



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. 44

LORD’S DAY 28 OCTOBER 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 51:15-19 | Philippians 4:8-9 |
| <i>Opening Hymn *</i> | RHC 19 – “Come We That Love the Lord” | RHC 217 – “Rejoice – The Lord is King!” |
| <i>Opening Prayer *</i> | Alan Blaney | Alan Blaney |
| <i>Gloria Patri *</i> | <i>Glory Be to the Father</i> | |
| <i>Responsive Reading</i> | Psalm 139 | Hebrews 12 |
| <i>Second Hymn *</i> | <i>Psalm 139 verses 1-10</i> (to the tune of St. Peter, RHC 456) | RHC 359 – “My Faith Looks Up to Thee” |
| <i>Announcements & Memory Verse</i> | Alan Blaney | Alan Blaney |
| <i>Tithes & Offerings & Doxology *</i> | RHC 74 – “For the Beauty of the Earth” | --- |
| <i>Scriptural Text</i> | 2 Samuel 12:7 | Genesis 19 |
| <i>Pastoral Prayer</i> | Rev Timothy Ki | Rev Timothy Ki |
| <i>Sermon Message</i> | <i>Thou are the Man</i> Dr Stephen Scott-Pearson | <i>Righteous Lot</i> Dr Stephen Scott-Pearson |
| <i>Closing Hymn *</i> | RHC 100 – “He Lifted Me” | RHC 379 – “O for a Faith That Will Not Shrink” |
| <i>Benediction/3-Fold Amen *</i> | Dr Stephen Scott-Pearson | Dr Stephen Scott-Pearson |
| <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

CONSCIENCE - PART 9

Last week, I ended my article with the thought that conscience is fallible. This is true because conscience is not perfect and it is also corrupted by the depravity of man. However, we also need to look into this issue from a different perspective. Yes, it is correct to say that conscience is fallible. At the same time, this fallibility of conscience is also an indication of its infallibility. What I am talking about is not the quality of conscience but its function. Whether it is defiled, seared, or unclean, it is working. It may make wrong judgments and mislead us into wrong ways, but we cannot deny that it still works. Its work is not according to the righteousness of God but according to the lust and sin of the flesh. In this regard, conscience functions without failure. And it is infallible in its failures. Thus, all men have their own sets of consciences (redeemed or not, clean or unclean), they are condemned by their own conscience. Against the works of their own conscience, there is no one who is able to claim his perfection. Though, they may not believe in God, still they can know of their imperfection and sinfulness. Their conscience condemns them. At times, their conscience appears to be silent, but they will not be permanently silent.

In my previous articles, I wrote about eleven different roles that conscience plays. They are: (1) it convicts, (2) it guards and helps us to live a righteous life, (3) it accuses or excuses us, (4) it keeps us honest, (5) it enables us to be in subjection to authorities, (6) it provides us with consciousness or awareness of issues we need to take notice of, (7) it judges, (8) it testifies, (9) it issues love, (10) it assists, edifies, and strengthens faith, and (11) it helps and assists the believers to serve God.

(12) Conscience leads us to go beyond the consciousness of our sins. I hope that you have noticed that there are two important words I used here: consciousness and sin. (a) I must begin with consciousness: (i) the fundamental meaning of consciousness is awareness. Awareness or consciousness refers to some kind of internal knowledge. It is true that conscience is sometimes referring to consciousness. However, conscience is more than consciousness. Consciousness is a state of having some sort of knowledge, and thus there is an awareness of this knowledge; (ii) conscience is far bigger and deeper than that, because it applies that knowledge to our whole being. Thus, conscience convicts, accuses or excuses us; (iii) When we relate conscience to moral principles, or standards of right and wrong, we realize that consciousness also requires moral principles or standards, without which there is no knowledge of right and wrong. Also, these standards or moral principles must be absolute and objective, rather than subjective. Otherwise, individuals make their own moral guidance and they will be justified in their own eyes; and lastly (iv) when there is true knowledge or consciousness of wrongs, it is the role of conscience to evaluate and apply it to the inner being of man. It convicts and produces a sense of guilt in him. I understand that guilt is a dirty word to modern psychology. There are many misunderstandings about guilt. The topic of guilt is huge and I do not think that I can deal with it here, but I'll give a brief explanation of it later. Guilt involves both the sense of responsibility and sense of remorse. It is a work of conscience, which is beyond the work of consciousness. (b) Conscience is more than the consciousness of wrongs, and it will lead us not only to the understanding of guilt but also of sin. Modern man does not like the term, sin. However, we cannot think of conscience without talking about sin. Besides, sin is one of the most important themes of the Bible. We may want to hear from Karl Menninger, who said, "In all of the laments and reproaches made by our seers and prophets, one misses any mention of 'sin,' a work which used to be a veritable watchword of prophets. It was a word once in everyone's mind, but now rarely if ever heard. Does that mean that no sin is involved in all our troubles-sin with an 'l' in the middle? Is no one any longer guilty of anything?"

Guilty perhaps of a sin that could be repented and repaired or atoned for? Is it only that someone may be stupid or sick or criminal-or asleep? Wrong things are being done, we know; tares are being sown in the wheat field at night. But is no one responsible, no one answerable for these acts? Anxiety and depression we all acknowledge, and even vague guilt feelings; but has no one committed any sins? Where, indeed, did sin go? What became of it?" (*Whatever Became of Sin?* New York: Hawthorn, 1973, 13).

Caroline Marcus reported for the Sunday Telegraph on October 14, 2012, about a man named Chiew Seng Liew, who gunned down a heart surgeon, Dr Victor Chang, in the northern Sydney suburb of Mosman in 1991. He and another man made a botched kidnaping attempt, and eventually they gunned down the surgeon. His co-offender served 18 years in prison and was deported to Malaysia. Chiew Seng Liew was given his parole and deported to his home country, Malaysia, too. On his release, he apologized to his victim's family and loved ones and claimed he was "changed" and said he could understand the family's grief. He said, "His wife, his children, the whole family suffer, too. Now I changed. I understand already. I do everything wrong." "He also claimed he could empathise with their suffering and - controversially - he forgave them, too. 'I forgave them because I also suffer,' Liew said. 'My family suffer, too. Every day I (am) thinking about my problem. Now I get sick already (with) Parkinson's disease.'" I am quite confused as to whether he apologized to the victim's family or not. I wonder whether he made the statement of apology simply to give his own mind peace without necessarily wanting to be forgiven by them. This is precisely the point we need to think about in relation to sin, guilt, forgiveness, and conscience.

At this point, I may quote from John MacArthur's book, *The Vanishing Conscience*, to illustrate the confusion of this secular world over sin, guilt, conscience, and forgiveness. It will probably help us understand the confused notion of all of them in the unbelieving world. The quote is a bit long: "Katherine Power was a fugitive for more than twenty-three years. In 1970, during the heyday of student radicalism, she participated in a Boston bank robbery in which a city policeman, the father of nine children, was shot in the back and killed. Pursued by federal authorities for murder, Ms. Power went into hiding. For fourteen years she was one of the FBI's Ten Most Wanted Fugitives. Finally, in late 1993, she surrendered to authorities. In a statement she read to the press, Katherine Power characterized her actions in the bank robbery as 'naïve and unthinking.' What motivated her to surrender? 'I know that I must answer this accusation from the past, in order to live with full authenticity in the present.' Power's husband explained further: 'she did not return out of guilt. She wanted her life back. She wants to be whole.' In a perceptive piece about Katherine Power's surrender, commentator Charles Krauthammer wrote, 'Her surrender – for the sake of 'full authenticity' – was a form of therapy, indeed the final therapeutic step toward regaining her sense of self. Allan Bloom once described a man who had just gotten out of prison, where he had undergone 'therapy.' 'He said that he had found his identity and learned to like himself,' writes Bloom. 'A generation ago he would have found God and learned to despise himself as a sinner.' In an age where the word sin has become quaint – reserved for such offenses against hygiene as smoking and drinking (which alone merit 'sin taxes' – surrendering to the authorities for armed robbery and manslaughter is not an act of repentance but of personal growth. Explains Jane Alpert, another '60s radical who served time (for her part in a series of bombings that injured twenty-one people): 'Ultimately, I spent many years in therapy, learning to understand, to tolerate and forgive both others and myself.' Learning to forgive oneself. Very important nowadays for revolutionaries with a criminal bent" (Word Publishing, Dallas, TX, 1995, p. 18). What a confusion it is over conscience, guilt, and sin!

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 31 Oct | 11:00am | Ladies Mid-Week Bible Study | We extend a warm welcome to all worshippers this Lord's Day. We do hope that you have a blessed time of worship on this day. |
| Fri 02 Nov | 7:00pm | Young Adults Fellowship <i>"Quieting the Noisy Soul"</i> | |
| Sat 03 Nov | 4:00pm | Bible Study & Prayer Meeting | |
| Next Lord's Day | Morning Service | Evening Service | LORD'S DAY DUTIES |
| Preacher | Eld. George Chew | Eld. George Chew | <p style="text-align: center;"><u>TODAY: 28/10/2012</u></p> <p>Chairman: Alan</p> <p>Organist: Anthony</p> <p>Pianist: Jasmine</p> <p>Ushers: Jonathan/Margaret</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Mrs Ki</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Yangfan</p> <p style="text-align: center;"><u>NEXT WEEK: 04/11/2012</u></p> <p>Chairman: John</p> <p>Organist: Joy</p> <p>Pianist: Jasmine</p> <p>Ushers: Alan / Evelyn</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Maureen</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Scott</p> |
| Message | The Lord Needs You | Not Ashamed of The Gospel | |
| Text | Matthew 9:35-38 | Romans 1:1-17 | |
| NEWS/ANNOUNCEMENTS | | | |
| <ul style="list-style-type: none"> • Pre-Lunch Bible Study: Dr Scott-Pearson will be leading a study on <i>"The English Reformation"</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, Elizabeth, Hannah, Anthony. • Pray for those on travel: Sonia, Nana, Matthew, Evelyn. • Pray for Visa process for Pastor & Mrs Ki. • Pray for those seeking employment: Yetta. • Ladies Fellowship after Lunch today: For more information, please see Mrs May Chew or Mrs Ki. | | | |
| <p>Worship Service Collections - Last Sunday: £971.55; Lunch: £70</p> <p>Attendance - Morning: 28 (A) 5 (C), Evening: 23 (A) 3 (C)</p> | | | |

SHORTER CATECHISM QUESTION 41

Q: Where is the Moral Law summarily comprehended?

A: The Moral Law is summarily comprehended in THE TEN COMMANDMENTS.

Comments:

The Moral Law is the law which teaches us how we ought to think and act with regard to God and man. When God created man, he set this Moral Law in his heart, so that he knew his duty without a Bible. But when man sinned, this knowledge was partly lost, and God therefore had to give it anew. He gave it fully in the Bible, and briefly in the Ten Commandments.

Proofs:

Deuteronomy 10:4, Matthew 19:17

MEMORY VERSE

| Last Week | This Week | Next Week |
|---|---|--|
| <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>Nehemiah 4:6</p> | <p><i>"I can do all things through Christ which strengtheneth me."</i></p> <p>Philippians 4:13</p> | <p><i>"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."</i></p> <p>1 John 1:9</p> |