



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. 39

LORD'S DAY 23 SEPTEMBER 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>	Isaiah 42:5-12	Psalm 103:17-22
<i>Opening Hymn *</i>	RHC 2 – “O Worship the King”	RHC 60 – “Ye Servants of God, Your Master Proclaim”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>		<i>Glory Be to the Father</i>
<i>Responsive Reading</i>	Psalm 133	Psalm 77
<i>Second Hymn *</i>	<i>Psalm 133</i> (to the tune of Ortonville, RHC 556)	RHC 354 – “God Leads Us Along”
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 353 – “God Will Take Care of You”	---
<i>Scriptural Text</i>	John 19:23-27	John 19:28
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>The Word of Affection</i> Dr David Allen	<i>The Word of Suffering</i> Dr David Allen
<i>Closing Hymn *</i>	RHC 361 – “Jesus, Lover of My Soul”	RHC 346 – “Be Still, My Soul”
<i>Benediction/3-Fold Amen *</i>	Dr David Allen	Dr David Allen
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>May the Grace of Christ Our Saviour</i>

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 4

When we study about conscience, it is important for us to have its right definition. The reason is because men have made many definitions through the ages, and we may be confused over its roles and works because of the different definitions. Though we may come to the same definition of conscience, we find more and even bigger problems. For example, the Lewis and Short Latin dictionary gives a secondary meaning of *conscientia*, which is a root word of conscience, as "a consciousness of right or wrong, the moral sense, conscience." Basically, conscience speaks about an ability to make a distinction between right and wrong. It also refers to our inner faculty that may direct our morality. The fundamental problem in our discussion of conscience is that we may have different sets of moral principles, though we may believe in morals. Thus, we may have different concepts, notions, and levels of morality. I knew a man who had cheated virtually all of his high school classmates and extracted some money from every one of them. I asked him why he had done such evil things against his own friends. He was laughing while listening to me and said that his classmates were the best and softest targets to make easy money from and that it was their fault for not being guarded enough. As for him, making money without honest work was a matter of his cleverness, and there was no shadow of guilt feelings. He thought his conscience was clear. To such people, to talk about conscience seems to be to no avail. Anders Behring Breivik killed 77 people last year in Norway. He refused to apologize to his victims and their families. Instead, he was sorry that he had failed to kill more people. His murderous act was based on his ideology and moral code. When people heard what he had to say in court, they showed various responses. The *Guardian* reported about some sympathizers for him. For example, the members of the English Defence league (EDL) and the National Front have voiced their support for him (1 September, 2012). The same newspaper also said, "Most of the Norwegian public had hoped for what they viewed as a political crime" (24 August, 2012). One group feels that justice was finally done against him for his crime, while the other group deplores that the killer himself was a victim of injustice. Then, which is wrong and which is right? Was it moral or immoral that he killed 77 people? What moral principles should we employ to make a right judgment on this matter? Then, it will lead us to an important question about conscience: whose conscience is right?

We must know that Christians are not the only ones talking about conscience. It is both good and bad. It is good because it is a sign of God's common grace for human society. If all sinners are to live without any degree or sense of morality or conscience, then mankind must have destroyed themselves by their own evilness a long time ago. It is a good side of the presence of conscience in all men. However, there is also a bad side. When people begin to lay their final argument by appealing to their conscience, there are dangers as we have seen from the above examples. If our conscience is evil and wicked, then all of our evil acts will be justified by our evil conscience. Then, moral becomes immoral, and vice versa. As we have seen, we saw a possibility that someone's conscience becomes a weapon to justify sins and even crimes.

We also can observe that conscience is a very important faculty that has sustained human society. In fact, the rules of law are indications that there must be something that standardizes the measurement to make distinctions between right and wrong. Whether it is good or bad, at least it has been able to provide some sort of guidelines for social norms. Evil society is led by the norms set by the evil conscience. Good society is founded on the norms guided by good conscience. Roger Douglass Congdon quotes from the ancient code of Hammurabi, column 41, a prayer offered to Marduk and Zarpanit. Prayer was to be made "with a full heart," which is understood as "with perfection of heart." He argues that this description fits well for conscience. He also says that the early Babylonians understood conscience as being "consisted in a knowledge of obedience or disobedience" (The Doctrine of Conscience, *Bibliotheca Sacra* 102:406, April 1945, 227).

In some cultures and civilizations, we may not find the word, “conscience,” per se, in their literatures, but it does not mean that there was not the concept of conscience. For example, if we go through the King James Bible, conscience appears only in the New Testament, not in the Old Testament. It does not mean that there was no notion of conscience in the minds of the Hebrews.

From these observations, we are able to see that conscience works, either for good or for bad. If conscience is seared, then we can speak of it no more. If conscience works in the sight of God, then it is very apparent that conscience must be an absolute code of right and wrong as instructed by God Himself. What is clear is that God has not left the responsibility to discern what is right and wrong to individuals’ subjective taste. Proverbs 16:2, “All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.” Proverbs 21:2, “Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts.” Proverbs 14:12, “There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.” All of these verses indicate that what we think right may not be right before the eyes of the Lord. When we judge matters to be right, there is a work of our conscience. However, the work of conscience is proven to be wrong. There was no king in Israel during the days of judges. As a result, everyone made his own choice and decisions based on his own best judgment according to his conscience. The Bible testifies of the era in Judges 17:6, “In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.” They were the days of sin, rebellion, apostasy, and wickedness. What should really trouble us is that there is no one who can be pure and righteous, though they have conscience. Romans 3:10-12 say, “As it is written, There is none righteous, no, not one: ¹¹ There is none that understandeth, there is none that seeketh after God. ¹² They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

Man who is left alone with his own conscience only is in a dire condition. In fact, it is an inevitable conclusion we cannot but make. Jeremiah 17:9, “The heart *is* deceitful above all *things*, and desperately wicked: who can know it?” Man’s heart is sick beyond repair. Man’s heart is wicked, desperately wicked. Such a darkened heart cannot know what is right to the extent that it can please God. Paul simply declares in Romans 3:23, “For all have sinned, and come short of the glory of God.” Man’s conscience is mal-functional. Ephesians 4:17-18, “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, ¹⁸ Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.” Our conscience is darkened and needs to be enlightened and purified. Again, we ought to think about what it means to have a clean conscience, if we cannot judge this matter subjectively. Here comes a thought that is crucial to our understanding of clean conscience. Our conscience must be conformed to the will of God, which is objective, and His will is revealed in the His inspired word, which is the Bible.

In general, people consider conscience as the inner law of righteousness. Thus, they feel guilt when they are against it, and they feel content when they are in agreement with it. However, it is proven that we cannot leave morality with our conscience alone. Conscience needs to be nurtured by and fed on the instructions of God. I’ll continue next week.

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 26 Sept	11:00am	Ladies Mid-Week Bible Study	
Fri 28 Sept	4pm & 7pm	Sovereign Grace Advent Testimony <i>"God's Purpose for Iraq"</i> - Mr John Douglas	
Sat 29 Sept	4:00pm	Bible Study & Prayer Meeting <i>"Eschatology"</i> – Rev Timothy Ki	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Rev Timothy Ki	Rev Timothy Ki	TODAY: 23/09/2012
Message Text	Lessons about Marriage Matthew 19:1-15	True and False Prophets Deuteronomy 18:15-22	Chairman: Jonathan Organist: Anthony Pianist: Joy Ushers: Tom / Margaret Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Scott
NEWS/ANNOUNCEMENTS		NEXT WEEK: 30/09/2012	
<ul style="list-style-type: none"> Pre-Lunch Bible Study: Dr David Allen will lead todays study on <i>"Why the Authorised (King James) Version"</i>. 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, Jonathan. Ladies Fellowship next Sunday: For more information, please see Mrs May Chew or Mrs Ki. Church cleaning next Saturday, 1pm: For those who wish to volunteer, please see Hannah or Mrs Ki. Pray for those seeking employment: Yetta. 		Chairman: Alan Organist: Joy Pianist: Anthony Ushers: Daniel / Yetta Sunday School: Hannah / Joy Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Scott	
Worship Service Collections - Last Sunday: £966.90; Lunch: £50.17 Attendance - Morning: 32 (A) 4 (C), Evening: 28 (A) 4 (C)			

SHORTER CATECHISM QUESTION 36

Q: What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A: The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Comments:

Here are five blessings enumerated for us, which, in this life, necessarily either go along with or flow from the three just described. They who are justified, adopted, and are being sanctified, enjoy for that reason: 1. Confidence that God loves them; 2. Freedom from the sense of guilt and fear of condemnation; 3. Gladness of heart in feeling that the Holy Spirit is dwelling in them; 4. A greater and greater increase of spiritual endowment; 5. The power of persevering in the enjoyment of all these graces to the end.

Proofs:

1 John 4:16, Romans 5:1-2, Romans 15:13, Philippians 1:6

MEMORY VERSE

Last Week	This Week	Next Week
“Incline my heart unto thy testimonies, and not to covetousness.” Psalm 119:36	“Turn away mine eyes from beholding vanity; and quicken thou me in thy way.” Psalm 119:37	“Establish thy word unto thy servant, who is devoted to thy fear.” Psalm 119:38