



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. 1

LORD’S DAY 01 JANUARY 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 90:1-2, 14-17	Philippians 3:7-16
<i>Opening Hymn *</i>	RHC 21 – “O God, Our Help in Ages Past”	RHC – “Pressing On!”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 103	Hebrews 9:1-28
<i>Second Hymn *</i>	RHC 37 – “Praise My Soul, the King of Heaven”	RHC 291 – “Nothing But the Blood”
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 554 – “Another Year is Dawning”	---
<i>Scriptural Text</i>	Nehemiah 4:1-23	Exodus 24:1-18
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Have a Mind to Work</i>	<i>Covenant Confirmed</i>
<i>Closing Hymn *</i>	RHC 450 – “To the Work!”	RHC 419 – “Take My Life and Let It Be”
<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 2012 – “Have a Mind to Work” – Nehemiah 4:6

BIBLICAL PRAYER – PART 44

Last week we began to deal with some issues in order to come to a conclusion. The last point I had dealt with was of a question whether women with head coverings are allowed to prophesy (to preach) in worship services as long as they cover their hair. I said that Paul forbade women from preaching or teaching men, which effectively excludes them from pastoral duties for worship services. However, at this point, we cannot but discuss a challenge from people who would argue that 1 Corinthians 11:2-16 effectively approves women's role of preaching. Let me just quickly say that to prophesy in the Bible means to predict the future and to declare God's Word (forth telling). In addition to these two common understandings of the word, there are more things in it.

(c) Women as well as men appear to be allowed to both prophesy and pray during the public worship. Let us read verses 4 and 5 one more time. "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." Is there any contradiction between the foregone conclusion (women are not allowed to preach/prophesy in public worship) and the teachings from these two verses? To answer this question, some Bible teachers have endeavoured to study the word, "prophesy," in the Bible. The following is their usual explanation:

(i) To prophesy must mean more than to preach or to declare the Word of God. Thus, women may prophesy but may not necessarily preach. 1 Chronicles 25:1-3, "Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was: ² Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king. ³ Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD." The Greek word for "*prophesy*" in verse 1 is literally translated as "to speak forth" in Acts 26:25. "Prophesied" in verse 2 is from the same Greek word for "prophesying or prophesieth" in 1 Corinthians 11:4-5. "Prophesy" in verse 3 is from a different Greek word. However, all of them are from the one and same Hebrew word, translated as "to prophesy." There are a couple of observations we may have to make:

- "To prophesy" means more than to "preach" according to 1 Chronicles 25.
- "To prophesy" in the passage is defined in verse 3. The infinitive phrase, "to give thanks and to praise the Lord," in verse 3, is an exegetical use of an infinitive, which means that it explains the verb, "prophesy." According to this definition, to prophesy refers to give thanks and to praise God.
- Then, it means that to prophesy must have every scope of worship including giving thanks to and praising God. In today's context, to prophesy includes the entire scope of worship including congregational singing, confession of faith, and psalm singing.

(ii) It is difficult to argue that women in the Old Testament actively participated in public worship through various ministries under the category of prophetic ministries. 1 Chronicles 25:5-6, "All these *were* the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. ⁶ All these *were* under the hands of their father for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman." Some preachers argue that verse 6 gives evidence that women as well as men participated in the public services.....

The service in verse 6 was in the house of God, which refers to its public nature. However, I am not so sure whether it proves that women were in temple services. In the past, the music ministry of the Temple belonged to Asaph, Heman and Jeduthun. However, 1 Chronicles 25 lists the names of the people who performed the music ministry with them. In particular, the sons of Heman consisted of 14 divisions in all, and Heman has 14 sons and daughters. It means that his daughters were not included in the list of the people in music teams. There were 24 divisions, each with 12 men, totaled 288 men. Therefore, using this passage to justify women's involvement in the Old Testament worship in the Temple is not vindicated.

(2) The second question we need to consider is, "If their prophesying (preaching) is not allowed, then is it okay for women to lead congregational prayers during worship services, as long as they wear head coverings?" I must say that there is a scarcity of comments or explanations on the issue of women's praying during the worship services. However, it may have to be understood in the light of 1 Corinthians 14:33-35 that women are to keep silence in the churches. In this way, if a woman is not permitted to prophesy in public worship services, she is not permitted to lead congregational prayers during worship services. However, I would not be so much dogmatic about women's prayers as about prophesying.

Fourth, we may have to ask whether woman's long hair can be a replacement of her head covering. 1 Corinthians 11:15, "But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering." The focus of contention from this verse lies on a Greek preposition for "for" in "for a covering." The NIV translates it to be "as," which gives an impression that there is no need of additional head covering, if a woman has long hairs. Other translations (KJV, ESV, or NAS) translate it to be "for." This preposition can be translated as "instead of," or "in place of." Therefore, it all depends on our choice of words in our translations to interpret the verse to make it mean either that long hair is a head covering, or that there must be an additional covering on the top of long hair. It means that we cannot make a conclusion based on how to interpret one preposition. We do not want to build a contentious practice based on one preposition. Woman's long hair may or may not be the same as her head covering.

Fifth, we probably need to return to the basic teaching in the given passage. What Paul talks about in 1 Corinthians 11:2-16 is about proper order of authority in mankind. Paul even brings forth God's creation order/plan to make his point clear. 1 Corinthians 11:9, "Neither was the man created for the woman; but the woman for the man." The point is that there has to be a proper token of woman's submission to male leadership in worship. It is important to recognize this central point of Paul's teaching. If we limit our discussions within the scope of definitions of prophesying or praying, the passage will produce somewhat insensible applications. If women have to wear head covering for prophesying or praying, then should they take them off during announcements or offerings? Or, God's creation order in terms of the order of authorities should be shown and practiced only during the worship services, but not in private life? If woman's shorn or shaven hair is a shame to her, then long hair must have given her proper respect and honor. Are there different standards and rules for women between their worship and everyday life? It seems that the custom that the churches of God do not know about is to challenge the order of authorities God has created.

I am near to complete my talk about head covering issue based on 1 Corinthians 11:2-16. I will, probably, have to use a few more lines to clarify what I have been talking about in my next article.

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 06 Jan	No Young Adults Fellowship		We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Mr & Mrs Yeong and Ying Leng to our worship services last Lord's Day.
Sat 07 Jan	No Prayer Meeting & Bible Study		
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	
Preacher	Rev Timothy Ki	Rev Timothy Ki	LORD'S DAY DUTIES
Message	Parables of the Kingdom	Building of the Tabernacle	
Text	Matthew 13:47-53	Exodus 25:1-9	
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." • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah Sherwood, Jonathan's father, Brian, Mrs Ki, Lai Kheng. • Pray for those who are/will be on travel: Sonia, Nana, Joy, Matthew, Lilianne • Pray for those seeking employment: Yetta, Rachael, Michelle. • Lord's Supper: We will be observing the Lord's Supper next week. Please come with hearts prepared. • The church would like to wish the congregation a Blessed New Year 			<p style="text-align: center;">TODAY: 01/01/2012</p> <p>Chairman: Jonathan Organist: Anthony Pianist: Anthony Ushers: Daniel / Evelyn Sunday School: No Sunday School Lunch: Maureen Washing Up: Volunteers PA Crew: John</p> <p style="text-align: center;">NEXT WEEK: 08/01/2012</p> <p>Chairman: John Organist: Joy Pianist: Anthony Ushers: Jonathan/Constance Sunday School: Hannah / Joy Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Lee Wei</p>
<p>Worship Service Collections - Last Sunday: £1154.30 (To be divided between Kenya Missions and Pilgrim Tabernacle)</p> <p>Attendance - Morning: 34 (A) 1 (C), Evening: 30 (A) 1 (C)</p>			

SHORTER CATECHISM QUESTION 105

Q: What do we pray for in the Fifth Petition?

A: In the Fifth Petition – (which is, AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS) – we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Comments:

In the Fifth and Sixth Petitions we pray for the supply of our spiritual wants. We ask first for the pardon of our sins. This is promised in Scripture on the condition that we forgive others. If God, then, has enabled us to forgive all who have offended us, we may confidently trust that he will hear our own prayer for forgiveness. Sins are here called *debts*, because in sinning we become debtors to the law; and the law demands either obedience, or the penalty of disobedience.

Proofs:

Psalm 51:1, Matthew 6:14

MEMORY VERSE

Last Week	This Week	Next Week
<p style="text-align: center;"><i>“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”</i></p> <p style="text-align: center;">John 3:16-17</p>	<p style="text-align: center;"><i>“So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.”</i></p> <p style="text-align: center;">Nehemiah 4:6</p>	<p style="text-align: center;"><i>“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”</i></p> <p style="text-align: center;">Isaiah 53:6</p>