



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. 11

LORD’S DAY 17 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 118:19-24	Hebrews 12:1-2
<i>Opening Hymn *</i>	RHC 83 – “ <i>This is the Day the Lord Hath Made</i> ”	RHC 260 – “ <i>The Church’s One Foundation</i> ”
<i>Opening Prayer *</i>	Alan Blaney	Alan Blaney
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 9	Ephesians 2
<i>Second Hymn *</i>	<i>Psalm 9 verses 1-8</i> (to the tune of Dundee, RHC 555)	RHC 318 – “ <i>Blessed Assurance</i> ”
<i>Announcements & Memory Verse</i>	Alan Blaney	Alan Blaney
<i>Tithes & Offerings & Doxology *</i>	RHC 183 – “ <i>Jesus Paid it All</i> ”	---
<i>Scriptural Text</i>	Matthew 21:1-11	Judges 1:1-20
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Triumphant Entry</i>	<i>Overall view of the book of Judges</i>
<i>Closing Hymn *</i>	RHC 176 – “ <i>Ride On, Ride On in Majesty</i> ”	RHC 307 – “ <i>Amazing Grace</i> ”
<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 4

As I conclude the section of *rebuke* by man, I think that it is appropriate to complete it with the important role of the preachers in relation to rebuke or reprove. I believe that the following paragraph well epitomizes the whole idea of preaching, and it was written by Alva J. McClain, founder and first president of Grace Theological Seminary, in the first issue of the *Grace Journal* (Spring, 1960; cited from *Grace Theological Journal* 01:1, spring 1980, 4-5):

"[It]. . . will aim to follow the apostolic injunction to 'preach (herald) the Word,' presenting expositions of this Word in a positive and constructive manner. But they will not hesitate, as need may arise, to 'reprove' and 'rebuke' (2 Tim 4:2). To do this is never a pleasant task, but it is a solemn obligation laid upon all who minister the Word of God. The Apostle Paul, when occasion demanded, not only denounced without reservation heresy and apostasy, but also did not hesitate to name the names of the guilty. Among these, for example, were 'Hymenaeus and Philetus' who taught that the 'resurrection is past' (2 Tim 2:17-18). Certainly the Apostle in this case might have assumed the attitude, fashionable in some circles, that no amount of denial or heresy could in any wise disturb or overthrow the truth; and that, therefore, both the men and their heresy should be treated with lofty silence. However, although Paul assures us in this very epistle that 'the foundation of God standeth sure' (2 Tim 2:19), he was also concerned about the souls of men. To know that no amount of heresy about the resurrection could overthrow the resurrection, was one thing. But the baneful effects of the heresy upon its hearers was something else: in this case to 'overthrow the faith of some' (2:18). And this leads the Apostle to rebuke the propagandist by name, not for the sake of polemics, but for the sake of human souls."

The most powerful reminder of the preacher's duty comes from the very fact that the Word of God is God's very word, inspired by God. 2 Timothy 3:16-17 say, "All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ That the man of God may be perfect, throughly furnished unto all good works." Scripture is profitable for all things that the believers of Jesus Christ need including reproofs and corrections they ought to receive, without which they are not equipped to do all good works. It reminds us that the Word of God is the norm for our character and virtues, and rebukes (reproofs) must come from the values, teachings, and principles of Scripture.

Conviction of sin

I'll slightly deviate from the study of the passages containing the words, rebuke or reprove, in order to show you that this study is not just a word study. It is because any situation involving "rebuke" or "reprove" implicates sin, guilt, fault, or restraining efforts to curve, judge, or remove all of them. Therefore, any confession of sin, repentance, declaration of judgment, or condemnation must be studied together with "rebuke" and "reprove" passages. Out of all such implied areas, in particular, I would like to briefly comment on the work of conviction. Conviction is an act of "proving, finding, or determining to be guilty of an offense charged against a person before a legal tribunal," "an act of convincing, or compelling one to admit the truth of a charge," "An act of convincing of sin or sinfulness, " or "an act of convincing of error" (1828 *Noah Webster's English Dictionary*). These definitions are closely related to "rebuke" and "reprove."

2 Samuel 11 records a story of David's adultery, and in chapter 12 his guilt is exposed. The prophet Nathan said in verses 7-12, "And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; ⁸ And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

⁹ Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon. ¹⁰ Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. ¹¹ Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun. ¹² For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.” There is no occurrence of words like “rebuke” or “reprove” in the passage. However, it is clearly a case of severe rebuke over David’s gross sin. We also understand that David wrote a psalm of repentance in Psalm 51. 2 Samuel 12:13 says, “And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.” David’s confession of his sin was a result of the conviction in his heart. How did he come to confess and repent? It was because the Lord sent Nathan to him with a message of rebuke. David was convicted of his sins. Thus, though a passage does not have words like “rebuke” or “reprove,” I may say that all the passages demonstrating confession and repentance of sin are rebuke-passages.

Hence I’ll borrow a work from Jeffrey Alexander’s article, “Scriptural Teaching Concerning Conviction,” in *Central Bible Quarterly* 16:3 (Fall 1973).

Firstly, he gives a brief survey of the concept of conviction as following in pages 24-25. Instead of doing another word study for myself, his study will give us enough light for our understanding: “The singular Greek word used in the New Testament for ‘conviction’ is variously translated ‘to convict,’ ‘to convince,’ ‘to reprove,’ ‘to rebuke.’ The table shows the seventeen instances where this word is used in the New Testament. These English words used are all good, but the words, ‘convict’ and ‘convince,’ carry the sense best. In all of the standard sources, the unanimous opinion is that the word means ‘to prove guilty.’ R. C. Trench states, ‘It is so to rebuke another, with such effectual wielding of the victorious arms of the truth, as to bring him, if not always to confession, at least to conviction.’ The idea of bringing the rebuked party to a sense of guilt and shame is the sense. Westcott says that the word ‘involves the conception of the authoritative examination, of unquestionable proof, of decisive judgment.’ Hendriksen gives a twofold sense to the word—to prove guilty, and to awaken to consciousness of guilt. The Old Testament counterpart in the Hiphil [one of Hebrew verb forms] is translated, ‘to argue,’ ‘to show,’ ‘to prove’ (Job 13:15; 19:5). Elsewhere it is translated ‘convict,’ ‘confute,’ ‘reprove’ (Job 32:12; Prov. 9:7, 8; 15:12; 19:25; Ezek. 3:26; Amos 5:10; Isa. 29:21). In some passages it is rendered ‘to correct by punishment’ (Job 5:17). Finally, it is used as an infinitive construct in Isaiah 11:3, translated ‘to judge.’ In the Hiphil [*one of Hebrew verb forms*, italics are mine] it means ‘to be convicted’ (Gen. 20:16). The force of ‘convict’ can be seen when it is contrasted with the word which is translated ‘rebuke.’” I think that this sketchy word study sufficiently shows us that there is a very close relationship between “convict” and “rebuke” or “reprove.”

Secondly, he gives us a list of the verses having a Greek word, “*elegcho*,” translated as “to rebuke” or “to reprove.” Instead of copying his chart, I’ll arrange the verses according to the same translations. It is translated as “reprove” (Luke 3:19; John 3:20; 16:18; Ephesians 5:11, 13; 2 Timothy 4:2), “rebuke” (1 Timothy 5:20; Titus 1:13; 2:15; Hebrews 12:5; Revelation 3:19), “convince” (John 8:46; 1 Corinthians 14:24; Titus 1:9; James 2:9; Jude 15), and “tell him his fault” in Matthew 18:15. In other words, there is a relationship between “rebuke” and “convince” or “convict.”

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 20 Mar		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 22 Mar	7:00pm	Sovereign Grace Advent Testimony <i>"The Person and Work of the Lord Jesus"</i>	
Sat 23 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	<p style="text-align: center;"><u>TODAY: 17/03/2013</u></p> <p>Chairman: Alan Organist: Sarah Pianist: Joy Ushers: Daniel / Yetta Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Yangfan</p> <p style="text-align: center;"><u>NEXT WEEK: 24/03/2013</u></p> <p>Chairman: John Organist: Joy Pianist: Anthony Ushers: Tom / Yetta Sunday School: Hannah / Joy Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Scott</p>
Message	Cleansing of the Temple	Years of Weeping	
Text	Matthew 21:12-17	Judges 2:1-23	
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, Yangfan. • 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. 			
<p>Worship Service Collections - Last Sunday: £535.00 Lunch: £56.00, Agape Fund: £300.00, Kenya: £20 Attendance - Morning: 28 (A) 5 (C), Evening: 20 (A) 4 (C)</p>			
SHORTER CATECHISM QUESTION 61			
<p>Q: What is forbidden in the Fourth Commandment? <i>A: The Fourth Commandment forbiddeth the <u>omission or careless performance</u> of the duties required, and the <u>profaning the day by idleness</u>, or doing that which is in itself <u>sinful</u>, or by unnecessary thoughts, words, or works, about our <u>worldly employments or recreations</u>.</i></p> <p><u>Comments:</u> This commandment forbids: 1. The omission of Sabbath duties; 2. The careless discharge of them; 3. Being idle; 4. Committing sin; 5. Being engaged, without proper reason, in worldly matters.</p> <p><u>Scriptural Reference:</u> Isaiah 58:13, 14; Malachi 1:13</p>			
MEMORY VERSE			
<p>Last Week <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> Hebrews 1:12</p>	<p>This Week <i>"If we believe not, yet he abideth faithful: he cannot deny himself."</i> 2 Timothy 2:13</p>	<p>Next Week <i>"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds"</i> Psalms 36:5</p>	