



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. 25

LORD’S DAY 23 JUNE 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>	Isaiah 62:10-12	Romans 6:3-11
<i>Opening Hymn *</i>	RHC 44 – “We Praise Thee, O God, Our Redeemer”	RHC 550 – “Cross of Jesus”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	---
<i>Responsive Reading</i>	Psalm 23	---
<i>Second Hymn *</i>	RHC 345 – “The Lord is My Shepherd”	---
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 403 – “Count Your Blessings” verses 1&2	---
<i>Scriptural Text</i>	Amos 2:6-16	2 Corinthians 4:17-5:10
<i>Pastoral Prayer</i>	Dr Carl Martin	Dr Carl Martin
<i>Sermon Message</i>	<i>The God of History Who Knows Us</i>	<i>Living with Eternity’s Values in View</i>
<i>Closing Hymn *</i>	RHC 21 – “O God, Our Help in Ages Past”	RHC 431 – “Jesus, I My Cross Have Taken”
<i>Benediction/3-Fold Amen *</i>	Dr Carl Martin	Dr Carl Martin
<i>Postlude</i>	<i>The Lord Bless You</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 PICTURES OF THE PRESENCE OF GOD:

PART 1 - FIRE

By Rev Dewi Higham (Tabernacle, Cardiff). Reprinted with permission from Free Church Witness magazine dated October 2008

The choice of phrase in the Scriptures, when describing the presence of God, provides us with something of an insight into the nature of God. Fire conveys something of the overwhelming power of God, whilst the Dew and the Dove convey His wonderful gentleness. There are also a number of other pictures, which we could have noted, such as the Wind and the Anointing. The three selected pictures of Fire, Dove and Dew, will provide us with a view of God which is full of awe and grace. Such is the nature of God's presence that both awe and grace can be experienced in the same moment.

Old Testament Evidence of Heavenly Fire

The Lord Himself is described as a consuming fire and an unapproachable light. With such references to the nature of our God, it is not surprising that any manifestation of God upon earth often has this ingredient of fire.

The burning bush was an early indication of the burning presence of God, where Moses removed his shoes on the holy ground. The pillar of fire, that led the children of Israel, was a constant reminder of the burning presence of God. The fire and smoke of Sinai were surely terrible manifestations of God, when even Moses trembled. Then, we could mention the sacrifice of Elijah, which was consumed with a fire that fell from the heavens. What awe must have been in the hearts of those who witnessed these things! What awe was in the heart of Isaiah in the vision he received, where the coals from the altar were placed on his lips, indicating the burning nature of our dealings with God!

New Testament Fire

Now, in these New Testament days of worship in Spirit and in truth, such displays of heavenly fire do not occur, with the exception of some very remarkable events in the history of the church, such as in times of divine visitation. There is, however, such a thing as New Testament fire. It is the burning presence within the heart, when God is present. The two men on the road to Emmaus would be one example of this inward fire, as they spoke of hearts that burned within. The most dramatic and most significant example, however, would be the events of Pentecost, where both the visible fire of God and the inward burning were evident. This inward fire, experienced at Pentecost, marked a new era, where the Lord would reveal Himself in the power of the Holy Spirit.

Now, as we think of these remarkable events at Pentecost, this visible fire, reminiscent of Old Testament manifestations, is worth noting. We see, in the descriptions, mention of a general fire appearing above the men who had met in the upper room. Then, we note the descent of the fire, which rested on the heads of these men, the cloven tongues being a reference to the nature of fire, where the flames divide, with a tongue-like appearance. This, undoubtedly, was a significant emblem of what was about to take place. These men were about to speak with tongues of fire, affecting those who heard them speak, as they cried to God, 'Men and brethren, what shall we do?' How fiercely this fire burned, in that special period of the early church! This was the first of many divine visitations in New Testament times.

The Fire that Purges, Consumes and Spreads

What are the qualities of this spiritual fire that comes from Heaven and falls upon men? It might be helpful to consider the nature of fire. We know that fire purges and consumes, and can be fierce and spread over an area. Such is the presence of God and its manifestations.

The Fire that Purges and Consumes

This fierce purging and consuming can be seen in the preaching of the Gospel. An unsaved man, hearing the Gospel in the power of the Spirit, may become aware of God's holiness and His condemnation of sin. The initial experience of discomfort might increase to a level which he cannot bear. With those who will eventually refuse the Gospel, we could say that this fire is a foretaste of judgment. But in the case of those who respond to the Gospel, the burning presence exposes sin to such an extent, that they run to Christ for relief.

This fire, experienced by the converted man, is only the beginning. A fire has started in the Christian heart that will not be extinguished. These are the fires of sanctification, that purge the heart from sin. Indeed, every time the Word is preached to the new man, this fire is experienced, as the Holy Spirit searches the heart for sin. This burning presence will even burn down those walls, behind which secret sin is hidden. What a good process is this burning of God, which also removes the dross and refines the heart, producing gold within! Ultimately, the heart of the Christian will be everlastingly aflame with sinless purity.

In other ways too, the presence of God will be manifested as a fire within, where hearts will burn with desire and zeal for God. This burning zeal of the devoted Christian can motivate a man to count his life as nothing, and cross the seas to preach Christ. This fire can also be fierce, causing inward discomfort, which is well illustrated in the expression of Jeremiah, 'But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay' (Jer.20:9). The Psalmist, also, provides us with a similar sentiment, 'For the zeal of thine house hath eaten me up' (Ps.69:9).

The Fire that Spreads

We are, sadly, familiar with lethargy spreading throughout a congregation, like some infectious disease, but what a happy reversal is the spreading of godly zeal! It could be described as fire leaping from the pulpit to the seated congregation, where it spreads from person to person. Such a spreading fire is a sure indication of the efficacious presence of God. This fire is seen in abundance in a time of divine visitation, where the influence of God spreads from area to area. The title of a recently published book on Welsh revivals, 'Fire in the Thatch', captures the potential of such a movement. Some fires would burn so fiercely, that the whole roof would be ablaze. In my own land of Wales, three such 'fires' covered the whole nation.

These New Testament manifestations of God can be placed side by side with the mighty manifestations of the Old Testament. Perhaps we could even say that these New Testament manifestations are more remarkable. We make such a statement, based on the fact that the New Testament is the fulfilment of God's eternal plan of salvation, where the Gospel goes forth in mighty power.

Imagine a Service

Imagine a service, where God is present. The service is proceeding, the preacher is preaching and the people are listening. The hearts of the people are quietly being warmed with the themes presented. Then He draws closer, and hearts are on fire. Somewhere in that fire, a man is being saved on the left side of the church. Then another towards the front is being saved. The Lord's people are deeply affected, some in deep conviction and some in heavenly enjoyment. It seems evident to some that the Lord has come to visit His people again. Such is the presence, that the Lord's people might cry out like Jacob, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.' (Gen.28:17) As we look around the congregation, we see signs of hearts ablaze with the holiness of God and feelings of devotion.

Some Welsh Examples of this Fire

The Welsh people of the 1700s and 1800s had no need to imagine. They experienced these services and manifestations of heavenly fire many times over. The presence of God was so manifest that there were occasions when the preachers fainted, and other occasions when the congregation fell to the floor. I trust the reader understands that I am not speaking of some modern imitation of blessing but rather the genuine experience of what happens when a holy God visits a sinful generation. We only have to think of God and His nature, to understand how such a presence would affect us.

This heavenly fire was evident for a prolonged period in the land of Wales. The period in question witnessed an almost unbroken sequence of revivals that lasted the best part of two centuries. The people born into that time were marked out as different. They had, for one thing, an unusual degree of zeal, which caused both preachers and people to travel over hills and mountains to proclaim, or hear, of Christ.

A neighbour in West Wales, a godly lady, known as Ann Sunnybank (Sunnybank was the name of her house), recounted how she remembered the old people, saved in the revival, making their way to chapel after a severe snowstorm. The snow lay as deep as the height of the hedges. She recalled how the people seemed to be walking on top of the hedges, determined to worship at the house of God! The younger and more prudent stayed at home, but these elderly revival people had a deeper desire to know the Lord.

These same people handed down to us a form of worship, filled with awe and worship. To be sure, there was also Christian joy. You could call this marriage of godly fear and Christian joy, a trembling joy. These people had experienced God, and it showed in the way they worshipped.

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 26 June		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 28 June	7:00pm	Sovereign Grace Advent Testimony <i>"Heaven and Hell"</i> - Mr Brian Green	
Sat 29 June	4:00pm	Bible Study & Prayer Meeting	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Dr Carl Martin	Dr Carl Martin	<u>TODAY: 23/06/2013</u>
Message	Tension or Teamwork?	Anticipating the Judgment Seat of Christ	Chairman: Jonathan
Text	Amos 3:1-8	2 Corinthians 5:10-6:2	Organist: Joy
NEWS/ANNOUNCEMENTS			Pianist: Jasmine
<ul style="list-style-type: none"> • Pre-Lunch Bible Study: Dr Martin will continue the study on <i>"The Bride of Christ and Her Rivals"</i> • 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, Tobias, Elliora, Sharon, John. • Pray for those seeking employment: Yetta. • Pray for those on travel: Pastor & Mrs Ki, Rev & Mrs Wong, Sarah. • London Metropolitan Tabernacle School of Theology 2nd - 4th July 2013 - Recovery from Spiritual Decline. • Ladies Fellowship Next Sunday: Please see Sis Elizabeth or Sis Helen for more information. 			Ushers: Tom / Margaret
			Sunday School: Hannah / Joy
			Lunch: Maureen
			Washing Up: Volunteers
			PA Crew: Yangfan
			<u>NEXT WEEK: 30/06/2013</u>
Worship Service Collections - Last Sunday: £742.19, Lunch: £45.00, Mission Fund: £104.60 Attendance - Morning: 27 (A) 4 (C), Evening: 29 (A) 4 (C)			Chairman: John
			Organist: Anthony
			Pianist: Joy
			Ushers: Daniel / Yetta
			Sunday School: Hannah / Joy
			Lunch: Volunteers
			Washing Up: Volunteers
			PA Crew: Scott

SHORTER CATECHISM QUESTION 75

Q: What is forbidden in the Eighth Commandment?

A: *The Eight Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.*

Comment:

This commandment refers to *money* and *property*. It acknowledges that it is right and proper to gain money, and that it is wrong in a man to squander his own property, or to plunder another's. It commands us to work for the supply of our own needs, and to help others as well as ourselves to increase in wealth. And it forbids aught that would tend to hinder these ends.

Scriptural Reference:

Proverbs 28:19, Acts 20:35

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"But every man is tempted, when he is drawn away of his own lust, and enticed."</i></p> <p>James 1:14</p>	<p><i>"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."</i></p> <p>Romans 1:21</p>	<p><i>"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content."</i></p> <p>Philippians 4:11</p>