



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. 30

LORD’S DAY 22 JULY 2012

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Evening Service – 4pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Hebrews 8:10-12	Jeremiah 23:5-6
<i>Opening Hymn *</i>	RHC 42 – “Praise the Lord! Ye Heavens, Adore Him”	RHC 562 – “Ride On, Ride On, O Savior King”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 124	Ephesians 5:1-20
<i>Second Hymn *</i>	<i>Psalm 124 – 1st Version</i> (to the tune of Bradford, RHC 214)	RHC 377 – “More Like the Master”
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 313 – “O Love That Wilt Not Let Me Go”	---
<i>Scriptural Text</i>	Genesis 17	2 Timothy 3:1-4:5
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>El Shaddai</i> – Dr Brian Green	<i>Need for Urgency</i> – Dr Brian Green
<i>Closing Hymn *</i>	RHC 28 – “The God of Abraham Praise”	RHC 413 – “Rise Up, O Men of God!”
<i>Benediction/3-Fold Amen *</i>	Dr Brian Green	Dr Brian Green
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>May the Grace of Christ Our Saviour</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

GOD'S CALLING - PART 1

There are many controversial topics we find from within evangelical churches. One of them is about God's calling. I personally think that God's calling is either misunderstood or confused by them. It is not very hard to hear from full time Christian workers including pastors and missionaries that they are called by God into their ministries. Some people limit the use of the term, God's calling, only to some sort of church ministries. Or, some appear to have confused God's calling and their personal desires. Thus, as long as they feel like doing certain Christian work or ministry, they think that they are called by God for such work. I must say that it is important for us to understand what God's calling is about. First, there are many reasons why we need to consider God's calling with all seriousness. I will list only a few examples. (1) It seems right to say that God's calling in the Bible includes more than church work, missions, or so-called ministries. The scope of God's calling must be bigger and larger than church work. If we limit the idea of God's calling to "full time ministry" which mainly refers to pastoral or missionary work, we have not fully understood its meaning. By limiting it to "full time ministry," we tend to lessen the value of other services within churches, and an unnecessary gap between the clergy and the laity is built. It produces a false idea that only pastors and missionaries are called by God, while others are not. (2) On the other hand, when a person does not recognize God's calling in his ministry, he may trivialize and degrade the importance and sanctity of his ministry. He considers his ministry only as his profession or job. We all know that doing the Lord's ministry is more than a job. What he needs to restore is a sense of God's calling into his ministry. Correct appreciation of God's calling will help him to have a right attitude in the ministry. (3) God's calling defines everything in Christian faith and life. It is because the calling will direct the path and thinking of the believers. It will help them to overcome wrong theologies including work and doing theology. Though we may be able to do lots of things, if we do not understand God's calling, then after all, what we do is for us and not for God. Then, we are not God's ministers, but our own. If we do not live and minister according to God's calling, then our mindset becomes that of the utilitarian. "Whatever works must be right" becomes our motto. Our Christian life and ministry will be based on pragmatic values. Thus, everything will be evaluated by results. Such ideas will cast the minds of the believers into despair especially when things are getting more difficult and harder. They will forget to pray like Jesus, "not according to my will but thy will." Where there is no sense of God's calling, there is no recognition of His will. If we live without recognizing God's calling in our lives, we will live only for ourselves, and we do not find any reason to be faithful to Him. God's calling gives us strength and courage in times of trouble and makes sense out of all troubles we may experience. God's calling encourages and challenges us to be faithful because what we are doing is a mission from Him. (4) God's calling must be the litmus test for many aspects of church ministries and personal choices including the selecting process for candidates for the ministry. Who will be a pastor? Do we choose a pastor based on his theological training and ability to speak and to lead alone? Then, we may find one through his resume alone. What kind of people should be elected to be elders and deacons? The questions may be endless, if we do not consider God's calling in relation to all these matters. Education is necessary, and abilities are important, but they are not the sole reasons to find people for God's ministries. I am sure that we will find this lesson as we go through the biblical passages we will study. (5) God's calling gives us a sense of accountability and responsibility for what we are doing. In a way, the idea of God's calling has been wrongly used more for power than for accountability. When we say that God has called us into this and that, we are recognizing that there is a higher will than ours, and God's calling is His sovereign act. God's calling is also an expression of His leading and guiding grace in...

individuals' lives.

Second, there are different sets of understanding of God's calling. (1) The Church of Rome understands it more in relation to the sacrament of ordination. Thus, their formula of ordination established in 1622 says, "Receive the Holy ghost for the Office and Word of a Priest in the Church of God, now committed unto thee by the imposition of our hands." Only the people entering holy orders are said to have a divine vocation, a calling. Thus, they become a special group of people (clergy) who have God's calling. (2) The Reformed tradition considers that being called to direct the church of God (as pastors, missionaries, elders, and deacons) is a special calling. However, all believers are called by God for salvation and required to serve Him. There is a general consensus amongst the Protestant believers that calls to service are also included within the call of God to salvation. Calvin and other Reformers did not make any difference between secular life and Christian service. Instead, both fall into the same category of a calling. Then, whether we are office workers, technicians, sales people, or politicians, we are all called to what we are doing. We may honour those who guide and teach us and who are called by God for such tasks, but such honour does not put them above the ones who are in other callings. 1 Timothy 5:17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."

Third, there are special instructions for the call of pastors/bishops/elders. The necessity of this study may be well illustrated by the following story: "Reverend Dempsey is indeed one of the few women in Southern Baptist experience who has had her internal call to ministry affirmed externally by a call to the pastorate. Many women find themselves in the wilderness of the soul when a relentless call from God is not affirmed by the church. The messages we receive are mixed when we are told from childhood that we are 'to give our lives to Jesus and follow where he leads...' UNLESS . . . unless he is calling us to preach the gospel. As Paula noted, this leaves the woman pastor feeling that she has '... very little room to be discriminatory when seeking a place to serve.' Women who are called to ordination must live within the tension caused by a departure from the traditional interpretations of scripture" (Margaret B. Hess, Freedom to Say 'Yes' or 'No' – Theological Reflection," Faith and Mission 05:1, Fall 1987, 13). I observe three things from the paragraph: (1) Some women feel that they are called to be pastors, (2) their callings are affirmed only when they are given an invitation from a church to become their pastor, and (3) such practice (women being pastors) is possible only when the traditional interpretations of scripture are abandoned. Thus, the legitimacy of women candidates for the pastors' office is their feelings. They feel that they are called. It is a subjective feeling, but I would not say that it is wrong to have a subjective conviction. After all, desire to be a pastor is a part of the qualifications laid out in 1 Timothy 3:1. However, I disagree with points 2 and 3. Points 2 and 3 are sprung out from the same root. The churches inviting women to be their pastors are also interpreting the Scriptures differently from traditional and orthodox interpretations of the Bible, which is point 3. The desire to be a pastor, which is an internal indication of God's calling, also needs to meet other criteria provided to affirm and confirm that calling. 1 Timothy 3:1-7, "This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." I'll continue.

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 25 July	10:30am	Mid-Week Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We also welcome Mrs Judith Eluma & Dambrosio Rocco to our worship services last Lord's Day.
Fri 27 July	7:00pm	Sovereign Grace Advent Testimony <i>God's Purpose for Libya - Mr Brian McClung</i>	
Sat 28 July	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	Rev Timothy Ki	Rev Timothy Ki	<u>TODAY: 22/07/2012</u>
Message	The Omniscient Lord Jesus	God's Calling for Leadership	Chairman: Jonathan
Text	Matthew 17:24-27	Numbers 16:1-17:13	Organist: Anthony
NEWS/ANNOUNCEMENTS			Pianist: Jasmine
<ul style="list-style-type: none"> • Pre-Lunch Bible Study: The study will be conducted by Dr Green. • Ladies Fellowship next Sunday: For more information, please see Mrs May Chew or Mrs Ki. There will also be a baby shower for Sharon and Avy. • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah, Mrs Ki, Lai Kheng, Susan, Dr Carl Martin, Dr Scott-Pearson, Elizabeth, Pastor Ki, Daniel & Maureen, Nina • Pray for those on travel: Sonia, Nana, Yang Fan, Hannah, Lee Wei, Constance • Pray for those seeking employment: Yetta, Michelle • Church cleaning Saturday, 28 July: Cleaning will start at 1pm. 			Ushers: John / Margaret
			Sunday School: Hannah / Joy
			Lunch: Mrs Ki
			Washing Up: Volunteers
			PA Crew: Scott
Worship Service Collections - Last Sunday: £1,730.75; Lunch: £43.71			<u>NEXT WEEK: 29/07/2012</u>
Attendance - Morning: 32 (A) 5 (C), Evening: 19 (A) 2 (C)			Chairman: Alan
			Organist: Anthony
			Pianist: Joy
			Ushers: Tom / Yetta
			Sunday School: Hannah / Joy
			Lunch: Mrs Ki
			Washing Up: Volunteers
			PA Crew: Scott

SHORTER CATECHISM QUESTION 27

Q: Wherein did Christ's humiliation consist?

A: Christ's humiliation consisted in his being born and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the CROSS; in being buried, and continuing under the power of death for a time.

Comments:

Humiliation means coming down from a high rank to a low. Christ did so for us. He descended from his throne in heaven, and became a man of sorrows and acquainted with grief. In this answer we are told the various particulars in which his humiliation consisted. It consisted: 1. In being born; 2. In being born poor; 3. In being subject to the law; 4. In suffering the sorrows of life; 5. In suffering the hiding of God's countenance; 6. In being crucified; 7. In being buried; 8. In remaining in the grave for three days. All these things were borne by Christ, and on our behalf.

Proofs:

Luke 2:7, Matthew 27:46, Philippians 2:6-8, Matthew 12:40

MEMORY VERSE

Last Week	This Week	Next Week
<i>"They also do no iniquity: they walk in his ways. Thou hast commanded us to keep thy precepts diligently."</i>	<i>"O that my ways were directed to keep thy statutes!"</i>	<i>"Then shall I not be ashamed, when I have respect unto all thy commandments."</i>
Psalm 119:3-4	Psalm 119:5	Psalm 119:6