



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. 17 No. 2

LORD’S DAY 13 JANUARY 2013

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 92:1-4

Isaiah 12

*Opening Hymn **

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

RHC 17 – “Begin, My Tongue, Some Heavenly Theme”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 150

2 Timothy 2

*Second Hymn **

Psalm 150
(to the tune of Wiltshire, RHC 345)

RHC 412 – “Fight the Good Fight”

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 27 – “Now Thank We All Our God”

Scriptural Text

Luke 8:16-18

Jeremiah 11:18-12:6

Pastoral Prayer

Rev Chalan Hetherington

Rev Chalan Hetherington

Sermon Message

Therefore Take Heed

If Thou Has Run With The Footmen

*Closing Hymn **

RHC 388 – “O for a Closer Walk with God”

RHC 346 – “Be Still, My Soul”

*Benediction/3-Fold Amen **

Rev Chalan Hetherington

Rev Chalan Hetherington

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 2013 – “Understand and know God” – Jeremiah 9:24

THE LORD IS IN CONTROL

By Pastor Kenneth D. Macleod of the Free Presbyterian Church in Leverburgh on the Isle of Harris.
Taken with permission from The Free Presbyterian Magazine – October 2012 issue

Judas Iscariot seems a most unlikely choice to be one of the disciples. He turned out to be a thief, the betrayer of the Lord Jesus, and a graceless man. But Jesus made no mistake; he did not act in ignorance; indeed we are told that he 'needed not that any should testify of man: for he knew what was in man' (*John 2:25*). So he knew what was in this man; he knew that Judas would turn out a thief; he knew that Judas would betray him; he knew that Judas had never been born again. As J C Ryle comments on the passage in Luke 6 which records the appointment of the disciples, 'we cannot for a moment doubt that, in choosing Judas Iscariot, our Lord Jesus knew well what he was doing. He who could read hearts, certainly knew from the beginning that, notwithstanding his profession of piety, Judas was a graceless man and would one day betray him . . . Like everything which our Lord did, it was done advisedly, deliberately and with deep wisdom.'

Among the lessons which Ryle draws from the calling of Judas is this: It 'was meant to teach ministers humility. They are not to suppose that ordination necessarily conveys grace, or that once ordained they cannot err. On the contrary, they are to remember that one ordained by Christ himself was a wretched hypocrite. Let the minister who thinketh he standeth take heed lest he fall.' And, in one of his remarks on the corresponding passage in Matthew 10, David Brown exclaims, 'How terrible is the warning which the case of Judas holds forth, to the ministers of Christ, not to trust in any gifts, any offices, any services, any success, as sure evidence of divine acceptance, apart from that "holiness without which no man shall see the Lord"!'.

We probably think it more strange that the twelve disciples, whom Christ chose personally and sent out to call sinners to repentance, should include an unconverted man than that there should be unconverted preachers in pulpits today. Yet Christ is still the head of his Church; he is still ruling over everything that happens, and God has 'foreordained whatsoever comes to pass' (*Shorter Catechism, Ans. 7*).

These words were written by the Westminster Divines on the basis of such scriptures as Ephesians 1:11, which declares that God 'worketh all things after the counsel of his own will'. These men fully recognised the depths of the mystery involved in this doctrine, for they quote Romans 11:33, where Paul makes clear that God's 'ways [are] past finding out'; finite human minds cannot expect to be able to plumb the depths of God's infinite purposes as they are put into effect', to show that God is clear from human sin in the fulfilment of his purposes. So, while 'the determinate counsel and foreknowledge of God' was involved, not only in the crucifixion of Christ, but also in all the events that led up to it – including the choice of Judas as a disciple, and his betrayal of his Master – yet, throughout these events, the sin was entirely human.

It should be clear to us that Christ himself was in control of all these events. No matter how vicious or devilish the opposition he encountered during his time in this world, never did events begin to spiral out of control. And however difficult it may be for us to recognise the fact, everything happened for the glory of God. Supremely we see God glorified in the provision of redemption for sinful human beings in a way that perfectly satisfied divine justice.

When Matthew Henry comments on the passage already referred to in the first Gospel, he draws a rather different lesson: 'Christ took [Judas] among the apostles that it might not be a surprise and discouragement to his Church if, at any time, the vilest scandals should break out in the best societies'. It would be natural for the early Christians to have expected the initial success of the gospel to continue and that the preachers of the Word would always be as diligent and faithful as were, for instance, Peter, Paul and Timothy. We too might wonder why the early Church did not continue to expand at the initial rate of progress, when on one day there were 3000 converts. Even if that day's spiritual harvest was exceptional, the Lord continued to add 'to the Church daily such as should be saved' (*Acts 2:47*).

There is little we can say in answer to that question except to point to the certainty that the subsequent declension in the Church was according to God's eternal purpose and that his glory will at last be seen in connection with the whole history of the Church when it is all taken together. Further, we can be certain that there never was, and never will be, a moment when the King of Kings is not in control of all events. Had it been the divine will to have ordered a period of uninterrupted expansion in the Church of God from the beginning until our time, that is exactly what would have happened.

But it was not so, and Paul was inspired to put in writing a warning to the believers in Thessalonica about particular events to take place in the history of the world before Christ's second coming. 'That day shall not come,' he told them, 'except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God' (2 *Thess.* 2:3, 4). Matthew Poole is unusually full in expounding this passage. He notes that the 'apostasy' described here is 'gradual', and from within the Church of God. 'And this man of sin is not a single person, but a company, order and succession of men.' In common with other Reformed expositors of the time, he is rightly convinced that Paul is referring to the Antichrist, 'the bishop of Rome' – the Papacy.

This tremendous declension gathered increasing power over the centuries as the Roman Church departed further and further from the truth. That the Lord should have allowed it – and indeed foreordained it – seems, at first glance, most unlikely. But it is worth re quoting Ryle: 'Like everything which our Lord did, it was done advisedly, deliberately and with deep wisdom'. Clearly it provided the context for a display of God's power and grace at the time of the Reformation, and we can see – however limited our understanding of God's providence – that God was indeed glorified in that time of spiritual revival and reform.

Our age follows a long period of tremendous spiritual declension in Britain and many other countries. The level to which the authority of the Bible is rejected in many Protestant denominations is truly startling. The men (and women – and *they* necessarily reject the Bible's command, 'Let your women keep silence in the churches') who fill many of the pulpits preach a message very different from that revealed in Scripture – to the extent that the sermon still plays a significant part in what passes for the worship of God. We may ask, Why has he allowed such a dire situation to develop? Why have false religions expanded as much as they have? Why has secularism virtually become the national religion in the UK?

We ought to be clear that the situation is not out of control as far as God is concerned. He is still ruling; he is still working out his eternal purposes for his own glory, as surely as when the Saviour was personally in this world. As the waters of the flood carried Noah's Ark hither and thither, it might have seemed that everything was out of control. But Noah and his family were safe; God was in complete control of the waters. It is still true today that 'the Lord sitteth upon the flood; yea, the Lord sitteth King for ever' (*Psa.* 29:10) – whether we consider the flood of worldliness or heresy or false religion. And God's children have every reason to trust him to act wisely as he rules over everything in the Church and in the wider world. Let them say with Isaiah, as they view the current moral and spiritual situation: 'I will trust, and not be afraid' (*Isa.* 12:2). God's promises cannot fail.

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 17 Jan	No 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 18 Jan	No Young Adults Fellowship		
Sat 19 Jan	No Bible Study & Prayer Meeting		
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Mr Charles Scott-Pearson	Mr Charles Scott-Pearson	<p style="text-align: center;"><u>TODAY: 13/01/2013</u></p> <p>Chairman: Jonathan</p> <p>Organist: Joy</p> <p>Pianist: Anthony</p> <p>Ushers: Alan / Constance</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Maureen</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Yangfan</p> <p style="text-align: center;"><u>NEXT WEEK: 20/01/2013</u></p> <p>Chairman: Alan</p> <p>Organist: Joy</p> <p>Pianist: Jasmine</p> <p>Ushers: Tom / Yetta</p> <p>Sunday School: Hannah / Joy</p> <p>Lunch: Hannah</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Scott</p>
Message	TBC	TBC	
Text	TBC	TBC	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> • Pre-Lunch Bible Study: Rev Chalan Hetherington will be leading a short study on "<i>John Hus - His Life and Legacy</i>". • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Tom, Nina, Helen, Elizabeth. Pastor Ki, Eld Chew's Mother. • Pray for those on travel: Sonia, Nana, Matthew, Pastor & Mrs Ki, John & Sharon, Anthony & Helen. • Pray for those seeking employment: Yetta. 			
<p>Worship Service Collections - Last Sunday: £948.50, Lunch: £40.00</p> <p>Attendance - Morning: 27 (A) 5 (C), Evening: 19 (A) 3 (C)</p>			

SHORTER CATECHISM QUESTION 52

Q: What are the reasons annexed to the Second Commandment?

A: *The reasons annexed to the Second Commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.*

Comments:

The special reasons added why we should observe this commandment are: 1. God is our Sovereign (I, the Lord); 2. God is our owner (thy God); 3. God is zealous for his own worship (am a jealous God).

Proofs:

Psalm 95:3, Exodus 34:14

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>"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"</i></p> <p>Isaiah 14:27</p>	<p><i>"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."</i></p> <p>Isaiah 41:10</p>