



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. 16

LORD’S DAY 15 APRIL 2012

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

The Lord Is in His Holy Temple

Prelude

Call to Worship

Psalm 24

Psalm 147:1

*Opening Hymn **

RHC 107 – “I Will Sing the
Wondrous Story”

RHC 93 – “To God Be the
Glory”

*Opening Prayer **

John Poh

John Poh

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 119:1-16

Psalm 119:17-32

*Second Hymn **

Psalm 119 verses 1-8
(to the tune of Wiltshire, RHC 35)

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

*Announcements &
Memory Verse*

John Poh

John Poh

*Tithes & Offerings &
Doxology **

RHC 425 – “Take the World, but
Give Me Jesus”

Scriptural Text

Matthew 15:21-28

Leviticus 2:1-16

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

The Help of the Lord

The Meat Offering

*Closing Hymn **

RHC 311 – “Does Jesus Care?”

RHC 136 – “Come, Ye Thankful
People”

*Benediction / 3-Fold
Amen **

Rev Timothy Ki

Rev Timothy Ki

Postlude

The Lord Bless You

May the Grace of Christ Our Savior

* 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 RIGHT USE OF THE LORD'S DAY

*By Stuart Olyott, the Pastoral Director of the Evangelical Movement of Wales
(taken from the Jul/Aug 2004 issue of the Evangelical Magazine)
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Unconverted people do not have much interest in the right use of the Lord's day and countless Christians are confused about it. This confusion will not go away until we all take on board eleven important facts.

WHAT ARE THE FACTS?

1. When the Bible says 'Sabbath', it does not mean 'Saturday'. 'Sabbath' is not the name of a day of the week. The word is used to describe a sort of day, a day of rest from work. Although Old Testament years were 365 days long, every year began with a Sabbath day (Lev. 23:4-16). Certain other fixed dates could never be Sabbaths (Exod. 12:1-28, Lev. 23:15). To make sure that this happened, the calendar had to be adjusted regularly. We know from history that this was done by adding within the year extra Sabbaths which ran consecutively. To identify 'Sabbath' with 'Saturday' is thus an error. It is only since the definitive Jewish calendar adjustment of AD 359 that Jewish Sabbaths have always fallen on the day we now call 'Saturday'.

2. The Sabbath is not a Jewish institution. God instituted it at creation (Gen. 2:1-3). It is his gift to mankind (Mark 2:27).

3. The Ten Commandments are in a different class from all the other laws found in the Scriptures. God wrote them with his own finger. His fourth commandment is positive, the longest and most detailed of the ten, and links the Godward and manward, and moral and ceremonial aspects of the Law (Exod. 20:8-11, 31:18).

4. The Sabbath was important to our Lord Jesus Christ. The Bible tells us nothing of his habits, except that it was his custom to go to the synagogue on the Sabbath (Luke 4:16). He announced that he was Lord of the Sabbath day (Mark 2:28). To say that there is no longer any Sabbath day is a denial of the Lordship of Christ.

5. The Lord of the Sabbath transferred it to the first day of the week. This is the day on which he rose from the dead (John 20:1-18), appeared to His disciples (John 20:19, 26), and poured out His Spirit (Acts 2:1).

6. The apostles and the early church kept the first day of the week distinct (Acts 20:7, 1 Cor. 16:2). To avoid confusion, the Greek New Testament calls the Jewish Sabbath 'the Sabbath' and calls the first day of the week 'the first of the Sabbaths' (Matt. 28:1, Mark 16:2, 9, Luke 24:1, John 20:1, 19, Acts 20:7, 1 Cor. 16:2). Some people believe that this is a Greek idiom simply meaning 'the first day of the weekly cycle', but there is almost no evidence for this. We must face the facts: the first day of the week is a Sabbath day. It is also known as 'the Lord's day' (Rev. 1:10).

7. Throughout church history, it is Sunday that has been observed as the Christian Sabbath. The documentary evidence goes back to AD 74 and it is unanimous. During the worst persecutions, people suspected of being Christian were asked 'Dominicum servasti?' ('Do you keep the Lord's day?') True believers answered: 'I am a Christian; I cannot omit it.' What would believers answer today?

8. It is actually immoral not to keep the Sabbath Day. The fourth commandment, which reminds us of this, is in a code that also forbids idolatry, murder, stealing, lying and coveting. The fourth commandment has never been withdrawn, and never will be (Matt. 5:18). To break one point of the law is to be guilty of all (James 2:10). The violation of the Sabbath brings the judgment of God (Neh. 13:15-22).

9. The Sabbath is a day of joy and gladness (Ps. 118:24, 122:1). God's Word calls it 'a delight' (Isa. 58:13). God gave it to be a blessing to us all (Mark 2:27-28). Speaking of the gospel age, Isaiah says, 'Blessed is the man . . . who keeps from defiling the Sabbath' (Isa. 56:2).

10. The blessings of the Sabbath are there for all to see: it reminds fallen men and women that there is a God whom they should worship; it gives believers the opportunity to gather around the Word, and thus it maintains their spiritual life; it provides opportunities for gospel witness; it strengthens family ties; it permits a whole nation to rest; it promotes health . . . and so the list could go on.

11. In the Old Testament, godly men like Moses, Amos, Hosea, Isaiah, Jeremiah, Ezekiel and Nehemiah contended for the Sabbath. Church history is full of others who have done the same. What is stopping us from following their example?

HOW ARE WE TO USE SUNDAY?

With these facts in mind, we can see that, for us, Sunday is the God-ordained day of rest. It is the day that embodies all that is permanent and universal in the fourth commandment. So how are we to use Sunday? To answer this question properly, we must speak both negatively and positively.

WHAT WE SHOULD NOT DO

We should not copy the Pharisees.

The Sabbath goes all the way back to creation. For a while, it wore Old Testament clothes. It then took them off, and today it wears New Testament clothes. This means that we are not to impose upon it Mosaic regulations which have passed away, such as those found in Exodus 35:2-3 or Numbers 15:32-36. Nor are we to have in mind any man-made list of do's and don'ts, such as in Matthew 12:1-2. In addition to the Mosaic legislation, the Pharisees added all sorts of rules of their own. To them, rubbing grain in your hand was the same as threshing. They also had rules about how much weight you could carry, and how far you could walk on the Sabbath day. Behind all their rules was a certain mindset; and it is a mindset that has no place in the life of a New Testament Christian.

We should not work.

In the Bible, the word 'work' means much more than earning your living. It also refers to the day-to-day duties of our lives, to our recreation, and to the thought that lies behind these things. As far as possible, all these things are to be put aside, both by ourselves and those who are answerable to us. This is not because they are sinful or unholy, but because God has commanded that they should be done on the other six days of the week (Exod. 20:8-11).

We should not be idle.

God's rest after creation was not inactivity, but a ceasing from one sort of activity (John 5:17). Sunday is to be a holy resting from one set of objectives so that we can pursue some very different objectives. It is not a day for lazing around.

WHAT WE SHOULD DO

We should meet up with other Christians, both formally and informally (Acts 2:1, 20:7, John 20:26, Prov. 27:17, Rom. 1:12). The Bible does not lay down any sort of timetable for Sunday, but the principle is clear. It is not a day to spend alone, or only with the family.

We should meet together specifically for edification, that is, for building one another up in the things of God. Whatever else may take place in this respect, nothing is more important than the teaching of the Word and the observance of the Lord's Supper (Acts 20:7).

We should evangelise. The day of Pentecost began with a Christian assembly for mutual help and encouragement, but the Spirit's coming also consecrated the day to evangelism. His coming may be seen as a pledge of his blessing in this connection (Acts 2).

We should engage in works of mercy. It is lawful to do good on the Sabbath day, especially to save life, to heal, and to work for the spiritual welfare of others (see Luke 6:9, Matt. 12:5, 10-13, Luke 13:10-17, 14:1-6, John 5:6-9, 16-17). Sunday commemorates the greatest act of mercy of all time. Every one of us can think of countless ways of doing good to people, but this aspect of Sunday observance is now largely forgotten. Those who find Sunday 'boring' are nearly always people who have become self-centred.

We should engage in works of necessity. We must not narrow these down just to those things which are necessary for our survival, otherwise we would spend the whole day doing little else but breathing! The Sabbath was made for man - in other words, it was made for his welfare. There is no tension between keeping the Sabbath and pursuing our best interests (see Matt. 12:1-8, 11-12). Go on, enjoy the day! In addition to the activities we have already mentioned, surround yourself with friends, prepare a good meal for them, talk, walk, laugh, pray, admire God's creation, and go to bed with a glad and thankful heart.

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 20 Apr	7:30pm	Young Adults Fellowship	We extend a warm welcome to all worshippers this Lord's Day.	
Sat 21 Apr	4:00pm	Bible Study & Prayer Meeting "Eschatology" – Rev Timothy Ki		
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES	
Preacher	Rev Timothy Ki	Rev Timothy Ki	<u>TODAY: 15/04/2012</u>	
Message	Provision of the Lord	Peace Offering	Chairman:	John
Text	Matthew 15:29–39	Leviticus 3	Organist:	Joy
NEWS/ANNOUNCEMENTS			Pianist:	Anthony
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Pastor Ki will continue the series of studies on "The Doctrine of the Man". • 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. • Pray for those who are/will be on travel: Sonia, Nana, Anthony. • Pray for those seeking employment: Yetta, Rachael, Michelle, Joy. • Metropolitan Tabernacle School of Theology: 3rd - 5th July 2012. Theme: "Living & Walking in the Holy Spirit" 			Ushers:	Jonathan / Yetta
			Sunday School:	Hannah / Joy
			Lunch:	Maureen
			Washing Up:	Volunteers
			PA Crew:	Lee Wei / Yangfan
Worship Service Collections - Last Sunday: £842.00, Kenya: £70.00, Book Sales: £72.00 Attendance - Morning: 33 (A) 5 (C), Evening: 25 (A) 5 (C)			<u>NEXT WEEK: 22/04/2012</u>	
			Chairman:	Jonathan
			Organist:	Anthony
			Pianist:	Jasmine
			Ushers:	Alan / Margaret
			Sunday School:	Hannah / Joy
			Lunch:	Constance
			Washing Up:	Volunteers
			PA Crew:	Lee Wei / Yangfan

SHORTER CATECHISM QUESTION 13

Q: Did our first parents continue in the estate wherein they were created?

A: Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Comments:

Adam and Eve did not keep God's command. They sought to please themselves instead of seeking to please God, and so they fell from a state of innocence into a state of sin.

Proofs:

Deuteronomy 30:19, Genesis 3:6

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."</i></p> <p>John 14:6</p>	<p><i>"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."</i></p> <p>Acts 1:8</p>	<p><i>"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."</i></p> <p>Acts 3:19</p>