



# 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. 19

LORD’S DAY 06 MAY 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 19:1-6	Psalm 89:1-5
<i>Opening Hymn *</i>	RHC 23 – “O Splendor of God’s Glory Bright”	RHC 22 – “When All Thy Mercies, O My God”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 119:65-72	Psalm 119:73-80
<i>Second Hymn *</i>	<i>Psalm 119 verses 65-72</i> (to the tune of All Saints New, RHC 438)	<i>Psalm 119 verses 73-77</i> (to the tune of Wiltshire, RHC 345)
<i>Announcements &amp; Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes &amp; Offerings &amp; Doxology *</i>	RHC 181 – “In the Cross of Christ I Glory”	---
<i>Scriptural Text</i>	Matthew 16:1-4	Leviticus 5:14-6:7
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>A True Sign</i>	<i>The Trespass Offering</i>
<i>Lord’s Supper</i>	Rev Timothy Ki	---
<i>Closing Hymn *</i>	RHC 182 – “Lead Me to Calvary”	RHC 561 – “Come with Contrite Hearts”
<i>Benediction / 3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<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**

## *FROM THE PASTOR'S HEART.....*

I am going to continue with the rest of John Newton's article on public prayer that I could not use last week. At the end of his article, I'll add a few more thoughts about how to conduct public prayer. The following is a continuation from John's Newton's writing:

I do not deny but allowance must be made for constitution, and the warmth of the passions, which dispose some persons to speak louder than others. Yet such will do well to restrain themselves as much as they can. It may seem indeed to indicate great earnestness, and that the heart is much affected; yet it is often but false fire. It may be thought speaking 'with power', but a person who is favoured with the Lord's presence may pray with power in a moderate voice; and there may be very little of the power of the Spirit, though the voice should be heard in the street and neighbourhood. The other extreme of speaking too low is not so frequent; but, if we are not heard, we might as well altogether hold our peace. It exhausts the spirits and wearies the attention, to be listening for any length of time to a very low voice. Some words or sentences will be lost, which will render what is heard less intelligible and agreeable. If the speaker can be heard by the person furthest distant from him, the rest will hear of course.

The tone of the voice is likewise to be regarded. Some have a tone in prayer so very different from their usual way of speaking, that their nearest friends, if not accustomed to them, could hardly know them by their voice. Sometimes the tone is changed, perhaps more than once, so that if our eyes did not give us more certain information than our ears, we might think two or three persons had been speaking by turns. It is a pity that when we approve what is spoken we should be so easily disconcerted by an awkwardness of delivery: yet so it often is, and probably so it will be, in the present weak and imperfect state of human nature. It is more to be lamented than wondered at, that sincere Christians are sometimes forced to confess: 'He is a good man, and his prayers as to their substance are spiritual and judicious, but there is something so displeasing in his manner that I am always uneasy when I hear him'.

### **Informality in Prayer**

Contrary to this, and still more offensive, is a custom that some have of talking to the Lord in prayer. It is their natural voice indeed, but it is that expression of it which they use upon the most familiar and trivial occasions. The human voice is capable of so many inflections and variations, that it can adapt itself to the different sensations of the mind, as joy, sorrow, fear, desire, etc. If a man was pleading for his life, or expressing his thanks to the king for a pardon, common sense and decency would teach him a suitableness of manner; and anyone who could not understand his language might know by the sound of his words that he was not making a bargain or telling a story. How much more, when we speak to the King of kings, should the consideration of his glory and our own vileness, and of the important concerns we are engaged in before him, impress us with an air of seriousness and reverence, and prevent us from speaking to him as if he was altogether such an one as ourselves! The liberty to which we are called by the gospel does not at all encourage such a pertness and familiarity as would be unbecoming to use towards a fellow-worm, who was a little advanced above us in worldly dignity. I shall be glad if these hints may be of any service to those who desire to worship God in spirit and in truth, and who wish that whatever has a tendency to damp the spirit of devotion, either in themselves or in others, might be avoided.

By John Newton

There are a few more points I would like to add to John Newton's excellent exposition of public prayer. Some of the following points may be repetitions of his points with different flavours and my own expressions.

First, praying a public prayer is to give voice to the thanksgiving, adoration to God, repentance, and desires of the people before God and His people. It carries a lot of responsibilities. Public prayers may be made during worship services and corporate prayers meetings.

Second, the ones who lead public prayers must prepare their hearts in advance. If he happens to be a worship leader, then he must strive to be in church at the latest by 10:25 for morning service. It has been our customary practice to have a prayer meeting from 10:40 before worship service. If a worship leader does not participate in the pre-worship prayer meeting, he sets a wrong example to the congregation that he will be leading.

Third, public prayer is to God not to man. When we forget this simple but important principle, we begin to perform while publicly praying to God. We begin to be concerned about the people's view of our prayers. We are worried whether our prayers are good or bad. When we begin to pray to man, there are at least a couple of very clear signs. For example, we begin to preach. We bring all kinds of doctrinal lessons to preach to the people praying with us. Sometimes we begin with the book of Genesis and end with the book of Revelation. Or, we try to make long prayers unnecessarily. In such cases, prayer becomes almost like a speech contest to prove that we are good talkers. We must stop doing such practices. Or, we pray in such a way that we are giving lessons to some target groups. We are hoping that we will be able to teach them through prayers. Public prayer is not supposed to be a means to address something to man but to God.

Fourth, we may want to avoid any unnecessary clichés in public prayers. Especially, if there are five people leading us into prayer during corporate prayer sessions, and all of them are using those familiar clichés, there are a couple of negative effects. For example, people already know what they will say in their prayers. Such pre-knowledge will distract them by allowing them to think of something else. If there are repetitions of clichés in our public prayers, this habit eventually will lead us to make meaninglessly long prayers. Meaningless and repetitive long prayers are not good prayers, though eloquence may be in them. If we remove meaningless clichés from our prayers, they will become clear and precise prayers.

Fifth, public prayers must be specific and transparent. When a worship leader prays during worship services, there are different kinds of prayers required for different items. For example, there are opening prayer, offertory prayer, and pastoral prayer for our morning worship service. Each prayer has its own role to assist the worshippers to worship properly. Opening prayer is to thank God and to bless His name. It is also a prayer to commit the service to the Lord. Offertory prayer is a prayer of dedication and thanksgiving. God is recognized as the true giver of all things. Pastoral prayer is to thank the Lord and to make petitions for the needs of the congregation, and so on. When a multiple number of people are taking turns to pray during prayer meetings, they are usually assigned to pray for specific items. What they have to do is to focus on those items and to be careful not to repeat others' prayer items. If they are not careful, people lose their focus while praying and will be distracted. Do not forget that some people may fall asleep while we are praying for them.

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 11 May	7:30pm	<b>Young Adults Fellowship</b> "Romans"	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Josiah Amara, Bob & Lan Teo, Doris Chik and Tan Piah Joo to our worship services last Lord's Day.
Sat 12 May	4:00pm	<b>Bible Study &amp; Prayer Meeting</b> "Eschatology" – Rev Timothy Ki	
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	<b>LORD'S DAY DUTIES</b>
<b>Preacher</b>	Rev Timothy Ki	Rev Timothy Ki	<b><u>TODAY: 06/05/2012</u></b>
<b>Message</b>	The Most Precious Thing in Life	The Priests' Consecration	<b>Chairman:</b> Jonathan
<b>Text</b>	Luke 12:13-21	Leviticus 8:1-36	<b>Organist:</b> Joy
<b>NEWS/ANNOUNCEMENTS</b>			<b>Pianist:</b> Jasmine
<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>Pray for those who are sick:</b> Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah, Mrs Ki, Lai Kheng, Susan, Dr Carl Martin, Dr Scott-Pearson.</li> <li>• <b>Pray for those who are/will be on travel:</b> Sonia, Nana, Naomi, Hannah and David.</li> <li>• <b>Pray for those seeking employment:</b> Yetta, Michelle.</li> <li>• <b>Church ACM:</b> This will be held on next Sunday, 13 May.</li> <li>• <b>Baptism of Helen Lee:</b> Sunday 13<sup>th</sup> May</li> </ul>			<b>Ushers:</b> Alan / Evelyn
			<b>Sunday School:</b> Hannah / Joy
<p style="text-align: center;"><b>Worship Service Collections</b> - Last Sunday: £1294.00, Lunch: £59.00</p> <p style="text-align: center;"><b>Attendance</b> - Morning: 36 (A) 3 (C), Evening: 27 (A) 3 (C)</p>			<b>Lunch:</b> Maureen
			<b>Washing Up:</b> Volunteers
<b>SHORTER CATECHISM QUESTION 16</b>			<b>PA Crew:</b> John
<p><b>Q: Did all mankind fall in Adam's first transgression?</b></p> <p><i>A: The covenant being made with Adam, not only for himself, but for his posterity; all mankind – descending from him by ordinary generation – <u>sinned in him</u>, and <u>fell with him</u>, in his first transgression.</i></p> <p><u>Comments:</u> The agreement which God made with Adam did not affect himself alone, but all his descendants. When Adam sinned, therefore, the whole of the human race, except Christ, incurred along with him his punishment – the punishment of death. They 'sinned in him and fell in him'. This result is in strict keeping with the plan on which all the world's affairs are conducted, for we still see children suffering on account of the misdeeds of their parents.</p> <p><u>Proofs:</u> Romans 5:18-19, 1 Corinthians 15:22</p>			
<b>MEMORY VERSE</b>			
<p><b>Last Week</b></p> <p><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><b>Nehemiah 4:6</b></p>	<p><b>This Week</b></p> <p><i>"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."</i></p> <p><b>Acts 4:12</b></p>	<p><b>Next Week</b></p> <p><i>"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."</i></p> <p><b>Romans 10:9-10</b></p>	