



NEW LIFE

BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifeplondon@yahoo.co.uk

Website: www.newlifebpc.org.uk

Resident Minister: Rev Timothy Ki

Email: pastor@newlifebpc.org.uk

“For the Word of God and for the testimony of Jesus Christ” (Rev 1:9)

Vol. 16 No. 22

LORD’S DAY 27 MAY 2012

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

The Lord Is in His Holy Temple

Prelude

Call to Worship

*Opening Hymn **

*Opening Prayer **

*Gloria Patri **

Responsive Reading

*Second Hymn **

*Announcements &
Memory Verse*

*Tithes & Offerings &
Doxology **

Scriptural Text

Pastoral Prayer

Sermon Message

*Closing Hymn **

*Benediction / 3-Fold
Amen **

Postlude

* Congregation Stands

Psalm 99:1-3

RHC 40 – “God the Omnipotent”

Jonathan Kim

Psalm 119:113-120

Psalm 119 verses 113-120
(to the tune of Bethlehem, RHC 251)

Jonathan Kim

RHC 325 – “A Shelter in the Time
of Storm”

Galatians 3:1

Rev Timothy Ki

*A Front Seat at History's
Greatest Event*

Rev Ivan Foster

RHC 93 – “To God be the Glory”

Rev Ivan Foster

The Lord Bless You

Psalm 18:1-3a

RHC 39 – “Thee Will I Love”

Jonathan Kim

Glory Be to the Father

Psalm 119:121-128

Psalm 119 verses 121-125
(to the tune of St Agnes, RHC 231)

Jonathan Kim

Revelation 1:1-8

Rev Timothy Ki

*Why We Should Study the
Prophetic Scriptures*

Rev Ivan Foster

RHC 258 – “Lord, Thy Word
Abideth”

Rev Ivan Foster

May the Grace of Christ Our Savior

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 54

A few months ago (before I had to travel overseas), my last article about prayer was from Ephesians 1:15-23, and I was able to finish just the first point, which was the reasons why Paul prayed the prayer found in this passage. Today I'll pick up the second point I was not able to fully develop in the last article. Ephesians 1:15-23 reads: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,¹⁶ Cease not to give thanks for you, making mention of you in my prayers;¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: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,¹⁹ And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,²⁰ Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:²² And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,²³ Which is his body, the fulness of him that filleth all in all."

Second, Paul prayed for the believers in Ephesus without ceasing in verse 16. What does it mean that he prayed without ceasing? (1) There are many verses talking about prayer without ceasing. 1 Thessalonians 5:17 simply says, "Pray without ceasing" (cf. 2 Timothy 1:3; 1 Thessalonians 2:13; Romans 1:9). (2) For sure, to pray without ceasing should not and cannot mean that we must do nothing but praying all the time. The Greek word for *cease* means "to make cease or desist" or "to refrain a thing or a person from something." I believe that there are at least two implications in unceasing prayers: (a) Paul felt that he was obliged to pray to God for the sake of the believers. Prayer is a Christian duty and responsibility. Thus, praying for others should be continued. (b) Paul considered it to be wrong to refrain himself from praying for the Ephesian believers. Therefore, whenever he was reminded of them, he prayed. He did not consciously stop praying for them. (3) Paul's prayer was to intercede with God for the believers. He kept saying that he gave thanks to God for them and mentioned them in his prayers. (4) His prayer was to give thanks to God for them. Thanksgiving was one of the primary purposes of his prayers. (5) His thanksgiving was offered to God for them, while making mention of them in his prayers. The expression, "making mention of you" in verse 16, may be understood as "remembering you." The Greek word for "making mention" occurs 7 times in the New Testament. It is translated as "mention" 4 times and "remembrance" 3 times in the KJV. It seems that "remembrance" makes a better meaning in verse 16. Then, what Paul says is that whenever he remembers them in his prayers, he gives thanks to God. It may be a meaning of "unceasing prayer for them."

Third, Paul prayed for the spirit of wisdom and revelation in verse 17. The first word in verse 17 is "that," which indicates that the verse explains the purpose of his prayer, which may also be understood as the actual contents of his prayer. (1) We must notice that Paul prayed for the spirit of wisdom and revelation. There are two interpretations concerning "the spirit." (a) It is understood as the Holy Spirit (Isaiah 11:2). The NIV takes this view and commentaries like Barnes' Notes takes this view, too. (b) It refers to the spirit, which refers to a general disposition, inclination, or attitude. It is hard to choose one of them to interpret verse 17. It is because though we may choose the second view, we cannot deny that even such wisdom (disposition or inclination) must be offered by the Spirit of God, because the Spirit of God is also the Spirit of wisdom and understanding. The KJV takes the second view.

(2) The reason that Paul prayed for the spirit of wisdom and revelation was because he wanted the Ephesian believers to have the knowledge of God. I am not going to attempt to define what wisdom and revelation are in this prayer. I'll focus on the real purpose of the necessity of the spirit of wisdom and revelation. It is the knowledge of God that the believers must have. The reason that such a spirit is needed by the believers is that they should know God. (a) The knowledge of God that requires assistance from the spirit of wisdom and revelation is not an ordinary kind of knowledge. If it is a kind of knowledge we may glean from ordinary experiences and scholarly studies alone, Paul really does not have to pray for it. (b) This knowledge is also the knowledge of God, very personal and intimate knowledge of God. It means that the contents and objects of this knowledge are of God. (3) This prayer implies that knowing God by the help of God is important. It may warn the critics of the knowledge of God with very strong terms. There are people who treat the Bible as only human literature. They read it and say that they do not believe it. However, the knowledge of God does not come by only literary studies of the Bible. We must know the contents of the Bible, but in addition to such knowledge, we need heavenly assistance to be able to fully know and understand God's Word. If the Bible offers us the knowledge of God, then the final help must also come from Him above. Asking God for such knowledge is a matter for our prayers. (4) Galatians 1:16 says, "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." This verse gives us a very good example about the heavenly knowledge of God's wisdom and revelation. We know that Paul before his conversion was already knowledgeable in the law and the Old Testament. He was trained and taught by the best teacher of his day, and he himself became a prominent rabbi of the word of God (Old Testament). However, he did not know God enough to believe in Him rightly until he received the revelation from above. It was not flesh and blood that taught Peter to make a right confession of faith in Jesus in Matthew 16:17. Spiritual knowledge must be added to the knowledge of the written Word of God. 1 Corinthians 2:10-16 says, "But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ¹¹ For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ¹² Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³ Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. ¹⁴ But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. ¹⁵ But he that is spiritual judgeth all things, yet he himself is judged of no man. ¹⁶ For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

Fourth, Paul prayed for understanding in verse 18a. (1) The Greek word for "understanding" occurs 13 times in the New Testament, and 9 out of 13 times it is translated as "mind," and 3 times as "understanding," and 1 time as "imagination." (2) It means that the knowledge of God is inner/spiritual knowledge as well as factual/head knowledge. It provides a clear explanation of the reason why some people consider themselves as wise, but are in fact foolish. There has to be an inner change, and their mind must be renewed by the Spirit of God. (3) The eyes of understanding must be enlightened or illuminated. Again, it gives us a lesson that spiritual things must be discerned by spiritual people. Psalm 119:18, "Open thou mine eyes, that I may behold wondrous things out of thy law." Psalm 119:27, "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works." We ought to pray for the same thing whenever we open the Scriptures.

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 01 June	7:30pm	Young Adults Fellowship "Romans"	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Martin Kima and Cathy Englade to our worship services last Lord's Day.
Sat 02 June	4:00pm	Bible Study & Prayer Meeting "Eschatology" – Rev Timothy Ki	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Rev Timothy Ki	Rev Timothy Ki	<u>TODAY: 27/05/2012</u>
Message	Confession of Faith in Jesus	The Feasts of the Lord	Chairman: Jonathan
Text	Matthew 16:13-20	Leviticus 23:1-14	Organist: Joy
			Pianist: Jasmine
			Ushers: Daniel / Margaret
			Sunday School: Hannah / Joy
			Lunch: Carry-In
			Washing Up: Volunteers
			PA Crew: Lee Wei / Yangfan

NEWS/ANNOUNCEMENTS
<ul style="list-style-type: none"> • Church 16th Anniversary Today: Please stay behind for fellowship lunch. • Sunday Pre-Lunch Bible Study: Pastor Ki will continue the study on "Anthropology – The Doctrine of the Man". • Ladies Fellowship today after lunch: Please see Mrs Ki for more information. • 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, Venise. • Pray for those on travel: Sonia, Nana. • Pray for those seeking employment: Yetta, Michelle.

Worship Service Collections - Last Sunday: £713.31, Lunch: £47.00 Attendance - Morning: 31 (A) 2 (C), Evening: 23 (A) 2 (C)	<p style="text-align: center;"><u>NEXT WEEK: 03/06/2012</u></p> Chairman: John Organist: Anthony Pianist: Joy Ushers: Daniel / Evelyn Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Lee Wei / Yangfan
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SHORTER CATECHISM QUESTION 19

Q: What is the misery of that estate whereinto man fell?
A: All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.

Comments:
 We are here taught the extent of the misery which has come upon us through Adam's sin. We are told that we have, in consequence, no longer that intercourse with God which Adam enjoyed, but are living under his displeasure, and therefore exposed to all the sorrows of this life, the pangs of death, and the pains of hell for ever. This is the condition in which we all are by nature; and, unless God had taken pity on us, this is the condition in which we should all have remained.

Proofs:
 Isaiah 59:2, Ezekiel 18:4, Genesis 3:17, Psalm 9:17

MEMORY VERSE

Last Week	This Week	Next Week
"So then faith cometh by hearing, and hearing by the word of God." Romans 10:17	"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Ephesians 2:8-9	"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Hebrews 10:25