



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. 46

LORD’S DAY 11 NOVEMBER 2012

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 105:1-8

Psalm 40:1-4

*Opening Hymn **

RHC 5 – “*Command Thy Blessing From Above*”

RHC 130 – “*I Waited for the Lord My God*”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 141

Psalm 34

*Second Hymn **

Psalm 141 verses 1-4, 8
(to the tune of Ballerma, RHC 130)

RHC 35 – “*Through All the Changing Scenes of Life*”

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 110 – “*Heaven Came Down and Glory Filled My Soul*”

Scriptural Text

Revelation 19:11

John 16:32

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

Heaven Opened

Lonely, Yet Not Alone

Rev John Sherwood

Rev John Sherwood

Lord’s Supper

Rev Timothy Ki

*Closing Hymn **

RHC 551 – “*When I Survey the Wondrous Cross*”

RHC 328 – “*How Firm a Foundation*”

Benediction/3-Fold

Rev John Sherwood

Rev John Sherwood

*Amen **

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

VOCATION – A HOLY CALLING

By Rev Issac Ong, adapted from Evangel BPC bulletin 9 September 2012

Vocation, what is it? One dictionary defines “vocation” as “a particular occupation or profession especially regarded as needing dedication and skill.” A secondary definition of vocation is “a divine call to the religious life.” The word “vocation,” however, originally refers to a spiritual calling. The root comes from Latin, which means, “to call.”

In the New Testament, “vocation” appears only once – Ephesians 4:1 – “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the **vocation** [Gk: *klēsis*] wherewith ye are called.” It is also translated “calling” (Rom. 11:29; 1 Cor. 1:26; 7:20; Eph. 1:18, etc.). The word is always used in association with God being the One who calls (Rom. 11:29). This is a spiritual calling. It is a high calling (Phil. 3:14). It is a holy calling (2 Tim. 1:9). It is a heavenly calling (Heb. 3:1).

In the medieval church (A.D. 500 to 1500), “calling” is reserved only for those who were engaged in church work, namely the monks and nuns. The other jobs – farmers, shopkeepers, soldiers – were considered as necessary worldly occupations. The Roman Church regarded those who engaged in these secular jobs as saved but mired in the world. For this reason, entering the priesthood is known as Holy Orders, one of seven sacraments of the Roman Church. So there is a divorce between the sacred and the secular in the Roman Church. The poor farmer in the Roman Church would never regard his work as a vocation.

As the Roman Church moved further away from the Holy Scriptures, there was a wider distinction between the clergy and the laity. The clergy was a class of spiritual elites specially called of God. The rest were merely tag along's in the church who knew nothing and did nothing. Even in the area of marriage. The Holy Orders forbade marriage. Celibacy was prized as spiritual virtue without realizing that the family is also God's calling. That is why the Bible describes the prohibition to marry as a doctrine of the devil (1 Tim. 4:1, 3).

This separation between clergy and laity was removed by the 16th Century Reformation. The Reformers reinstated the biblical teaching of the priesthood of all believers. “But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” (1 Pet. 2:9). All believers therefore have access to the throne of grace. All believers can and should read the Bible. All believers can and should proclaim the Gospel. All believers can and should pray. There is no need to do these things through the priests.

The Reformers insisted that the priests and nuns did not have any special claim to God's favour. The priest's vocation/calling was no more special than the peasant's was. The baker could live the Christian life to fullest and for God's glory as the bishop.

It would be a mistake to think that “the priesthood of believers” renders the work of the pastor unnecessary. The priesthood of believers does not denigrate the office of the pastor. Rather, it looks at the office of the pastor as a calling from God with its responsibilities, authority and blessings. It also regards all other work as God's calling with their responsibilities, authority and blessings. Not all believers are called to the pastoral ministry, but every believer is called by God to a particular work.

The “priesthood of believers” does not turn every believer into a church worker, but it does turn every work into a sacred calling.

With the Reformation, the Church of Christ is given the biblical understanding of “vocation.” Christians are to see their work as God’s calling, and to see God’s calling in their work. Martin Luther included in his Small Catechism a “Table of Duties” in which he spelt out the duties of Christian in their various vocations. To the workers of all kinds, Luther writes, “Obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ... Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does.”

John Calvin also emphasized the Christian’s vocation in the world. He wrote, “We know that men were created for the express purpose of being employed in labor of various kinds, and that no sacrifice is more pleasing to God than when every man applies diligently to his own calling, and endeavors to live in such a manner as to contribute to the general advantage.” (*Calvin’s Commentaries on Matthew, Mark and Luke*). He also wrote that “in following your proper calling, no work will be so mean and sordid as not to have a splendour and value in the eye of God” (*Institutes of the Christian Religion*, Book 3.10.6).

Calvin taught that all men must work because to work was the will of God. It was the duty of men to serve as God’s instruments here on earth. This was later relabeled by sociologists as the Protestant work ethic. It must be pointed out both Luther and Calvin did not approve of work solely for the acquisition of wealth or the pursuit of worldly success. Later the Puritans would apply the teachings of Calvin in the New World.

As far as the Reformers are concerned, a person’s work is his calling, and all callings are of equal spiritual dignity. All work – farming, baking, teaching, nursing – are an occasion for priesthood, and is to be regarded and performed as a holy service to God and for His glory.

Every man is unique. God has called, equipped and blessed every person with gifts for the work that He has prepared for you. There are two possible responses to this: you can be proud of and be self-centred in the exercise of your talents; or you can exercise God’s talents in the community with other individuals.

Luther said that the Christian’s vocation is a mask of God. “All our work in the field, in the garden, in the city, in the home, in struggle, in government – to what does it all amount before God except child’s play, by means of which God is pleased to give his gifts in the field, at home, and everywhere? These are the masks of our Lord God, behind which he wants to be hidden and to do all things.” Luther is saying that while God cannot be seen, yet He is visible through the daily lives and mundane activities of His people, including our vocation.

This is how every Christian ought to look at his vocation. God has endowed you with skills, equipped you with gifts, presented you with opportunities that are unique to you so that you may make a difference for Him in your vocation. The Puritans did that, and they were a major influence upon the society in which they lived and worked. I pray that you will do the same – regard your work as God’s calling, make God real in your vocation, so that others will see how real He is in your life! “Walk worthy of the vocation wherewith ye are called” (Ephesians 4:1). Walk worthy of the God who has called you!

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 14 Nov 11:00am Ladies 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 16 Nov 7:00pm Young Adults Fellowship <i>"Quieting the Noisy Soul"</i>	
Sat 17 Nov 4:00pm Bible Study & Prayer Meeting	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Eld George Chew	Eld George Chew	<u>TODAY: 11/11/2012</u> Chairman: Jonathan Organist: Anthony Pianist: Joy Ushers: Daniel/Constance Sunday School: Hannah / Joy Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Yangfan <u>NEXT WEEK: 18/11/2012</u> Chairman: Alan Organist: Joy Pianist: Anthony Ushers: Tom / Yetta Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Scott
Message	Discovering Your Purpose	The Call	
Text	Colossians 1:24 - 2:5	Jeremiah 1:4-10	

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> • Remembrance Sunday: We will be observing 2 minutes of silence at 11am this morning. • Pre-Lunch Bible Study: Rev John Sherwood will be leading the pre-lunch bible study. • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Tom, Nina, Helen, Elizabeth, Hannah. • Pray for those on travel: Sonia, Nana, Matthew, Evelyn. • Pray for the Visa process for Pastor & Mrs Ki. • Pray for those seeking employment: Yetta. 	
<p>Worship Service Collections - Last Sunday: £2549; Lunch: £66 Attendance - Morning: 35 (A) 6 (C), Evening: 27 (A) 4 (C)</p>	

SHORTER CATECHISM QUESTION 42

Q: What is the preface to the Ten Commandments?

A: The preface to the Ten Commandments is in these words, 'I AM THE LORD THY GOD, WHICH HAVE BROUGHT THEE OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE.'

Comments:

These are the words which precede the Ten Commandments. They were spoken to the children of Israel at Mount Sinai, shortly after their deliverance from the bondage of the Egyptians. And they may be applied to us in token of our deliverance from the bondage of sin.

Proofs:

Exodus 20:2

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."</i></p> <p>1 John 1:9</p>	<p><i>"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."</i></p> <p>Jeremiah 29:11</p>	<p><i>"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."</i></p> <p>Jeremiah 31:3</p>