



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. 40

LORD’S DAY 30 SEPTEMBER 2012

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 147:1-7

Psalm 56:10-12

*Opening Hymn **

RHC 88 – “Praise Him! Praise Him!”

RHC 389 – “Teach Me Thy Way, O Lord”

*Opening Prayer **

Alan Blaney

Alan Blaney

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 134

John 1:1-18

*Second Hymn **

Psalm 134
(to the tune of Amazing Grace, RHC 307)

RHC 52 – “Jesus, Thou Joy of Loving Hearts”

Announcements & Memory Verse

Alan Blaney

Alan Blaney

*Tithes & Offerings & Doxology **

RHC 137 – “Thanks to God!”

Scriptural Text

Matthew 19:1-15

Deuteronomy 18:9-22

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

Lessons about Marriage

The Prophet of God - Part 2

*Closing Hymn **

RHC 471 – “A Christian Home”

RHC 256 – “The Bible Stands”

*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

CONSCIENCE - PART 5

Last week I wrote that our conscience needed to be conformed to the will of God. I also said that the natural state of conscience cannot lead us to the highest degree of morality. Instead, when we leave matters of morality to an individuals' conscience, then there will only be confusion and we will not be able to discern what is right and what is wrong. Of course, this sort of thought will inevitably bring repercussions from the ones who do not believe in God who is absolutely sovereign. It is because they believe in something else, which is human reason. J. R. Graves says of a definition of conscience in France before the French Revolution: "conscience is the verdict of our natural reason and judgment touching the moral quality of any act" (*What is conscience?* Texarkana: Baptist Sunday School Committee, 1882, 4). To the unregenerate mind, reason is above everything and takes the supreme place in every conceivable matter. Reason is the highest law which teaches conscience about morality, according to the rationalists. In fact, the role and meaning of conscience provides a clash point between faith in God and the naturalistic understanding of man. For example, Roger Douglas Congdon illustrates this point by providing us with some views of conscience from the naturalists' camp as follows ("Doctrine of Conscience," *Bibliothca Sacra* 102:407, July 1945): "De Boer sums up Darwin's theories in this manner: 'The whole thing, therefore, is simply a matter of the natural course of events: the pangs of conscience are composed of delicate biological reactions due to the natural disposition of the organism; and the workings of a man's conscience are not essentially different from the workings of his stomach.' Spencer tries to make conscience a part of all life, fitting in the total scheme of evolution, and uses the expression *experiences of utility*, to describe it. 'This does not necessarily involve even the existence of mind, much less any mental conception of the useful.'" It indicates that Christians have a totally different concept of conscience from the unbelievers, and also Christians offer different roles and places to conscience from the ones that the unbelievers offer to it. Christians do not view their conscience as infallible. What Martin Luther said about conscience at the Diet of Worms will probably enlighten our minds: "I am convinced by the passages of Scripture, which I have cited, and my conscience is bound in the word of God. I cannot and will not recant anything; since it is insecure and dangerous to act against conscience" (Henry Eyster Jacobs, *Martin Luther*, New York: G P. Putnam's Sons, 1898, p. 192).

In my previous articles, I wrote about 9 different roles that conscience plays. They are: (1) It convicts, (2) 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, and (9) it issues love.

(10) Conscience assists, edifies, and strengthens faith. 1 Timothy 1:19, "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." Here are examples of people whose faith was shipwrecked. Such spiritual tragedy happened when they rejected or repudiated faith and good conscience. This truth is even more revealed in 1 Timothy 3:9, "Holding the mystery of the faith in a pure conscience." It appears that true faith without good conscience is not thinkable. The close connection between the two may provide us with some practical but spiritual wisdom. (a) Mature/strong faith demonstrates mature and clean morality because of clean conscience. Faith and morality or sanctification are not separated but inter-related. (b) A man of faith must live according to his conscience. Or, he must exercise his conscience in order to grow in faith. (c) Faith sharpens and educates conscience, and improved conscience does encourage faith to be strengthened.

(11) Conscience helps and assists the believers to serve God. (a) 2 Timothy 1:3, "I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day." What Paul says here is worthy of our notice. (a) We know that Paul was blameless in terms of keeping the laws before his conversion according to his confession in Philippians 3:6, "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." There was nothing that he could remember in terms of breaking the laws of God even in his conscience. (b) However, there is an interesting contrast in the verse: "persecuting the church" and "touching the righteousness . . . blameless." How could it be possible? In fact, Paul testifies a totally different understanding of his previous life in 1 Timothy 1:13, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief." Before his conversion, he thought that the believers of Jesus were blasphemers, and that he was righteous. What he did against the believers was a righteous work for God. His conscience was clear. But, since the time of his conversion, his view of the whole matter in his past was totally different and very bleak. Also, when he expounded the law of God in Romans 7, he does not treat himself as a blameless person but as a condemned man without Jesus Christ, his Savior. How can we explain these drastic changes in his spiritual understanding? He felt that he was blameless, but now he feels that he is blamable. He was a spotless person in terms of the righteousness of the law before conversion, but now he is condemned by the same law. (c) What made such changes? What made Paul see things as sin now which he had not seen as sin before? The fact that he finds guilt and sin in himself now means that his conscience is now working in such a way as it did not work before. He explained in 1 Timothy 1:13 that the problem in the past was that he lived ignorantly in unbelief. It means that conscience in unbelief is not capable of being aware of sin as sin. Unbelief also makes conscience ignorant in such a way that it does not recognize sin as sin. It is no wonder that we must be born again to enter the kingdom of God. If we do not understand what sin is, how can we repent of our sins? If we cannot repent of our sins, then how can we be forgiven of our sins? If we cannot see sin as sin, then how can we come to believe in Jesus Christ as our Savior? Even after we become believers, the regenerated conscience will support us to be able to serve the Lord faithfully. Even our conscience needs the efficacy of the sacrifice of Jesus Christ. It needs to be cleansed and purified by the blood of Jesus. (d) Here we must learn a few lessons: (i) Any external religion or rituals cannot cleanse our conscience. Hebrews 9:9, "Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Gifts and sacrifices alone cannot change anything pertaining to conscience. Hebrews 10:2 testifies to it, too: "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." Religious teachings alone cannot make any change, either. Paul's excellent training under Gamaliel did not give him a good conscience before God. His conscience did not help him to be conscious of sin against God. (ii) Only the blood of Jesus Christ can cleanse our conscience. Hebrews 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (iii) Our conscience in its natural state, which is evil, must be cleansed to be good. Hebrews 10:22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

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 03 Oct	11:00am	Ladies Mid-Week Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Sarah Cheung, Rick Cheung, Stephanie Chin, Alex Adjei, Smrithi George and Ritoo to our worship services last Lord's Day.
Fri 05 Oct	7pm	Young Adults Fellowship <i>"Quieting the Noisy Soul"</i>	
Sat 06 Oct	4:00pm	Bible Study & Prayer Meeting <i>"Eschatology" – Rev Timothy Ki</i>	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Rev Timothy Ki	Rev Timothy Ki	<u>TODAY: 30/09/2012</u> Chairman: Alan Organist: Joy Pianist: Jasmine Ushers: Daniel / Yetta Sunday School: Hannah / Joy Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Scott
Message	The Most Important Question	Becoming a People of God	
Text	Matthew 19:16-25	Deuteronomy 27:9-26	

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> • Pre-Lunch Bible Study: Pastor Ki will continue the study on <i>"Anthropology"</i> – The Doctrine of the Man. • 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, Hannah, Joy. • Ladies Fellowship after lunch today: For more information, please see Mrs May Chew or Mrs Ki. • Pray for those on travel: Sonia, Nana, Yangfan, Matthew, Justin, Jonathan. • Pray for those seeking employment: Yetta. 	
Worship Service Collections - Last Sunday: £693.09; Lunch: £51.00 Attendance - Morning: 34 (A) 5 (C), Evening: 23 (A) 4 (C)	

<u>NEXT WEEK: 07/10/2012</u>	
Chairman:	Alan
Organist:	Anthony
Pianist:	Jasmine
Ushers:	Daniel / Evelyn
Sunday School:	Hannah / Joy
Lunch:	Mrs Ki
Washing Up:	Volunteers
PA Crew:	Scott

SHORTER CATECHISM QUESTION 37

Q: What benefits do believers receive from Christ at death?

A: *The souls of believers are at their death made perfect in holiness, and do immediately PASS INTO GLORY; and their bodies, being still united to Christ, do rest in their graves till the resurrection.*

Comments:

Having learned the blessings which true Christians receive from God in this life, we are now taught the blessings they receive when this life is ended. 1. The *soul* is then made perfectly holy, or free from all sinful tendencies, and taken at once to heave; 2. The *body* rests in the grave in union with Christ till the last day.

Proofs:

Revelation 21:27, Luke 23:43, 1 Thessalonians 4:14

MEMORY VERSE

Last Week	This Week	Next Week
<i>"Turn away mine eyes from beholding vanity; and quicken thou me in thy way."</i> Psalm 119:37	<i>"Stablish thy word unto thy servant, who is devoted to thy fear."</i> Psalm 119:38	<i>"Turn away my reproach which I fear: for thy judgments are good."</i> Psalm 119:39