



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. 38

LORD’S DAY 16 SEPTEMBER 2012

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

The Lord Is in His Holy Temple

Prelude

Call to Worship

Psalm 30:1-4

Psalm 84:9-12

*Opening Hymn **

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

RHC 85 – “O Day of Rest and Gladness”

*Opening Prayer **

Alan Blaney

Alan Blaney

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 132

Hebrews 1

*Second Hymn **

Psalm 132 verses 1-6
(to the tune of Dundee, RHC 555)

RHC 260 – “The Church’s One Foundation”

Announcements & Memory Verse

Alan Blaney

Alan Blaney

*Tithes & Offerings & Doxology **

RHC 403 – “Count Your Blessings”

Scriptural Text

Matthew 18:21-35

Deuteronomy 18:9-22

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

Lessons about Forgiveness

The Prophet of God - Part 1

*Closing Hymn **

RHC 359 – “My Faith Looks Up to Thee”

RHC 330 – “How Firm a Foundation”

*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 3

We have been studying the various roles of conscience, and I have covered eight of them so far. Before we go any further, I would like to visit 2 Corinthians 4:2 again. I quoted the verse under point 7 in the previous article. In order to understand its meaning better, I'll cite the whole passage of verses 1-7: "Therefore seeing we have this ministry, as we have received mercy, we faint not; ² But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. ³ But if our gospel be hid, it is hid to them that are lost: ⁴ In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. ⁵ For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. ⁶ For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. ⁷ But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." There are a few things we need to consider about conscience from this passage. (1) We must notice that others' conscience as well as our own must be respected and honoured. Paul says in verse 2 that he commends him and his preaching companions to everyone's conscience. Though we often say that our conscience is clear and we have not done anything against our conscience, we need to consider that others' conscience should not be wrongly violated by us. (2) It does not mean that we must submit ourselves to every conscience. For example, there are evil and unclean consciences, even seared ones. If we want to please even such consciences, we cannot but end up in such undesirable states of being evil and unclean, too. Paul did not forget to add an important phrase, "in the sight of God," in verse 2. (3) What we need to understand is that we may be judged by others' conscience, and it does matter to us. Sometimes this thought lays a burden in our hearts. It is because, though we understand that others' conscience may have the right to judge and evaluate us, their conscience may not be perfect but rather impure. Or, someone's conscience is misinformed and misguided and, as a result, it makes misjudgements and biased conclusions. It may happen quite frequently in dealing with people. I have an example of this. A few weeks ago, I was sweeping outside of the gate to clean some debris and trash on the paved way. As usual, a homeless man was reclining against the church door and piling up his bags in front of him. A gentleman passing-by saw me sweeping around the church and wanted to talk to me about him. He was a gentle and kind man. With all good intention and kindness of his heart, he told me about his feelings toward the homeless person. He thought that this homeless man was mad, and that was the reason he lived on the street. So, I told him that he was not mad. He also said that someone should give him a room to stay. So I told him that he did not want to go to any shelter. I also told him that he was neither a foreigner nor an illegal immigrant. He was born in Brent according to his own words. When this gentleman could not find any more words, he said that I should build extra rooms on the church side walk for him to stay. He said that if the Holy Spirit would touch the hearts of the church people, they would build some rooms for him. Through his words and the way he spoke, he judged the whole church. I shall not elaborate any further. However, it is probably one of many instances where we are judged by others' conscience. Some people say that they have to talk about some things in order to clear their conscience. A problem is that we also do the same thing to other people. It is an amazing discovery that we may wrongly judge other brethren and put stumbling blocks before them with all good intentions and kindness. It may surprise us that we may sin against others even with a good heart and a clean conscience. Another gentleman told me that I should give the homeless man cash money. However, none of these kind people gave him food or drink, but they told me what to do. Far more than them, I do offer him drink and food, but I am frequently judged by passers-by. In the name of conscience, we judge others, and we are judged, too.

Paul told his accusers that he would commend him and his fellow workers to their conscience in the sight of God.

(4) In order to demonstrate himself clearly to the conscience of his accusers, he explained a few more things. It is an honourable act on the part of Paul that he was even concerned about their conscience. (a) By the way, we need to understand that Paul was harshly treated and accused according to 2 Corinthians 3:1. Paul was the founding father of the church in Corinth. He preached to the Corinthians, and the Corinthian believers were converts under his ministry. However, they demanded that he present them with some sort of commendation letters to prove his credentials. It was a very unkind treatment towards their founding pastor. (b) Paul said that he and his men were not in despair in 2 Corinthians 4:1. He also confirmed that the reason they were not to be in despair was because he and his people had received God's mercy. He testified of his clean conscience in all matters by ascribing all the credit to God's mercy. (c) He made everything clear by not doing anything in secret and shameful ways in 4:2a. (d) Paul did not walk in craftiness. It means that he did not do anything with pretentious claims and tricks. (e) Paul was honest in handling the Word of God. There was no distortion, no abuse, no perversion of the Word of God, he proclaimed it without tampering with any part of it. His commendation to the accusers' conscience came through the open and clear demonstration of the word of God. (5) Ultimately, as a minister of God's Word, he appealed to his accusers to look into his messages and lessons, and then they would consider whether he was still wrong in their conscience. (a) Paul preached Christ, not himself (4:5). (b) It was God who had given him the knowledge of His glory in Jesus Christ (4:6). (c) Paul was only a clay pot, and the glorious message of God was the true treasure. Paul cleared his conscience by being faithful to the calling from God and to His Word, and it was the best defence to charges against him. Even he commended himself to everyone's conscience in the sight of God. He seals his talk in 2 Corinthians 5:11: "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."

Now at this point, I need to return to the point I started last week about the roles of conscience. I have listed eight different roles, and today I'll begin with the ninth in the list.

(9) (Good) Conscience issues love. 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." (a) We must notice that there are two friends of good conscience: pure heart and unfeigned faith. (b) Though a person may have a good conscience by which he is able to make a distinction between right and wrong, he is not able to have genuine love without a pure heart and unfeigned faith. Or, we may say that these three friends (pure heart, good conscience, and unfeigned faith) must work together. (c) It is worth noting that all these three elements (heart, conscience, and faith) are modified by adjectives like pure, good, and unfeigned. (d) True love is an outcome of good conscience with the help of a pure heart and an unfeigned faith. It means that good conscience and true love cannot be separated, and one cannot be without the other. (e) True love is the ultimate goal of the Lord's commandment. Then, our question is about the commandment. What kind of commandment did Paul talk about in 1 Timothy 1:5? Its answer is found from the previous verses 3-4, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, ⁴ Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so *do*." The commandment is the instruction of God, or His doctrines. It indicates that the true teaching of God's Word is the grounds for everything.

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 19 Sept	11:00am	Ladies Mid-Week Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Hui Ling Teng to our worship services last Lord's Day.
Fri 21 Sept	7:00pm	Young Adults Fellowship <i>"Quieting the Noisy Soul"</i>	
Sat 22 Sept	4:00pm	Bible Study & Prayer Meeting <i>"Eschatology" – Rev Timothy Ki</i>	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Dr David Allen	Dr David Allen	<p style="text-align: center;"><u>TODAY: 16/09/2012</u></p> <p>Chairman: Alan</p> <p>Organist: Joy</p> <p>Pianist: Anthony</p> <p>Ushers: Jonathan / Daniel</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Mrs Ki</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Scott</p> <p style="text-align: center;"><u>NEXT WEEK: 23/09/2012</u></p> <p>Chairman: Jonathan</p> <p>Organist: Anthony</p> <p>Pianist: Joy</p> <p>Ushers: Tom / Margaret</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Maureen</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Scott</p>
Message	TBC	TBC	
Text	TBC	TBC	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> • Pre-Lunch Bible Study: Pastor Ki will continue the study on "Anthropology" – The Doctrine of the Man. • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Mrs Ki, Lai Kheng, Susan, Dr Carl Martin, Dr Scott-Pearson, Tom, Nina, Helen. • Pray for those on travel: Sonia, Nana, Yang Fan, Jasmine, Matthew, Justin. • Pray for those seeking employment: Yetta. 			
<p>Worship Service Collections - Last Sunday: £801; Lunch: £57; Kenya: £21. Correction: Offering for 02/09/12 - £1115.50</p> <p>Attendance - Morning: 29 (A) 5 (C), Evening: 21 (A) 4 (C)</p>			
SHORTER CATECHISM QUESTION 35			
<p>Q: What is sanctification?</p> <p><i>A: Sanctification is <u>the work of God's free grace</u>, whereby we are renewed in the whole man after the <u>IMAGE OF GOD</u>, and are enabled more and more to <u>die unto sin</u>, and <u>live unto righteousness</u>.</i></p> <p><u>Comments:</u></p> <p><i>Sanctification</i> means making a person holy. It is here said to be a <i>work</i>, because it is done, not at once, but gradually, and a work of <i>grace</i> because it proceeds from God's undeserved goodness, and is wrought in us from first to last by his own Spirit. It consists in our being made <i>like to God</i> – that is, in gradually learning to hate and cease from sin, and to love and practise holiness; and this is called a <i>renewing</i>, because it is restoring us to the state in which we were at first.</p> <p>Justification, adoption and sanctification are thus seen to be all necessary to salvation. In justification, the sinner is pardoned; in adoption, he is brought into the family, in sanctification, his is cleansed from all sin.</p> <p><u>Proofs:</u></p> <p>Titus 3:5, Ephesians 4:24, Philippians 3:13-14, Proverbs 4:18</p>			
MEMORY VERSE			
<p>Last Week</p> <p><i>"Make me to go in the path of thy commandments; for therein do I delight."</i></p> <p>Psalms 119:35</p>	<p>This Week</p> <p><i>"Incline my heart unto thy testimonies, and not to covetousness."</i></p> <p>Psalms 119:36</p>	<p>Next Week</p> <p><i>"Turn away mine eyes from beholding vanity; and quicken thou me in thy way."</i></p> <p>Psalms 119:37</p>	