



# 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. 36

**LORD’S DAY 02 SEPTEMBER 2012**

## ORDER OF WORSHIP

### *Morning Service – 11am*

### *Evening Service – 4pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 117:1-2

Psalm 34:1-3

*Opening Hymn \**

RHC 30 – “All Creatures of Our God and King”

RHC 19 – “Come, We That Love the Lord”

*Opening Prayer \**

John Poh

John Poh

*Gloria Patri \**

*Glory Be to the Father*

*Responsive Reading*

Psalm 130

Matthew 7:15-23

*Second Hymn \**

*Psalm 130*  
(to the tune of Beatitudo, RHC 63)

RHC 375 – “Speak, Lord, in the Stillness”

*Announcements & Memory Verse*

John Poh

John Poh

*Tithes & Offerings & Doxology \**

RHC 74 – “For the Beauty of the Earth”

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*Scriptural Text*

Matthew 18:15-20

Deuteronomy 13:1-18

*Pastoral Prayer*

Rev Timothy Ki

Rev Timothy Ki

*Sermon Message*

*How to Deal With Offences*

*Prophets of God*

*Closing Hymn \**

RHC 429 – “We Have Not Known Thee as We Ought”

RHC 246 – “Open My Eyes, That I May See”

*Benediction/3-Fold Amen \**

Rev Timothy Ki

Rev Timothy Ki

*Postlude*

*The Lord Bless You*

*May the Grace of Christ Our Saviour*

\* 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**

## CONSCIENCE - PART 1

We often talk about conscience, and the KJV Bible has 30 verses which contain this word. We say that we have a good conscience, while wondering whether some people have any at all. What is conscience? Is there a person who may not have it? The *wikiHow* has a page about "how to get a conscience." I was curious about the topic. The page says that there are 10 ways to develop our conscience. Even before it gives a list, it says that everyone has a conscience, and that's just human nature. It goes on to say that the first step to developing a good conscience is to learn to differentiate between wrong and right. It goes on. Though this webpage is not Christian, there are a few basics listed for understanding conscience. For example, it says that everyone has it, and there is such a thing as human nature, and conscience is related to differentiate between wrong and right. The most common understanding of conscience is that it is moral aptitude or the faculty that distinguishes right from wrong. Moral values and principles are closely related to conscience. Thus, when something bothers our mind and makes us uncomfortable, we think that our conscience is troubled by some wrongs. I am going to write about conscience from various perspectives.

First, let me begin with some dictionary definitions of conscience. (1) The *Oxford English Dictionary* defines it as "a person's moral sense of right and wrong, viewed as acting as a guide to one's behaviour." Its example is: "*he had a guilty conscience about his desires.*" It continues to explain the word as following: "Middle English (also in the sense 'inner thoughts or knowledge'): via Old French from Latin *conscientia*, from *conscient-*'being privy to', from the verb *conscire*, from *con-*'with' + *scire* 'know.'" (2) The *1828 Noah Webster's English Dictionary* defines it in a few different ways. A few samples are as following: (a) Internal or self-knowledge, or judgment of right and wrong; or the faculty, power or principle within us, which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them. Conscience is called by some writers the moral sense, and considered as an original faculty of our nature. Others question the propriety of considering conscience as a distinct faculty or principle. They consider it rather as the general principle of moral approbation or disapprobation, applied to one's own conduct and affections; alledging that our notions of right and wrong are not to be deduced from a single principle or faculty, but from various powers of the understanding and will. (b) Consciousness; knowledge of our own actions or thought. (c) Knowledge of the actions of others. (3) The *Thayer's Greek Lexicon* defines it as: "consciousness of anything," or "the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other."

Second, there are different kinds of conscience. By different kinds of conscience, I mean different qualities of conscience. (1) There is good conscience. Two Greek words are used for good: (a) *Agathos*: According to the *Thayer's Greek Lexicon*, it refers to something which is to wonder at or to think highly of. It refers to anything that excels in any respect, distinguished, or good. This sense of being good is related to something of a good constitution or nature, of being useful, excellent, distinguished, upright, or honourable. Acts 23:1, "And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day." 1 Timothy 1:5, "Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned." 1 Timothy 1:19, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." 1 Peter 3:16, "Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Peter 3:21, "The like figure whereunto *even*...

...baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ"; (b) *Kalos*: According to the *Thayer's Greek Lexicon*, it primarily means "sound," "hale, or "whole." It is "applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*; hence (according to the context) equivalent to 'beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable.'" It is "especially of things so constituted as to answer the purpose for which that class of things was created." Hebrews 13:18, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly."

(2) There is clear conscience. Acts 24:16, "And herein do I exercise myself, to have always a conscience void of offence (avpro,skopon) toward God, and *toward* men." The Greek word for void of offence" means (a) actively, "*having nothing for one to strike against*" or, "*not causing to stumble*," and "metaphorically, *not leading others into sin by one's mode of life*," (b) passively, "*not striking against or stumbling; metaphorically, not led into sin; blameless*." (3) There is pure conscience. 1 Timothy 3:9, "Holding the mystery of the faith in a pure (kaqara/) conscience." 2 Timothy 1:3, "I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." (4) There is weak conscience. 1 Corinthians 8:7, "Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled." 1 Corinthians 8:10, "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols." 1 Corinthians 8:12, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (5) There is seared conscience. 1 Timothy 4:2, "Speaking lies in hypocrisy; having their conscience seared with a hot iron." George W. Knight III aptly explains the Greek word for "seared with hot iron" in his commentary on the The Pastoral Epistles: It "has been explained as 'branded' as slaves were, with the mark of Satan to indicate ownership . . . as 'branded' with a penal brand as transgressors . . . or as 'cauterized,' i.e., made insensible to the distinction between right and wrong . . . . The last of these seems more in accord with Paul's evaluation in Rom[mans] 1:18, 28-32, of conduct contrary to God's moral standards, where a sense of self-consciousness is also present, as here . . . emphasizes the self-deception of sin within their own moral evaluator . . . 'the conscience'" ((Eerdmans,189). (6) There is defiled conscience. Titus 1:15, "Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled." The Greek word for "defiled" means (a) "*to dye with another color, to stain*" and (b) "*to defile, pollute, sully, contaminate, soil*." (7) There is evil conscience. Hebrews 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The Greek word for "evil" means "*wicked, evil, bad, vicious, degenerate*." The phrase, "evil conscience," is full of contradictions in itself. Conscience is a faculty to distinguish between moral right and wrong. However, evil conscience is already sided with moral wrongs and does not have an ability to arouse any sense of moral responsibility to do right. Such a conscience is not a conscience any more that can encourage man to be good and to choose right against wrong.

These different qualities of conscience indicate that it is vulnerable to changes and influences, and that it is not in a perfect state. It also tells us that everyone's conscience is different in quality.

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
Wed 05 Sept	11:00am	Mid-Week Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We do hope that you have a blessed time of worship on this day.
Fri 07 Sept		No Young Adults Fellowship	
Sat 08 Sept	4:00pm	Bible Study & Prayer Meeting "Eschatology" – Rev Timothy Ki	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<b>Preacher</b>	Eld George Chew	Eld George Chew	<b><u>TODAY: 02/09/2012</u></b>
<b>Message</b>	Who is a Christian?	King of Glory	<b>Chairman:</b> John
<b>Text</b>	Ephesians 1:3-14	Psalm 24	<b>Organist:</b> Joy
NEWS/ANNOUNCEMENTS			<b>Pianist:</b> Anthony
<ul style="list-style-type: none"> <li>• <b>Sunday Pre-Lunch Bible Study:</b> Pastor Ki will continue the study on "Anthropology" – The Doctrine of the Man</li> <li>• <b>Lord's Supper:</b> We will be observing the Lord's Supper next week. Please come with hearts prepared.</li> <li>• <b>Pray for those who are sick:</b> Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Mrs Ki, Lai Kheng, Susan, Dr Carl Martin, Dr Scott-Pearson, Tom, Nina, Helen.</li> <li>• <b>Pray for those on travel:</b> Sonia, Nana, Yang Fan, Constance, Jasmine, Rachael, Matthew, Justin</li> <li>• <b>Pray for those seeking employment:</b> Yetta, Michelle.</li> </ul>			<b>Ushers:</b> Daniel / Evelyn
			<b>Sunday School:</b> Hannah / Joy
			<b>Lunch:</b> Mrs Ki
			<b>Washing Up:</b> Volunteers
			<b>PA Crew:</b> Scott
			<b><u>NEXT WEEK: 09/09/2012</u></b>
			<b>Chairman:</b> Jonathan
			<b>Organist:</b> Anthony
			<b>Pianist:</b> Joy
			<b>Ushers:</b> Alan / Constance
			<b>Sunday School:</b> Hannah / Joy
			<b>Lunch:</b> Maureen
			<b>Washing Up:</b> Volunteers
			<b>PA Crew:</b> John
<b>Worship Service Collections - Last Sunday: £2283.50;</b> Lunch: £47.00; Kenya: £30			
<b>Attendance - Morning: 28 (A) 5 (C), Evening: 19 (A) 5 (C)</b>			

## SHORTER CATECHISM QUESTION 33

**Q: What is justification?**

**A:** *Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the RIGHTEOUSNESS OF CHRIST imputed to us, and received by faith alone.*

**Comments:**

*Justification* means pronouncing a person righteous; it is the opposite of *condemnation*. It is said to be an *act*, because it is done at once; and an act of God's *free grace*, because we can do nothing of ourselves to deserve it. It consists of two parts – *pardon* and *acceptance*; and we are taught also that the *cause* of it is not our own goodness, but *Christ's*, and that Christ's righteousness becomes ours through *faith*.

**Proofs:**

Romans 3:24, Ephesians 1:7, Romans 5:19, Galatians 2:16

## MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."</i></p> <p><b>Psalm 119:33</b></p>	<p><i>"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart."</i></p> <p><b>Psalm 119:34</b></p>	<p><i>"Make me to go in the path of thy commandments; for therein do I delight."</i></p> <p><b>Psalm 119:34</b></p>