



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. 48

LORD’S DAY 25 NOVEMBER 2012

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 113:1-3

Psalm 31:1-3

*Opening Hymn **

RHC 28 – *“The God of Abraham Praise”*

RHC 386 – *“Be Thou My Vision”*

*Opening Prayer **

John Poh

John Poh

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 143

Psalm 139:1-24

*Second Hymn **

Psalm 143 verses 1-2, 11-12
(to the tune of Beatitudo, RHC 63)

RHC 247 – *“Cleanse Me”*

Announcements & Memory Verse

John Poh

John Poh

*Tithes & Offerings & Doxology **

RHC 27 – *“Now Thank We All Our God”*

Scriptural Text

Genesis 4

Genesis 19

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

The Mark of Cain

Mr Charles Scott-Pearson

The Consequences of Compromise

Mr Charles Scott-Pearson

*Closing Hymn **

RHC 49 – *“How Great Thou Art!”*

RHC 429 – *“We Have Not Known Thee as We Ought”*

*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

CHRISTIAN 'HIGHS' AND 'LOWS'

By Rev Ian Hamilton, pastor of the Cambridge Presbyterian Church. Reprinted with the permission of Rev Hamilton

The Christian life is full of extraordinary 'highs' and unsettling 'lows'. This is something young Christians are often unprepared for. And yet God's Word could not be clearer that our spiritual good requires that the Lord lead us through dark valleys as well as lifting us up to expansive mountain tops. This is why reading constantly in the Psalms is such a healthy and sobering experience for the child of God. There we encounter faith at its purest, most ardent, most perplexed, most humbled and most exhilarating.

My point in saying this is to remind you that the life of faith is erratic and irregular, not even and unhindered. John Owen, the great English Puritan divine, makes this point powerfully in his magisterial treatment of sanctification in *Volume 3* of his *Works* (Banner of Truth Trust). He writes, just as 'the growth of plants is not by a constant insensible progress . . . but . . . by sudden gusts and motions . . .', so 'the growth of believers consists principally in some intense vigorous actings of grace on great occasions . . .' (397). It has pleased the Lord not to give us steady, uninterrupted growth in grace; rather, he is pleased to have us cry to him, wait on him, seek his face, often in the midst of trials, before he grants us to grow in likeness to the Saviour - if nothing else, to humble us, and keep us dependent on him. If our Lord Jesus is the proto-typical man of faith, and he is, then the pattern of his life will be the essential pattern of our lives. What the Spirit first produced in him he comes to re-produce in us. And what was the pattern of the Saviour's earthly life? Was it even and untroubled? No. He was brought by his Father through dark valleys, where, the writer to the Hebrews tells us, he 'learned obedience through what he suffered' (*Heb. 5:8*).

In the light of this, Owen anticipates a pressing pastoral question: 'I do not see much, if any, growth in grace in my life: am I therefore devoid of the root of holiness?' Owen's response is measured, searching and pastorally reassuring. He says, 'every one in whom is a principle of spiritual life, who is born of God, in whom the work of sanctification is begun, if it be not gradually carried on in him, if he thrive not in grace and holiness, if he go not from strength to strength, it is ordinarily from his own sinful negligence . . .' (400). Owen urges us then to search our hearts if we appear to be regressing in holiness, and to cast off the sin that so easily besets us. Self-examination, in the light of God's great grace to us in Christ, is a necessity. Without it we can so easily drift into spiritual presumption and self-deception.

But Owen proceeds quickly to balance what he has just said. It is one thing for holiness to be present and another for the believer to be conscious of it. Indeed, continues Owen, 'there may be seasons wherein sincere, humble believers may be obliged to believe the increase and growth of (holiness) in them when they perceive it not, so as to be sensible of it.' (401). Owen never forgets he is a pastor, writing for Christ's lambs. He is quick to reassure struggling saints: 'What shall we say, then? Is there no sincere holiness where . . . decays are found? God forbid' (401). Progress is erratic and 'horticultural', not even and 'mechanical'.

Owen is not soft-peddling sin in the believer. He is not condoning lack of godly resolve. He is, however, recognizing that the life of faith is inherently erratic, 'horticultural' in its growth and development and not 'mechanical'.

My main concern in writing this is to encourage you to do one thing - read the Psalms. Read them daily. Be constantly refreshed, humbled, and reassured by them. Learn the shape of the life of faith, not least to guard you from being beguiled by the temptation to seek shortcuts to holiness. I can assure you of one thing (hopefully): reading the Psalms will not leave you content with the state of your Christian life. They will unsettle you, as well as encourage you. They will lift you into the heights, but at times draw you into the depths. John Calvin wisely said of the Psalms, 'They are an anatomy of all the parts of the soul'. See yourself in the Psalms. But more importantly, see Christ there, leading you onwards and upwards - though the 'upwards' may at times be discovered in the 'downwards'. Does that make sense to you?

LIVING IN TWO WORLDS

By Rev Ian Hamilton, pastor of the Cambridge Presbyterian Church. Reprinted with the permission of Rev Hamilton

The Christian believer is always living in an inescapable tension! Much as we would love to be free of this tension, until we leave this earthly scene and enter the nearer presence of our great and gracious God, we will be engaged every moment of every day in this tension. I hardly need to spell out to you just what this tension is - but I will do so nonetheless! Here and now we live as 'strangers' in a foreign land; we are the children of the living God; we are even now 'seated with Christ in the heavenly realms'; every breath we breathe takes us nearer 'home' - and yet we are not 'home'. We live out the life of faith in a world shrouded in unbelief. The truth is that every Christian lives simultaneously in two worlds. Our life is a tale of two cities.

There have been periods in the church's life when Christians have sought to escape the reality of this tension. The Monastic movement (which was not irredeemably bad) was, at least in part, an attempt to avoid the strain and pain of this tension. But far from retreating *from* the world, God has commanded his people to be salt and light *in* the world. The gospel does not allow us the luxury of avoiding this tension. We are summoned to live in the world, while affirming in all that we are that we are not *of* the world. This is no easy thing. It would be so much easier to retreat into a 'spiritual closet', to ignore this world, to pop out now and again to 'evangelise' and then quickly retreat into the safety and security of our spiritual pain-free zone. At the other extreme, Christians have sought to avoid the tension by blending seamlessly into the world, adopting its fashions, trends and ethos. In effect saying, 'Look, I'm just like you; the only difference is that I have Jesus as well.' This attempt to avoid the cost and pain of living in two worlds is equally (even more fatally) flawed. The Lord Jesus Christ is not the icing on the cake of life, he *is* the cake: 'Christ is our life!' The stark biblical truth is that 'If anyone loves the world, the love of the Father is not in him' (1 John 2:15). The child of God has experienced a double crucifixion: 'the world has been crucified to me, and I to the world' (Gal. 6:14). The cross of our Lord Jesus Christ has made it impossible for a Christian to blend seamlessly into this world. To do so would be to trample on the cross of our Saviour.

The fact is that the Christian life is a life of irresolvable tension. We are, by God's grace, aliens and strangers. We march to the beat of a heavenly drum in a world shaped by an earth-bounded horizon. We live to the glory of God in a world which lives for itself. More acutely, we live to be holy as God is holy in bodies of death, yet marked by indwelling sin. The tension is within as well as without. We cannot, this side of glory, escape the tension without becoming a disloyal traitor to our God and Saviour.

Perhaps this all sounds just darkly depressing, a counsel of despair: grit your teeth and get on with it! Never. This is the way the Master walked (though he did not have the tension of indwelling sin). It is our great privilege to follow in his steps. No servant is greater than his Master! But we must not and cannot stop there. The tension is real, at times overwhelmingly real, but we share this tension with all the saints. The fellowship of the church is a great comfort and support. Even more wonderfully, the Lord has promised never to leave you nor forsake you. There is always grace to help in time of need, promised grace, oath-bound, blood-sealed grace. And so, 'we are more than conquerors through him who loved us.'

God does not hide from us the reality of kingdom life in a fallen world. But nor does he hide from us the privilege of following in the Master's steps and the grace he promises to support and strengthen us in the tension - thanks be to God (Rom. 7:25). In fact the deepest truth about every Christian is that we are 'more than conquerors'. We have been caught up in Christ's 'triumphal procession' (2 Cor. 2:14) and are being led to glory by our all-conquering Saviour and King. It may not feel like it at times. There are days when it seems a triumph simply to get through the day. Brothers and sisters in Christ, it *is* a triumph to get through a day, a triumph of God's grace to us in Christ. The world, the flesh and the devil are ranged against you; but your faithful Saviour Jesus Christ is for you and will never fail you. He will carry you through. Day by day cast yourself and all your burdens on the Lord because he cares for you (read 1 Pet. 5:7-10). Soon enough we shall be together with the Lord.

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 28 Nov	11:00am	Ladies Mid-Week Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Martin Lim to our worship services last Lord's Day.
Fri 30 Nov	7:00pm	Young Adults Fellowship <i>"Quieting the Noisy Soul"</i>	
Sat 01 Dec	4:00pm	Bible Study & Prayer Meeting	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Rev Lim Chee Boon	Rev Lim Chee Boon	<u>TODAY: 25/11/2012</u> Chairman: John Organist: Anthony Pianist: Joy Ushers: Alan / Margaret Sunday School: No Sunday School Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Jonathan <u>NEXT WEEK: 02/12/2012</u> Chairman: Jonathan Organist: Joy Pianist: Jasmine Ushers: Daniel / Evelyn Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Yangfan
Message	TBC	TBC	
Text	TBC	TBC	

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> • Pre-Lunch Bible Study: Mr Scott-Pearson will be giving a short talk on <i>"The History of the English Bible"</i>. • Ladies Fellowship after Lunch: For more information, please see Mrs May Chew or Mrs Ki. • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Tom, Nina, Helen, Elizabeth, Hannah. • Pray for those on travel: Sonia, Nana, Matthew, Evelyn, Rev Lim Chee Boon, Pastor & Mrs Ki, Anthony and Helen, Stephanie. • Pray for those seeking employment: Yetta. 	
<p>Worship Service Collections - Last Sunday: £593.20; Lunch: £67.00</p> <p>Attendance - Morning: 38 (A) 6 (C), Evening: 27 (A) 3 (C)</p>	

SHORTER CATECHISM QUESTION 45

Q: Which is the First Commandment?

A: The First Commandment is, THOU SHALT HAVE NO OTHER GODS BEFORE ME.

Comments:

God wrote the Ten Commandments on two tables of stone. On the first table he wrote the first four commandments, which contain our duty to God; and on the second he wrote the remaining six commandments, which contain our duty to man. This First Commandment teaches us the only proper *object* of worship. It is GOD – and beside him there is no other. This is the simple meaning of the commandment, but in the Shorter Catechism each commandment is explained and expanded, by showing first what it *bids* us do, than what it *forbids* us to do, and lastly, what *special reasons* or motives there may be for its observance.

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."</i></p> <p>Jeremiah 31:3</p>	<p><i>"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."</i></p> <p>John 17:23</p>	<p><i>"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:"</i></p> <p>2 Corinthians 9:8</p>