



# 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. 34

**LORD’S DAY 19 AUGUST 2012**

## ORDER OF WORSHIP

### *Morning Service – 11am*

### *Evening Service – 4pm*

#### *The Lord Is in His Holy Temple*

*Prelude*

*Call to Worship*

Psalm 99:1-3

Psalm 148:1-5

*Opening Hymn \**

RHC 8 – “Holy, Holy, Holy”

RHC 49 – “How Great Thou Art!”

*Opening Prayer \**

John Poh

John Poh

*Gloria Patri \**

*Glory Be to the Father*

*Responsive Reading*

Psalm 128

Numbers 22:1-21

*Second Hymn \**

*Psalm 128*  
(to the tune of Azmon, RHC 61)

RHC 347 – “Under the Care of My God, The Almighty”

*Announcements & Memory Verse*

John Poh

John Poh

*Tithes & Offerings & Doxology \**

RHC 318 – “Blessed Assurance”

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*Scriptural Text*

Matthew 18:4-10

Numbers 22:22-41

*Pastoral Prayer*

Rev Timothy Ki

Rev Timothy Ki

*Sermon Message*

*More Lessons about Humility*

*Balaam Son of Beor*

*Lord’s Supper*

Rev Timothy Ki

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*Closing Hymn \**

RHC 409 – “Take Time to Be Holy”

RHC 379 – “O for a Faith That Will Not Shrink”

*Benediction/3-Fold*

Rev Timothy Ki

Rev Timothy Ki

*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**

## **GOD'S CALLING - PART 5**

The word, "call," may generally mean two things: (1) to name and (2) to invite or to summon. There are many references having words like calling, called, or called. However, what interests me about the references of 'called' or 'calling' is when they have God as the subject or have Him as the primary caller.

Twelfth, God's calling and His election are inseparable biblical concepts. Though I explained in my previous article, Part 2, I desire to elaborate the point a little bit more. (1) We see it in His Promise and its fulfillment. Romans 9:6-13, "Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel: <sup>7</sup> Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called. <sup>8</sup> That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. <sup>9</sup> For this *is* the word of promise, At this time will I come, and Sara shall have a son. <sup>10</sup> And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; <sup>11</sup> (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) <sup>12</sup> It was said unto her, The elder shall serve the younger. <sup>13</sup> As it is written, Jacob have I loved, but Esau have I hated." (a) Not all the physical descendants of Abraham are of the true Israel (verse 6). (b) The ones who are called according to the promise of God are the ones in Isaac (verse 7). (c) The true Israel is not according to the flesh but according to the promise (verse 8-9). (d) Even though both Esau and Jacob were Isaac's sons, only Jacob was chosen: (i) This choice was made even before they were born, and (ii) this choice/election was not of works but of the One who called (verse 11). We must be able to see the contrast between works and calling. (e) God's calling was very sure when the Lord said, "the elder shall serve the younger" (verse 12). God calls the ones whom He has elected. Everything is determined by His sovereign will. (2) God's calling is a sole act of God, and its result is found in His making the called to be His people. Romans 9:25, "As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved." William Klein aptly says in "Paul's Use of 'Kalein:' A Proposal," in *Journal of Evangelical Theological Society* 27:1, March 1984, 54 that "Paul employs a double accusative with the clear sense of 'name' or 'designate.' In essence Paul says that God names certain people as 'my people.' This would seem to be parallel to such uses as in Matthew 22:43, 45: 'David . . . call him Lord.' However, there is a key difference. David's designation of the Christ as 'Lord' does not make him Lord. It is a form of address. David calls the Christ 'Lord' because he is Lord, and David recognizes this fact. However, when God calls a certain people (who are not his people) 'my people,' this is certainly more than a mere form of address. Is it not the case that in the action of 'calling' they become his people?" Klein says that it is a case of "an effectual summon not a mere invitation." God made them (not His people) His people by calling them. (3) God's calling and His election are powerfully demonstrated in Romans 8:30, "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." I will not elaborate on this verse any further at this time.

Thirteenth, God's calling has a few unique features. (1) God's calling is not revocable. Romans 11:29, "For the gifts and calling of God *are* without repentance." The irrevocability of God's calling is a sign of His grace as well as an assurance of our renewed position through His calling. According to 2 Timothy 1:9, God's calling is a plan made even before the world began." His calling is neither arbitrary nor frivolous that may be changed according to times and circumstances. (2) God's calling is not according to our merits including social status, intelligence, or achievement.

1 Corinthians 1:26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called.*" (3) God's calling is a mystery to our natural mind. We need God's enlightening grace. It was a matter of Paul's prayer. Ephesians 1:18, "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Calling comes with hope, and the hope of His calling needs to be understood. (4) God's calling accompanies its prize. Philippians 3:14, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (5) God's calling must come with His enabling grace. It is absurd to think that the called are able to fulfill their calling naturally with their own abilities and efforts. Though God calls His people, His calling must also come with His enabling grace and power to the called, in order that they may be able to fulfill what they are called for. 2 Thessalonians 1:11, "Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power." Paul prayed for the Thessalonian believers that God would make them fit for their callings. (6) God's calling requires the called to live not for themselves any more but for God. 2 Timothy 1:9, "Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." When the called respond to God's calling, they ought to surrender themselves completely to the Lord's will. It is because they are called according God's own purpose and grace. (7) God's calling encourages and urges the called to believe and follow the Lord. In other words, the true recognition of God's calling will not keep the called from being diligent in believing and following the Lord. 2 Peter 1:10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." This verse indicates that God's calling will not lead the called into fatalism or absolute passivism that may discourage them from working hard to fulfill their duties and responsibilities. (8) God's calling demonstrates He chooses people for particular ministries. God called Paul this way. Acts 9:15, "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." We need to notice that this particular calling was given to Paul for his preaching ministry.

Fourteenth, we need to know how to know our calling. It appears to be clear that God calls His ministers. Then, what happens to others who are not called into the preaching and teaching related ministries? I think that George W. Peter gives some good thoughts on this matter in his article, "The Call of God," in *Bibliotheca Sacra*, 120:480, October 1963, 330 as following: "We do not find in the New Testament that God calls a Christian to become a farmer, a businessman, a banker, a teacher, a technician, a politician in the same way as He calls a minister of the Word. Seemingly the Lord leaves the choice of our profession, occupation, or position and the place of our labours to our common sense and our commitment to His providential guidance. Sanctified common sense, sound advice, careful evaluation of abilities, general usefulness and healthful Christian environment for the family are some important factors to help us in determining our life's vocation and place of residence and service. This, however, is not so when it comes to the ministry of the Word. Here the call of God alone becomes the all-determining factor. In our day of general secularization and/or general equalization we must emphasize this important factor. The call to the ministry of the Word is unique." If I make another case of God's calling, Paul says that the authorities over us are ordained of God. Romans 13:1-2, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.<sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation."

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 22 Aug 10:30am <b>Mid-Week Bible Study</b>	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Belinda Ng to our worship services last Lord's Day.
Fri 24 Aug 4pm & 7pm <b>Sovereign Grace Advent Testimony</b> <i>"God's Purpose for Iraq"</i> - Mr John Douglas	
Sat 25 Aug 4:00pm <b>Bible Study &amp; Prayer Meeting</b> <i>"Eschatology"</i> – Rev Timothy Ki	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<b>Preacher</b>	Rev Timothy Ki	Rev Timothy Ki	<b><u>TODAY: 19/08/2012</u></b>
<b>Message</b>	Parable of the Lost Sheep	God's People and His Word	<b>Chairman:</b> John
<b>Text</b>	Matthew 18: 18:11-14	Deuteronomy 5:32-6:9	<b>Organist:</b> Joy

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> <li>• <b>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, Tom, Pastor Ki, Nina, John, Sharon &amp; Tobias, Helen.</li> <li>• <b>Pray for those on travel:</b> Sonia, Nana, Yang Fan, Lee Wei, Constance, Jasmine, Anthony.</li> <li>• <b>Ladies Fellowship next Sunday:</b> For more information, please see Mrs May Chew or Mrs Ki.</li> <li>• <b>Church Picnic on Bank Holiday Monday:</b> For more information please see Sis. Elizabeth or Mrs Ki.</li> <li>• <b>Pray for those seeking employment:</b> Yetta, Michelle.</li> </ul>	<p><b>Ushers:</b> Tom / Jonathan</p> <p><b>Sunday School:</b> Hannah / Joy</p> <p><b>Lunch:</b> Mrs Ki</p> <p><b>Washing Up:</b> Volunteers</p> <p><b>PA Crew:</b> Scott</p> <p style="text-align: center;"><b><u>NEXT WEEK: 26/08/2012</u></b></p> <p><b>Chairman:</b> Jonathan</p> <p><b>Organist:</b> Anthony</p> <p><b>Pianist:</b> Joy</p> <p><b>Ushers:</b> Alan / Margaret</p> <p><b>Sunday School:</b> Hannah / Joy</p> <p><b>Lunch:</b> Maureen</p> <p><b>Washing Up:</b> Volunteers</p> <p><b>PA Crew:</b> Scott</p>
<p><b>Worship Service Collections</b> - Last Sunday: £729.04; Lunch: £56.00; Kenya: £20.00</p> <p><b>Attendance</b> - Morning: 30 (A) 4 (C), Evening: 21 (A) 4 (C)</p>	

## SHORTER CATECHISM QUESTION 31

**Q: What is effectual calling?**

*A: Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.*

Comments:

There are two ways by which God calls or invites men to be saved – the *outward* call of his Word or his Providence, and the *inward* call of his Spirit. The former of these is often ineffectual through the evil of our hearts; the latter is always effectual. The steps or stages of the *inward, effectual* call of the Spirit are four: 1. *Conviction*, or making us feel our sin; 2. *Enlightenment*, or making the way of salvation plain to us; 3. *Renewal*, or inclining us anew to the love and practice of what is good and right; and 4. As the fruit of these, *Faith*, or enabling us to trust in Jesus Christ as our Saviour.

Proofs:

John 16:8, Ephesians 1:17, Romans 8:5, John 6:44-45

## MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"I will keep thy statutes: O forsake me not utterly."</i></p> <p><b>Psalm 119:8</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><i>"Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."</i></p> <p><b>Psalm 119:33</b></p>