
- 4) Look at the Donkey
- 5) The Ruthless Pharisees
- 6) The Indifferent Romans
- 7) The Rootless Followers
- 8) Where are you?

The Promise of the Servant

Isaiah 42:1-9

01/042012

Evening

The Servant songs: Isaiah 42:1-9
Isaiah 49:1-6
Isaiah 50:4-9
Isaiah 52:13-53:12

- 1) The Servant's Ministry - Isaiah 42:1-4
 - a. Isaiah 11:2
 - b. Isaiah 9:7 - The task: justice to the nations, Judgement and Justice
 - c. Isaiah 11:3-4 - Righteousness and Faithfulness
 - d. Isaiah 16:5 – Mercy, Righteousness and Judgement
- 2) Sovereign Purpose - Isaiah 42:5-7
 - a. Isaiah 49:8; John 14:6; Isaiah 42:16; Luke 1:79; Isaiah 49:6
 - b. Healing of the blind man - John 9:1-7
 - c. Spiritual Release – Isaiah 61:1, John 8:32; Colossians 1:13
 - d. Light and Understanding – John 8:12
 - e. Trust Him - Isaiah 32:3; 35:5
 - f. Romans 1:18-32
- 3) Shares God's Glory - Isaiah 42:8-9

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 06 Apr	Easter Camp – <i>“The Holy Spirit in the life and</i>		We extend a warm welcome to all worshippers this Lord’s Day. We like to welcome Surya Raja, Anisha & Dean Richards to our worship services last Lord’s Day.
Sat 07 Apr	<i>Teaching of Christ”</i> – Rev Gavin Beers		
<i>Next Lord’s Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	LORD’S DAY DUTIES <u>TODAY: 01/04/2012</u> <i>Chairman:</i> Jonathan <i>Organist:</i> Joy <i>Pianist:</i> Jasmine <i>Ushers:</i> Daniel / Evelyn <i>Sunday School:</i> Hannah / Joy <i>Lunch:</i> Maureen <i>Washing Up:</i> Volunteers <i>PA Crew:</i> John <u>NEXT WEEK: 08/04/2012</u> <i>Chairman:</i> Jonathan <i>Organist:</i> Anthony <i>Pianist:</i> Joy <i>Ushers:</i> John / Constance <i>Sunday School:</i> No Sunday School <i>Lunch:</i> Maureen <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Lee Wei / Yangfan
<i>Preacher</i>	Rev Gavin Beers	Rev Gavin Beers	
<i>Message</i>	Christ is Risen Indeed	The Spirit Glorifying the Son	
<i>Text</i>	1 Corinthians 15:20	John 16:13-15, John 15:26	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Elder Chew will be leading a study on <i>“Concerning his Son”</i>. • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah Sherwood, Brian, Mrs Ki, Lai Kheng, Susan, Dr Carl Martin, Dr Scott-Pearson, Jonathan. • Pray for those who are/will be on travel: Sonia, Nana, Pastor & Mrs Ki, Nnabugwu, Anthony. • Pray for those seeking employment: Yetta, Rachael, Michelle, Joy. • Easter Camp 2012 (6/4 to9/4): The camp speaker will be Rev. Gavin Beers. Please see Yetta or Rachael for more information. • Metropolitan Tabernacle School of Theology: 3rd - 5th July 2012. Theme: <i>“Living & Walking in the Holy Spirit”</i> 			
Worship Service Collections - Last Sunday: £447.00, Lunch: £43.00 Attendance - Morning: 26 (A) 5 (C), Evening: 26 (A) 5 (C)			

SHORTER CATECHISM QUESTION 11

Q: What are God’s works of providence?

A: God’s work of providence are, his most holy, wise, and powerful preserving and governing all his creatures and all their actions.

Comments:

The power of God is quite as necessary to maintain the world as to make it. We cannot live of ourselves. It is *in God* that all things live, and move, and have their being. And so this answer informs us that God not only created everything, but that he cares for his own glory.

Proofs:

Matthew 6:26, Proverbs 16:9, Psalm 103:19

MEMORY VERSE

Last Week	This Week	Next Week
<i>“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”</i> John 3:18	<i>“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”</i> John 10:10	<i>“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”</i> John 14:6