



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. 31

LORD’S DAY 29 JULY 2012

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

The Lord Is in His Holy Temple

Prelude

Call to Worship

Psalm 118:19–24

Isaiah 55:1–3

*Opening Hymn **

RHC 83 – “This is the Day the Lord Hath Made”

RHC 266 – “I Am Coming Lord”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 125

Philippians 3

*Second Hymn **

Psalm 125
(to the tune of Manoah, RHC 17)

RHC 99 – “He is So Precious to Me”

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 309 – “Thank You, Lord”

Scriptural Text

Matthew 17:24-27

Numbers 16:1-17:13

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

The Omniscient Lord Jesus

God's Calling for Leadership

*Closing Hymn **

RHC 62 – “All Glory to Jesus”

RHC 400 – “Every Moment of Every Day”

*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

GOD'S CALLING - PART 2

As for some people, their desire or subjective feeling for God's ministries is all they need, and it is considered to be equal to the calling from God. Though we will be able to study a large spectrum of the calling of God later, I'll temporarily focus on the calling that pastors, elders, bishops, or deacons must have. Based on 1 Timothy 3:1-7, I must say that feeling or desire is only one of many indications of God's calling. The passage gives us more specific indications to confirm our calling that we may feel in our hearts. They included character, lifestyle, family life, and even sex. For example, though a baby Christian desires to be a pastor, he is forbidden from being a pastor because a novice is not allowed in that office. Though a person desires to be a pastor, if he is not able to teach other people, he'd better do something else for the Lord instead of setting his eyes on the pastor's office. In fact, I have met a gentleman who wanted to be a pastor. However, he could not communicate clearly with people. Literally no one was able to understand what he tried to talk about. He pursued the objective of being a pastor, and in the process many people suffered including himself. He was a wonderful man, but he was not called to be a pastor, though he desired to become a pastor. If a person is truly called to be a pastor, the person must be a man, for the passage says that the pastor/elder/bishop's candidate must be a husband of one wife. I understand that there are many godly Christian women who desire to be pastors. I respect and honour their holy desire for the Lord's work, but unless they change the clear and plain meaning of the scriptures, they have never been called to be pastors. However, if they continue to insist that they are called and want to be pastors, they have to abandon the plain meaning of the scriptures. I do not think that it is possible that they can glorify God by ignoring and distorting the scriptures. The Word of God they desire to preach teaches them that they have never been called to be pastors. This position is not a view of male-chauvinism, but of the Scriptures.

Now, I am going to move into the usage of the word, "called," in the English Bible. It occurs 624 times in 599 verses in the whole Bible. According to the BibleWorks software program, the Hebrew word, which is often translated as "called," is "qara'." This Hebrew word occurs 735 times in the Hebrew Bible, and it is translated as "call" and its derivatives 528 times. It is also translated as "cried," "read," "named," and a few other terms in the KJV. As we can suppose, not all occurrences of "called" are related to the calling from God. Examples are plenteous. For example, its first appearance is in Genesis 1:5, "And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." In this verse "called" means "named." Thus, the light is named "Day." It indicates that it is necessary for us to read all 599 verses in order to understand the meaning of the word within the given context. The study material is vast, and there are many ways to arrange them according to the proper topics. However, before I produce a clearly summarized conclusion, I'll need to go through many verses to observe its meanings and implications.

First, God's calling is related to His election. Genesis 21:12 says, "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Abraham had a son, Ishmael, from Hagar, Sarah's maidservant who was an Egyptian (Genesis 16:16). However, Ishmael was not the son God had promised to Him and his wife Sarah, who was to be a mother of nations (Genesis 17:16). When the Lord told Abraham about the promised son, he could hardly believe this promise. He said to the Lord in Genesis 17:18, "And Abraham said unto God, O that Ishmael might live before thee!" The Lord replied to him in 17:19, "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

God's promise was of Isaac, who had not been born yet. The child was born through Sarah, and one day Sarah saw Ishmael mocking Isaac (Genesis 21:9). She demanded of Abraham that he chase Hagar and her son out of their home. In the middle of this incident, the Lord God assured Abraham that in Isaac his seed should be called. Therefore, the chosen people of God are from Abraham and also from Isaac, not from Ishmael. Thus, when God said to Abraham, "In Isaac shall thy seed be called," God's calling was given to a particular group of people, the descendants of Isaac. This particular message is repeated in Romans 9:7, "Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." Paul narrowed down the meaning of Genesis 21:12 even further. Paul says in Romans 9:6, "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel." Israel consisted of the descendents of Abraham, Isaac, and Jacob. However, Paul argues that not all Israel are Israel. Though some people are descendents of Abraham according to the flesh, they are not of the true Israel. Paul says further in Romans 9:8, "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Hence Paul says that the true seed of Isaac are the children of promise, who are the children of God. Therefore, the true children of God are not only by the blood and flesh, but by the promise. Thus, only the ones in the promise of God, who are true children of God, are the seed of Abraham. This whole passage in Romans 9 speaks of God's sovereignty over election. The ones who are called in Isaac are the children of the promise of God, who are sovereignly chosen by God. The truth that being children of God according to His promise is again well supported by the lessons about Abraham who was a man of faith in Hebrews 11:18, "Of whom it was said, That in Isaac shall thy seed be called." It is not man's will or his work that makes him a child of Abraham according to the promise of God, but God's calling. Isaiah 51:2, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him."

Second, God's calling is given to individuals for missions related to His people and His ministries. (1) God called Moses. Exodus 3:4, "And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." (2) God called Samuel. 1 Samuel 3:4, "That the LORD called Samuel: and he answered, Here am I." (3) God called Israel. Isaiah 41:9, "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." Isaiah 48:12, "Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." (4) God called Paul and Barnabas. Acts 13:2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." (5) Jesus called His disciples. Matthew 4:21, "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them." (6) Jesus called Paul. Romans 1:1, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God" (cf. 1 Corinthians 1:1). (7) Jesus called Jude. Jude 1:1, "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." (8) God called Aaron for a particular office, which was that of the high priest. Hebrews 5:4, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." It teaches us that we do not commend ourselves to the church offices, but God calls individuals to specific offices. (9) Even in the cases in which we may not find any occurrence of words like calling or called, it is clear that God has called His servants including prophets. For example, we all know that Isaiah saw the glory of the Lord in Isaiah 6, and there was a calling of him.

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 01 Aug 10:30am 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 03 Aug No Young Adults Fellowship	
Sat 04 Aug No Bible Study & Prayer Meeting To reconvene 18 Aug	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Dr Carl Martin	Dr Carl Martin	<u>TODAY: 29/07/2012</u>
Message	Good News to Share	A Tax Collector Set Free	Chairman: Jonathan
Text	John 12:37-50	Luke 19:1-10	Organist: Anthony

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> • Pre-Lunch Bible Study: Pastor Ki will continue the study on "Anthropology" – The Doctrine of the Man. • Ladies Fellowship after lunch: For more information, please see Mrs May Chew or Mrs Ki. There will also be a baby shower for Sharon and Avy. • 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, Tom, Pastor Ki, Daniel & Maureen, Nina, John, Sharon & Tobias. • Pray for those on travel: Sonia, Nana, Yang Fan, Lee Wei, Constance, Jasmine • Pray for those seeking employment: Yetta, Michelle. 	<p style="text-align: center;"><u>NEXT WEEK: 05/08/2012</u></p> <p>Chairman: John</p> <p>Organist: Joy</p> <p>Pianist: Anthony</p> <p>Ushers: Daniel / Evelyn</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Mrs Ki</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Jonathan</p>
<p>Worship Service Collections - Last Sunday: £937.86; Lunch: £42.01; Missions: £42.00</p> <p>Attendance - Morning: 30 (A) 3 (C), Evening: 21 (A) 3 (C)</p>	

SHORTER CATECHISM QUESTION 28

Q: Wherein consisteth Christ's exaltation?

A: Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in SITTING AT THE RIGHT HAND OF GOD the Father, and in coming to judge the world at the last day.

Comments:

Exaltation means a rising from meanness to greatness. Christ's exaltation consists in the following particulars: 1. In rising from the dead; 2. In ascending up into heaven; 3. In sitting at God's right hand; 4. In being appointed to judge the world. This is the state in which our Saviour is now.

Proofs:

Matthew 28:6, Mark 16:19, Matthew 25:31-32

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"O that my ways were directed to keep thy statutes!"</i></p> <p>Psalms 119:5</p>	<p><i>"Then shall I not be ashamed, when I have respect unto all thy commandments."</i></p> <p>Psalms 119:6</p>	<p><i>"I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments."</i></p> <p>Psalms 119:7</p>