



# 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. 9

**LORD’S DAY 26 FEBRUARY 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>	Psalm 98:4-6	Psalm 29:1-2
<i>Opening Hymn *</i>	RHC 217 – “Rejoice - the Lord Is King!”	RHC 93 – “To God Be the Glory”
<i>Opening Prayer *</i>	John Poh	John Poh
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 112	Hebrews 10:1-25
<i>Second Hymn *</i>	<i>Psalm 112 verses 1-5</i> (to the tune of Ballerma, RHC 130)	RHC 102 – “O It Is Wonderful!”
<i>Announcements &amp; Memory Verse</i>	John Poh	John Poh
<i>Tithes &amp; Offerings &amp; Doxology *</i>	RHC 390 – “Something for Thee”	---
<i>Scriptural Text</i>	Matthew 15:1-20	Leviticus 7:37-38
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<b><i>Defiled Religion</i></b>	<b><i>Offerings and Sacrifices</i></b>
<i>Closing Hymn *</i>	RHC 429 – “We Have Not Known Thee as We Ought”	RHC 414 – “Is Your All on the Altar?”
<i>Benediction / 3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>May the Grace of Christ Our Savior</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**

## **BIBLICAL PRAYER – PART 51**

The Corinthian believers were neither courteous nor kind to Paul. They used him ill, but in return Paul was kind and gracious to them. He raised up his prayers and supplications at the throne of grace for their sake. He prayed especially that they would not do evil but do that which is honest. Paul showed his genuine concern for them that they might be corrected and become better. Instead of using his apostolic power to discipline them, he brought petitions to the Lord on their behalf. Today, we are moving into the book of Galatians and going to study Galatians 1:6-9, which says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: <sup>7</sup> Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. <sup>8</sup> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. <sup>9</sup> As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed." In order to deal with the issue of prayer in this passage, I need to deal with some huge problems in the church of Galatia first.

First, let us look into the contents of the passage. (1) Paul speaks about his amazement in verse 6. He wondered, marveled, and felt frustrations the Galatian believers' spiritual problems. (2) Their problem was that they were removed from God so soon or very quickly: (a) The Greek word for "be removed" may be understood as "to depart" or "to change." It also means to fall away or to desert from one person to another, or from one thing to another; (b) They departed from God. The voice of the Greek word for "be removed" may be understood as either passive ("were removed") or middle ("removed for yourselves") voices. While the KJV and other translations (for example, the ESV, the NASB, or the NIV) translate it as either passive (KJV) and middle voice (others), the essence of what Paul speaks here is not missing. It is that the Galatian Christians did not have the same conviction concerning God, Jesus Christ, and salvation, as before any more. (c) Paul was amazed that they departed from the apostolic faith so quickly. It also implies an idea that they departed from God easily and readily.

(3) We may need to pay attention to God from whom they had departed in 1:6: (a) What we can glean from the book of Galatians is that they still held on to a God-religion. They did not deny God, but they thought that they did not and could not serve the God in the apostolic faith and teaching; (b) Though they thought that they had found a true God-religion by deserting the God whom Paul was preaching, Paul made it clear that the desertion of the God of the apostolic teaching and preaching was the same as deserting God; (c) Then, they had to confront a very challenging spiritual condition that they were following a God who was not the same God whom the apostles preached; (d) The true God is the one who called them into the grace of Christ. This was the very teaching that Jesus taught in John 6:39-40, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. <sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." God the Father leads His people to Jesus Christ; (e) Though it may not be the main point that Paul makes in Galatians 1:6, it becomes very clear and obvious from the verse that a God who does not have anything to do with Jesus is not the true God. The Judaizers tried to pull the Galatian believers into forsaking God in Jesus Christ and to follow the God of Judaism in the New Testament, which denied Jesus as the Messiah; (f) The reason that the Jews will need to be converted in the future is because they are serving a God by not believing in Jesus. This very flawed theology has brought divine wrath upon them, after they crucified Jesus as a blasphemer of God; (g) The Old Testament saints waited for the Messiah with their faith in God, which enabled them to preserve a pure faith. However, by rejecting Jesus, their theology became perverted from the biblical faith. The very God was incarnate. The very Word was God as John 1:1 says. When He came to this world, His people (supposedly) did not know Him. John 1:9-11 says, "That was the true Light, which lighteth every man that cometh into the world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came unto his own, and his own received him not."

The theology of Judaism in the New Testament does not know God as they should have known Him; (h) Thus, John declares the members of the people of God in John 1:12-13, "But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: <sup>13</sup> Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The true people of God are not the physical descendents of Israel but the ones who are born into the family of God by faith in Jesus Christ. (i) Therefore, the flawed form of the theology of Judaism becomes apparent. Unless they recognize the God in Jesus Christ, Judaism will not be able to preach the true God of the Bible. In the present form of Judaism (denying Jesus as their Messiah), there is no salvation. It is because except by Jesus no one is able to come to God the Father. Peter says in 1 Peter 1:10-12, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: <sup>11</sup> Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. <sup>12</sup> Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." The religion of the Old Testament was a religion of the messianic hope and expectation. There was no theology without messiah. The prophets of God, who were His spokesmen, searched and studied to know more of Him; (j) It is a biblical truth that there is no idea of the true God without Jesus Christ, the Messiah. 1 John 2:22-25, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. <sup>23</sup> Whosoever denieth the Son, the same hath not the Father: (*but*) *he that acknowledgeth the Son hath the Father also.* <sup>24</sup> Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. <sup>25</sup> And this is the promise that he hath promised us, *even* eternal life." Without Jesus Christ, there is no true God. It is a repeated theme in the New Testament. The apostle John again says in 2 John 1:9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Honoring Jesus Christ is the same as honoring God the Father. John 5:23, "That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." (k) The religion the deceived Galatians wanted to return to was not of true theology. The Judaism in the New Testament is not the same as its counterpart in the Old Testament. Jesus says in John 5:45-47, "Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. <sup>46</sup> For had ye believed Moses, ye would have believed me: for he wrote of me. <sup>47</sup> But if ye believe not his writings, how shall ye believe my words?" The theology of Moses taught the theology of Jesus Christ, for he wrote of Him. (l) We must not forget that many Jews believed in Jesus. Simeon is an example. He praises God in Luke 2:29-32, "Lord, now lettest thou thy servant depart in peace, according to thy word: <sup>30</sup> For mine eyes have seen thy salvation, <sup>31</sup> Which thou hast prepared before the face of all people; <sup>32</sup> A light to lighten the Gentiles, and the glory of thy people Israel." Evil spirits knew that Jesus was the Son of God. (m) Some people argue that the biblical theology of the Old Testament does not teach that God has a son. Therefore, Jesus is not the Son of God. However, we must know that the concept of the Son of God must have been deeply rooted in the Old Testament religion. The high priest in Jesus' days raised this question to Jesus in order to determine His religion. He questioned Jesus in Matthew 26:63, "But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." The high priest clearly called Christ as the Son of God. Unless there was a concept of the Son of God as God's messiah in the Old Testament, how could the disciples of Jesus themselves confess Him as the Son of the living God? Even Satan tempted Jesus to prove Himself as the Son of God. Jesus said that He was the Son of God in John 10:36, and the Jews considered Him as a blasphemer. Once again, we see that the theology of the Old Testament is not fully reflected in the theology of the New Testament Judaism, for it denies Jesus as its promised Messiah. I'll return to Galatians 1:6-9 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
Fri 02 Mar	7:30pm	<b>Young Adults Fellowship</b> <i>Bible Study on Philippians</i>	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Maura & Allan Daly to our worship services last Lord's Day
Sat 03 Mar	4:00pm	<b>Bible Study &amp; Prayer Meeting</b> <i>"Eschatology" – Rev Timothy Ki</i>	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<b>Preacher</b>	Rev Pooyan Mehrshahi	Rev Pooyan Mehrshahi	<b><u>TODAY: 26/02/2012</u></b>
<b>Message</b>	TBC	TBC	<b>Chairman:</b> John
<b>Text</b>	TBC	TBC	<b>Organist:</b> Joy

NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> <li>• <b>Sunday Pre-Lunch Bible Study:</b> Pastor Ki will continue the series of studies on <i>"The Doctrine of the Man"</i>.</li> <li>• <b>Ladies Fellowship Today:</b> Please see Mrs Ki for more information.</li> <li>• <b>Pray for those who are sick:</b> Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah Sherwood, Brian, Mrs Ki, Lai Kheng, Susan, Dr Carl Martin, Dr Scott-Pearson, Jin, Jonathan.</li> <li>• <b>Pray for those who are/will be on travel:</b> Sonia, Nana, Eld &amp; Mrs Chew, Prema, Fung, Jiak Eng, John &amp; Sharon.</li> <li>• <b>Pray for those seeking employment:</b> Yetta, Rachael, Michelle.</li> <li>• <b>Easter Camp 2012 (6/4 to 9/4):</b> The camp speaker will be Pastor Gavin Beers</li> </ul>			<p style="text-align: center;"><b><u>NEXT WEEK: 04/03/2012</u></b></p> <p><b>Chairman:</b> Jonathan</p> <p><b>Organist:</b> Joy</p> <p><b>Pianist:</b> Anthony</p> <p><b>Ushers:</b> Daniel / 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> Jonathan</p>
<p><b>Worship Service Collections</b> - Last Sunday: £881.65, Lunch: £45.00, Kenya: £30.00</p> <p><b>Attendance</b> - Morning: 27 (A) 3 (C), Evening: 19 (A) 1 (C)</p>			<p><b>Chairman:</b> Jonathan</p> <p><b>Organist:</b> Joy</p> <p><b>Pianist:</b> Anthony</p> <p><b>Ushers:</b> Daniel / Evelyn</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> Lee Wei / Yangfan</p>

## SHORTER CATECHISM QUESTION 6

**Q: How many persons are there in the Godhead?**

*A: There are three persons in the Godhead – the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.*

Comments:

The Bible tells us that the Father is God, the Son is God, and the Holy Spirit is God. And yet it tells us that these three persons form only *one* God, exist and act together as one, and must be honoured and worshipped alike. This is a subject on which we know nothing except what is revealed.

Proofs:

Matthew 28:19, Deuteronomy 6:4

## MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."</i></p> <p><b>Luke 9:23</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>"For the Son of man is come to seek and to save that which was lost."</i></p> <p><b>Luke 19:10</b></p>