



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. 17 No. 10

LORD’S DAY 10 MARCH 2013

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 63:1-4	Psalm 105:1-8
<i>Opening Hymn *</i>	RHC 10 – “Still, Still with Thee”	RHC 21 – “O God, Our Help in Ages Past”
<i>Opening Prayer *</i>	John Poh	John Poh
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 8	Isaiah 55
<i>Second Hymn *</i>	<i>Psalm 8 verses 1-4, 6-9</i> (to the tune of Cleansing Fountain, RHC 173)	RHC 274 – “Soul of Men, Why Will Ye Scatter”
<i>Announcements & Memory Verse</i>	John Poh	John Poh
<i>Tithes & Offerings & Doxology *</i>	RHC 134 – “Why Do I Sing About Jesus?”	---
<i>Scriptural Text</i>	Matthew 20:29-34	Joshua 24
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Enabling Grace</i>	<i>Passing Generations and Eternal Covenants</i>
<i>Lord’s Supper</i>	Rev Timothy Ki	---
<i>Closing Hymn *</i>	RHC 178 – “At the Cross”	RHC 419 – “Take My Life and Let It Be”
<i>Benediction/3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>Lord Dismiss Us (stanzas 1 & 4)</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 2013 – “Understand and know God” – Jeremiah 9:24

BIBLICAL REBUKE - PART 3

We have been studying about man's rebuke against other men. The Lord Jesus encourages the believers to rebuke their sinning brothers in Luke 17:3, "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him." It seems that one of the pastoral duties is to rebuke the brethren who are sinning in 1 Timothy 5:20, "Them that sin rebuke before all, that others also may fear." This pastoral duty was commanded by Paul to Timothy in 2 Timothy 4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Paul gave the same command to Titus in Titus 2:15, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." It is noteworthy that "rebuke" has an imperative mood, which means that it is a command. Pastors are also exhorted to reprove false teachers in Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." It is also the believers' duty to rebuke the unfruitful works of darkness in Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove *them*."

The study of "rebuke" and "reprove" does not cover every aspect and every situation of "rebuke" or "reprove." There are more exhortations related to this subject, though we may not find a word like "rebuke" or "reprove." For example, Proverbs 1:8 says, "My son, hear the instruction of thy father, and forsake not the law of thy mother." It is a positive exhortation to a child from his father. However, it also implies the wrongs of not listening to the instructions from his parents. We may find many such exhortations in the Bible.

If I briefly summarize the section of "rebuke and reprove" from man to man, there are a few points to consider. (1) It is a duty of church/pastor to rebuke the sinners within the believers' community. Therefore, church discipline is a necessary part of church administration. (2) The believers themselves must be vigilant not to allow sin among themselves, and they must encourage one another not to sin, but if any sins, they must be willing to confront him and to rebuke him so that he will turn away from sin. (3) There is no one who is always right and has absolute authority to rebuke others. I am thinking of Abraham rebuked by Abimelech, who was a pagan king. Abraham was not righteous. It must shatter all the false confidence that some professing Christians may have. They tend to think that Christians are always right and non-Christians are always wrong. When we come to the matter of morality and ethics, we must be aware that we may be even more sinful than lots of non-believers, if we hide ourselves underneath the mask of a pious religion and fail to examine ourselves in the light of the truth. Such somber thoughts must humble us before God and man. (4) The believers must see the danger of self-dignity and self-righteousness. This danger does not end even in those two areas. Consider how Peter rebuked Jesus after He had spoken to His disciples about His coming suffering and death. From Peter's part, he might have great respect and compassion toward the Lord Jesus, for which he wanted to convince Him to avoid allowing such situations to come upon Himself. However, from the Lord's point of view, Peter's thoughts came only from his concern for man's work not the things of God. Though Peter justified his view based on his best judgment, he was wrong in rebuking Jesus.

(5) We must recognize that the ones who should be rebuked may be the ones who desire to rebuke other people. It is because they have failed to see the beams in their eyes first. We find such a case from the Pharisees' request to Jesus to rebuke His disciples. It was their ignorance of who Jesus was. Their spiritual darkness drove them to make such an absurd request to Jesus. It means that the rebukers themselves ought to examine themselves first.

They must be spiritual people. We also must be reminded that the disciples rebuked the parents bringing their children to Jesus for His blessings. They were wrong when they rebuked them. It simply implies that it is possible to have some situations where we rebuke others wrongly or are wrongly rebuked by others. It is possible that they misjudged that Jesus would not like to be bothered by all the hustles coming from the little ones. It was their subjective judgment. What they did to the children and their parents was done with a clean conscience and by conviction, but they failed to read the mind of Christ. We must be aware that such incidences may be ours, too. It is often the case that overly zealous God-fearing people are ready to pull their triggers against others under the cover of their subjective convictions. (6) We may learn that true and sincere rebuke comes from spiritual insight. I cannot but think of a thief who rebuked another thief on the cross. They were equally bad enough to be executed by crucifixion. However, his spiritual insight enabled him to see the truth of Jesus, and he rebuked his fellow thief on the cross. He was allowed to enter the paradise with Jesus on that day. Before we rebuke anyone, we ought to see whether we are spiritual and have spiritual insight over the issues, the truth of God, and ourselves. 1 Corinthians 10:12 may be an appropriate exhortation to all of us. "Wherefore let him that thinketh he standeth take heed lest he fall." (7) We also need to observe that only John the Baptist was murdered because of his rebuke of Herod, though there were many people who must have felt the same way as John the Baptist did. In other words, not all people but John spoke to Herod about his sin. It may give us some food for thought. Finding someone's fault does not necessarily mean that everyone of us must take action against him. There must be a proper person or authority to deal with him first. Then later, if a group has to make any decision together, it must be done through a proper channel. It is the way we deal with sins in our church. It means that we are not called to be fault-finders and judges of mankind. We are not meddlers. When we become rebukers, there must be right reasons and right approaches. (8) At the same time, dealing with sin and rebuking sinners may bring consequences upon the rebukers. Well, John was hated and murdered because of the truth he had spoken against the king. In such a case, we may say that doing right does not necessarily mean that there will not be any trials after doing right. It is possible that there is a cost to pay for doing right things. (9) Everything related to "rebuke" or "reprove" is an action or reaction toward sin. It is not about choices of different tastes, preferences,

(10) Before we consider God's rebukes, there is one more caution about man's rebuke or our rebuke to other people. Proverbs 9:7-8 say, "He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man* *getteth* himself a blot." ⁸ Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee." It appears that even rebuke is a privilege only for the wise. They will receive even more wisdom through just and righteous rebukes. They are conscious of their weaknesses and shortcomings. Thus, when they receive a proper rebuke, they consider that they have benefited out of it, and that rebukes are given for their interest. The last part of 9:8 says, "rebuke a wise man, and he will love thee." Proverbs 28:23 also says, "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." Through such a humble and teachable heart, they will receive even more wisdom. However, the wicked men and the scorners are different. We must know that we are not talking about ignorant people here, but the wicked and scorners. If a person is ignorant, through rebuke he may become wise. However, the wicked and scorners willfully reject wisdom and wise rebuke. The wise may need to refrain himself from giving any open rebuke to the scorners, which may stir up hatred in their hearts. Under such temperament, they will abuse the reprovers themselves. Or, the reprovers may consider how to rebuke and when to rebuke the wicked. It is wise to keep intelligent silence at times to seek for favorable opportunities.

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 13 Mar	No Ladies Mid-Week Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Leila, Rudy & Family to our worship services last Lord's Day.
Fri 15 Mar 7:00pm	Young Adults Fellowship <i>"Quieting the Noisy Soul"</i>	
Sat 16 Mar 4:00pm	Bible Study & Prayer Meeting	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Rev Timothy Ki	Rev Timothy Ki	<u>TODAY: 10/03/2013</u>
Message	Triumphant Entry	Overview of the book of Judges	Chairman: John
Text	Matthew 21:1-11	Judges 1:1-20	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. • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Nina, Helen, Pastor Ki, Hannah, Eld Chew's mother, Jonathan. • Pray for those on travel: Sharon & Elliora, Eld & Mrs Chew, Margaret, Hannah & Joy. • Pray for those seeking employment: Yetta, Eleanor. • Church Easter Camp: Fri 29th March - Mon 1st April 2013: See Jonathan or Rachael for registration forms and more information. • On behalf of the church, we would like to wish all mothers a Blessed Mothers' Day! 	<p>Ushers: John / Constance</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Mrs Ki</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Scott</p> <p style="text-align: center;"><u>NEXT WEEK: 17/03/2013</u></p> <p>Chairman: Jonathan</p> <p>Organist: Sarah</p> <p>Pianist: Joy</p> <p>Ushers: Alan / Yetta</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Maureen</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Yangfan</p>
<p>Worship Service Collections - Last Sunday: £1791.00 Lunch: £41.00, Agape Fund: £922.00</p> <p>Attendance - Morning: 32 (A) 5 (C), Evening: 22 (A) 4 (C)</p>	

SHORTER CATECHISM QUESTION 60

Q: How is the Sabbath to be sanctified?

A: The Sabbath is to be sanctified by a holy RESTING all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of NECESSITY and MERCY.

Comments:

This answer teaches us that the proper way of observing the Sabbath is by: 1. Resting from all secular work; 2. Ceasing from amusement; 3. Engaging in public worship; 4. Engaging in private worship. The only kinds of work allowable on the Sabbath are works of *necessity* – that is, such as cannot be done on the Saturday, nor left over till the Monday; and works of *mercy* – that is, such as it would be cruel to omit.

Scriptural Reference:

Leviticus 23:3; Psalm 92:1; Matthew 12:11-12

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."</i></p> <p>Jeremiah 9:24</p>	<p><i>"And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."</i></p> <p>Hebrews 1:12</p>	<p><i>"If we believe not, yet he abideth faithful: he cannot deny himself."</i></p> <p>2 Timothy 2:13</p>