



# 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. 3

**LORD’S DAY 15 JANUARY 2012**

### ORDER OF WORSHIP

	<i><b>Morning Service – 11am</b></i>	<i><b>Evening Service – 4pm</b></i>
<i><b>Prelude</b></i>	<i>The Lord Is in His Holy Temple</i>	
<i><b>Call to Worship</b></i>	1 John 4:9-10	Psalm 72:17-19
<i><b>Opening Hymn *</b></i>	RHC 3 – “Love Divine”	RHC 236 – “Revive Thy Work, O Lord”
<i><b>Opening Prayer *</b></i>	Jonathan Kim	Jonathan Kim
<i><b>Gloria Patri *</b></i>	<i>Glory Be to the Father</i>	
<i><b>Responsive Reading</b></i>	Psalm 105	Exodus 35:1-35
<i><b>Second Hymn *</b></i>	<i>Psalm 105 verses 1-5</i> (to the tune of Manoah, RHC 17)	Insert – “We Give Thee But Thine Own”
<i><b>Announcements &amp; Memory Verse</b></i>	Jonathan Kim	Jonathan Kim
<i><b>Tithes &amp; Offerings &amp; Doxology *</b></i>	RHC 553 – “Love Found a Way”	---
<i><b>Scriptural Text</b></i>	Matthew 13:54-58	Exodus 35:1-35
<i><b>Pastoral Prayer</b></i>	Rev Timothy Ki	Rev Timothy Ki
<i><b>Sermon Message</b></i>	<i><b>Rejected Jesus</b></i> RHC 212 – “Hail, Thou Once-Despised Jesus!”	<i><b>The Tabernacle of God</b></i> RHC 93 – “To God Be the Glory”
<i><b>Closing Hymn *</b></i>		
<i><b>Benediction / 3-Fold Amen *</b></i>	Rev Timothy Ki	Rev Timothy Ki
<i><b>Postlude</b></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**

## BIBLICAL PRAYER – PART 46

Last week I said that there are certain practices in the Bible that have been altered or not been practiced, when it comes down to the matter of certain customs. We have thought about some modifications within the practices of the levirate marriage. Today, I am going to talk about a few more examples.

(2) The second example I am using is the command of an holy kiss. Romans 16:16, "Salute one another with an holy kiss. The churches of Christ salute you." 1 Corinthians 16:20, "All the brethren greet you. Greet ye one another with an holy kiss." 2 Corinthians 13:12, "Greet one another with an holy kiss." 1 Thessalonians 5:26, "Greet all the brethren with an holy kiss." 1 Peter 5:14, "Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen." The *Thayer's Greek Lexicon* defines the word, "kiss," as "The kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith."

I have found a few comments from different commentaries concerning holy kiss. *IVP Bible Background Commentary: New Testament* by Craig S. Keener comments on Romans 16:16: "Kisses were a common form of affectionate greeting for family members, intimate friends or those who were objects of respect (e.g., Genesis 33:4; 45:15; 1 Samuel 20:41). Due to abuses, in subsequent centuries the church limited the practice of the liturgical kiss of fellowship to men kissing men and women kissing women, although this was not the initial practice." The *Bible Knowledge Commentary* says about holy kiss in the section of Romans 16:14-16, "He closed this section with the command, Greet one another with a holy kiss, the mode of salutation similar to the handshake today." The *Barnes' Notes* states, "This mode of salutation has been practiced at all times; and particularly in eastern nations. It was even practiced by 'men;' see the note at Luke 22:47-48. The use of the word 'holy' here serves to denote that Paul intended it as an expression of 'Christian' affection; and to guard against all improper familiarity and scandal. It was common, according to Justin Martyr (*Apology*), for the early Christians to practice it in their religious assemblies." John MacArthur says, "The practice of the holy kiss, or kiss of love, continued for many years in the early church. It probably came to an end by being corrupted by sensuous perversion. Some centuries later, it was somewhat revived in the form of a liturgical kiss, which was purely formal and ritualistic, not personal or spiritual."

I hope that every one of us will be able to see that "Salute one another with an holy kiss" is a command. It is the case not only in Romans 16:16 but also in all the references I have listed above. However, as we can see Bible believing and God fearing individuals and churches are not calling for the practice of holy kiss any more. Am I disobeying God's command because I have not kissed my fellow believers? If not, then why is no one challenging me by exhorting me to restore the practice in our church? Let me assure you that I am not going to reinstate that practice in our church. What I want you to see here is that though, an holy kiss was commanded, no conservative and fundamental church that I know of practices this and they are happy with this. In fact, in many countries, kissing one another in public places is strictly forbidden. Besides, even in a private setting, kissing is reserved only for families. Should we cry out to re-instate the kissing practice because it is a command? Is that what the Lord wants us to do? At the same time, in some cases, we use loving embraces to greet one another, instead of kissing. I remember one old lady who kissed me when I visited her sickbed. Or some seniors kissed my cheek in various countries. I do not think that such practices were offences. They were used to practice it as a form of greeting. The point of the holy kiss is to share genuine and affectionate Christian greetings amongst the true believers of Jesus Christ, not to impose kissing as the only way to greet one another. In some cultures, even touching any part of the opposite sex (even a hand shake) is a serious offense. In such cases, should we insist on a holy kiss? My answer is, no. Greeting man to man and woman to woman with kisses may not be well understood in our culture.

If it does not edify people and brings unnecessary misunderstanding, we have to reconsider what we are doing. Though churches do not teach their worshippers to kiss one another, they are not much concerned about it, as long as they greet one another with Christian charity.

(3) The third and last example is foot-washing. John 13:13-15, “Ye call me Master and Lord: and ye say well; for so I am. <sup>14</sup> If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that ye should do as I have done to you.” Jesus washed His disciples’ feet and told them to wash one another’s feet. We may pay attention to the clause in verse 14, “ye also ought to wash one another’s feet.” It sounds like a Christian duty to wash others’ feet. The washing of feet in the Old Testament and also in the first century Palestine was not uncommon. The road was dry and dirty, and when people came to visit, it was a courtesy for hosts to prepare for their feet washing. It was usually a work for the house helpers. The examples are plenteous from Genesis (18:4; 19:2; 24:32; 43:24) to the New Testament (1 Timothy 5:10). We may argue that we must wash one another’s feet because Jesus did it and said that His disciples should do it. But, why don’t we do it? Aren’t we disobeying God’s Word? I have seen some churches practicing feet washing during their special occasions to demonstrate what the Lord Jesus did to His disciples. Or, if my memory has not failed me, popes have done it once in a while. Then, what is the point of washing the feet for one another? Did Jesus institute the feet washing for church practice? The teaching point of John 13:13-15 is humility and brotherly love. As Jesus, though He is the teacher and Lord, humbled Himself, so His disciples ought to be humble and love one another. The essence of this passage does not lie in foot washing, but in humility and Christian charity.

Ninth, then, what shall we do about woman’s head covering in our church? I think that Dave Miller aptly writes in his article, “Veils, Foot Washing, and the Holy Kiss,” that “If Paul intended for veils to be enjoined upon all Christian women in all cultures for all time, then three conclusions follow: a hat is no substitute; veils must be worn outside the worship assembly as well; and those who refuse must be urged to shave their heads.” (1) I do not have any contention or issue with my fellow brethren who are practicing head-covering tradition for public worship services. In fact, I do honour and respect their practice based on their conviction. On the other hand, they may want to clarify their understanding of prophesying, praying, and practicing head covering in church only or without church as well. By putting head covering to be an issue, the proponents of head covering make the passage to be focused on women’s role in God’s churches instead of the order of authority in church. (2) I would not accept or reject the issue of head covering based on debates on culture only. There are too many conflicting suggestions that have been abused and misused by both sides. (3) What I can see from 1 Corinthians 11:2-16 is not about the issue of head covering, but the real point Paul is trying to teach us is about the order of proper church authority based on God’s creation. It is quite a daunting proposition that, if women wear head coverings during worship services, they are submitting themselves to their husbands as authority figures. Though I say that head covering was a sign that women submitted themselves to their husbands during Paul’s time, I wonder if this practice carries the same meaning to our churches today? I worshipped in two different places where women worshippers were required to wear hats. On Sundays, I saw beautiful hats everywhere. However, probably, hats are far from the forms and shapes of head covering in 1 Corinthians. (4) Just like other practices such as levirate marriage, holy kiss, and foot washing, head covering is not an issue itself. What the passage teaches us is to have the right order of authority in church. Church is not to be confused, but everything must be done in an orderly manner. As long as the worshippers understand the proper order of church authority, I do not feel compelled to require our ladies to wear hats or head covering. (5) I would repeat what Paul had to say in Romans 14:5b, “Let every man be fully persuaded in his own mind.” Whether we have a head covering or not, as long as we submit to the Lord’s order of authority in church, we must be content. This is the end of my talk on this subject.

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 20 Jan	7:30pm	<b>Young Adults Fellowship</b> <i>Bible Study on Philipians</i>	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Ziren & Zexi Choo and Hasan Aziz to our worship services last Lord's Day.
Sat 21 Jan	4:00pm	<b>Prayer Meeting &amp; Bible Study</b> <i>"Eschatology"</i>	
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	<b>LORD'S DAY DUTIES</b>  <u><b>TODAY: 15/01/2012</b></u> <b>Chairman:</b> Jonathan <b>Organist:</b> Joy <b>Pianist:</b> Anthony <b>Ushers:</b> Daniel / Yetta <b>Sunday School:</b> Hannah / Joy <b>Lunch:</b> Hannah <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Lee Wei <u><b>NEXT WEEK: 22/01/2012</b></u> <b>Chairman:</b> John <b>Organist:</b> Joy <b>Pianist:</b> Anthony <b>Ushers:</b> Alan / Margaret <b>Sunday School:</b> Hannah / Joy <b>Lunch:</b> CNY Carry-In <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Jonathan
<b>Preacher</b>	Rev Timothy Ki	Rev Timothy Ki	
<b>Message</b>	Herod and John the Baptist	The Tabernacle of God	
<b>Text</b>	Matthew 14:1-12	Exodus 38:1-20	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> <li>• <b>Sunday Pre-Lunch Bible Study:</b> Elder Chew will be leading a study on "What is a Mission?"</li> <li>• <b>Saturday Bible Study:</b> This coming Saturday will see Pastor Ki continue with the study on "Eschatology".</li> <li>• <b>CNY Carry-In:</b> For those interested to contribute a dish, please inform Daniel or Mr Ki.</li> <li>• <b>Pray for those who are sick:</b> Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah Sherwood, Jonathan's father, Brian, Mrs Ki, Lai Kheng</li> <li>• <b>Pray for those who are/will be on travel:</b> Sonia, Nana, Samuel</li> <li>• <b>Pray for those seeking employment:</b> Yetta, Rachael, Michelle.</li> </ul>			
<p style="text-align: center;"><b>Worship Service Collections</b> - Last Sunday: £1379.41, Lunch: £63                  Addendum 1<sup>st</sup> Jan Offering: £1500  <b>Attendance</b> - Morning: 37 (A) 3 (C), Evening: 28 (A) 4 (C)</p>			

## SHORTER CATECHISM QUESTION 107

**Q: What doth the conclusion of the Lord's Prayer teach us?**

*A: The conclusion of the Lord's Prayer – (which is, FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER, AMEN) – teacheth us to take our encouragement in prayer from GOD ONLY, and in our prayers to praise him, ascribing kingdom, power and glory to him. – And, in testimony of our desire, and assurance to be heard, we say, AMEN.*

Comments:

The conclusion means the *end*. And the concluding part of the Lord's Prayer teaches us three things: 1. That we should look to God alone for help; 2. That we should give all praise to him who alone can answer our prayers; 3. And that we should end all our prayers with some such word as Amen, which means, *May it be so, or May our prayer be heard.*

Proofs:

Psalm 65:2, 1 Chronicles 29:11, Psalm 106:48

## MEMORY VERSE

Last Week	This Week	Next Week
<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> <b>Isaiah 53:6</b>	<i>"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few."</i> <b>Matthew 9:37</b>	<i>"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."</i> <b>Matthew 9:38</b>