



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. 8

LORD’S DAY 24 FEBRUARY 2013

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 29:1-2

Psalm 113:1-3

*Opening Hymn **

RHC 88 – “Praise Him! Praise Him!”

RHC 15 – “How Shall I Sing That Majesty”

*Opening Prayer **

John Poh

John Poh

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 6

Psalm 34:1-22

*Second Hymn **

Psalm 6 - 2nd tune verses 1-4, 9-10
(to the tune of Beatitudo, RHC 388)

RHC 319 – “It Is Well with My Soul”

Announcements & Memory Verse

John Poh

John Poh

*Tithes & Offerings & Doxology **

RHC 237 – “Revive Us Again”

Scriptural Text

Matthew 20:17-19

Joshua 6:1-27

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

Theme of Jesus’ Ministry

Conquest of Jericho

*Closing Hymn **

RHC 185 – “Hallelujah, What a Saviour!”

RHC 441 – “Faith Is the Victory”

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

BIBLICAL REBUKE - PART 1

Whenever I read or hear of some godly and respected Christian leader that had confessed their sins and wrongs even in their old age, I often wonder what sort of sins they had to confess. Some of them were already near the end of their earthly life and were physically disabled, and their faith was strong in the Lord and their desire was to be with the Lord. What wrongs could they possibly nurture in their hearts? I am saying this apart from my firm conviction of the total depravity of mankind. Is it true that getting old even in Christ Jesus does not necessarily mean that the power of sin diminishes within us and we will continue to struggle with the power of sin and consequences of our imperfections till we see Jesus? This very thought came back to my mind right after all the incidents last December and January. When I honestly examine myself before God, how should I evaluate myself before God? My heart is still an unchanged and unlimited source of sin and wickedness, and I do things that I do not like to do. To the contrary, I do not do what I desire to do. It does not mean that I dwell in sin and continue in sin. What I find from my own heart is only imperfection that cannot even meet my own regenerated standards by the grace of God. How can I satisfy the perfect standard of God? The more I look inside myself, the more I must cry out to the Lord for help. The dependence on Christ's sacrifice has never been decreased but rather increased over the years. I am also saying this like a fool. In fact, the more I know of God, the more I know myself, to be a weak, sinful, small, unholy, and shameful being. The more knowledge and understanding of the Scriptures I have gained, the more realization and awareness of my uncleanness and unrighteousness (apart from Christ's imputed righteousness) I have found from within me. On the one hand, such awareness stirs me up to praise God for His goodness to me, but on the other hand, it urges me to be sanctified. The awareness of my inadequacy before the presence of the holy God urges me to consider what things I need to look into more. It is not to find another way to reach my sanctification but through Jesus. It is to know of my responsibilities I must fulfil as the grace of God enables me to do. These thoughts prompt me to consider studying some biblical words like "rebuke," "reprove," eventually "confess." What and who are being rebuked in the Bible? What does the Bible rebuke about? I am not sure how far my study will lead me. However, knowing the causes and background of biblical rebukes and reproves, we may find some areas that may require our immediate attention for improvement. By knowing the rebukes in the Bible, we may endeavour to avoid the ways leading us to be rebuked, which may be another way to move forward to our sanctification. I'll give you some statistical data and definitions of rebuke and reprove first.

Biblical Statistics

"Rebuke" occurs 79 times in 77 verses in five different forms such as rebuke, rebuked, rebuketh, rebukes, and rebuke in the KJV. It occurs in 30 out of 66 books of the Bible, and the book of Psalms has 11 occurrences, which is the highest occurrence in all the books in the Bible. It is followed by the Gospel of Luke (10 times), Isaiah (9 times), Proverbs (7 times), Mark (5 times), Matthew (5 times), and so on.

"Reprove" occurs 35 times in 35 verses in four different forms such as reprove, reproveth, and reprove. The total number of 15 books in the Bible has its occurrence(s). It occurs in the book of Proverbs the most (7 times) followed by Job (5 times), Psalms and Isaiah (4 times), Genesis, Jeremiah, John and Ephesians (2) times and so on.

Lexical meanings

English words: It may be good to begin with English dictionaries. My first preference is *Noah Webster's 1828 English Dictionary*. It defines rebuke as: "1. To chide; to reprove; to reprehend for a fault; to check by reproof; 2. To check or restrain (ex. The Lord rebuke thee, O Satan. Zech. 3. Is. 17); 3. To chasten; to punish; to afflict for correction (ex. O Lord, rebuke me not in thine anger. Ps. 6); 4. To check; to silence (Master, rebuke thy disciples. Luke 19); 5. To check; to heal (And he stood over her and rebuked the fever. Luke 4); 6. To restrain; to calm (He arose and rebuked the winds and the sea. Matt. 8)." Its definitions are very useful because all the examples are from the Bible. The Shorter Oxford English Dictionary defines the term as: "1. to force back, to repress (a quality, action, etc.); 2. Reprove, reprimand severely; and 3. To despise."

Noah Webster's 1828 Dictionary defines "reprove" as: "1. To blame; to censure; 2. will not reprove thee for thy sacrifices - Ps. 50; 3. To charge with a fault to the face; to chide; to reprehend. Luke 3; 4. To blame for; with of; as, to reprove one of laziness; 5. To convince of a fault, or to make it manifest, John 16; 6. To refute; to disprove. [Not in use.]; 7. To excite a sense of guilt; and 8. To manifest silent disapprobation or blame."

Hebrew words: There are two Hebrew words translated as words of the "rebuke" family. The first one is "*yakach*," which is defined as: "1. to prove, decide, judge, rebuke, reprove, correct, be right; 2. to adjudge, appoint, show to be right, prove; 3. to convince, convict; 4. to reprove, chide, correct, rebuke." I must say that it is not easy to give proper definitions of Hebrew verbs because one verb may have different meanings according to its varied forms. Thus, given definitions here are only rough guidelines. This verb is used 59 times in the KJV and translated as various words including "reprove" (23 times), "rebuke" (12 times), "correct" (3), "plead" (3), "reason" (2), and so on. Please do not be impressed by these detailed figures, because I just quoted from a Bible program on my computer. The 2nd Hebrew word is "*ga`ar*," which means "to rebuke, reprove, or corrupt." It occurs 14 times in the KJV as "rebuke" (14 times), "corrupt" and "reprove" (1 time each). However, there are also words derived from this verb (for example, as a noun in Deuteronomy 20:20), which were also counted for a total number of the occurrence of this particular word in the Bible.

Greek words: There are also two Greek words translated as words of the "rebuke" family. According to the *Thayer's Greek Lexicon*, the first word "*epitimao*" means: "1. to show honour to, to honour; 2. to raise the price of; 3. to adjudge, award, in the sense of merited penalty 4. to tax with fault, rate, chide, rebuke, reprove, censure severely, or to admonish or charge sharply." It occurs 29 times in the KJV as "rebuke" (24 times), "charge" (4), and "straightly charge" (1). The second word is, "*elegcho*," which means "1. to convict, refute, confute (generally with a suggestion of shame of the person convicted; by conviction to bring to the light, to expose); 2. to find fault with, correct (by word - to reprehend severely, chide, admonish, reprove; to call to account, show one his fault, demand an explanation; by deed - to chasten, to punish). It occurs 17 times in the KJV as "reprove" (6 times), "rebuke" (5 times), "convince" (4 times), "tell (one's) fault" (1), and "convict" (1).

There are a few observations from this brief survey of two terms: rebuke and reprove. (1) Though I am planning to go through all the passages having either one or both of the words, it is quite clear that the underlying Hebrew and Greek words are synonyms. At this stage, we may not be able to recognize any difference in the words. One Hebrew word is translated as either "rebuke" or "reprove." (2) A Hebrew word, "*ga`ar*," is always translated as "rebuke" but once in Jeremiah 29:27, "Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?" Interestingly, none of the two Greek words we have seen in the above is used to translate this word.

There are a few more observations before we study actual verses having "rebuke" or "reprove."

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 27 Feb	No Ladies Mid-Week Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Kian Seng, Julia & Clara Teo, and Felicia & Jessica to our worship services last Lord's Day.
Fri 01 Mar 7:00pm	Young Adults Fellowship <i>"Quieting the Noisy Soul"</i>	
Sat 02 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: 24/02/2013</u> Chairman: John Organist: Anthony Pianist: Joy Ushers: Daniel / Margaret Sunday School: Hannah / Joy Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Scott <u>NEXT WEEK: 03/03/2013</u> Chairman: Alan Organist: Joy Pianist: Jasmine Ushers: Daniel / Evelyn Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Yangfan
Message	Ambition and Leadership	Dedicated Things to the Lord	
Text	Matthew 20:20-28	Joshua 7:1-26	

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. • Ladies Fellowship after Sunday Lunch: See Mrs Ki for more information. • 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, Yoong Chiang & Magdalene. • Pray for those seeking employment: Yetta, Eleanor. • Church Easter Camp: Fri 29th March - Mon 1st April 2013: See Jonathan or John for more information.
<p>Worship Service Collections - Last Sunday: £3078.10 Correction to Sunday Offering for 10/02/13: £2566.00 Attendance - Morning: 31 (A) 3 (C), Evening: 21 (A) 2 (C)</p>

SHORTER CATECHISM QUESTION 58

Q: Which is required in the Fourth Commandment?

A: *The Fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven, to be a holy Sabbath to himself.*

Comments:

The Sabbath is an emblem of heaven, and a pattern and example for all days. Every day should be holy unto the Lord. Inasmuch, however, as in this world we must engage in worldly business, the Sabbath was instituted to prevent our thoughts from dwelling too much on worldly matters. It is intended for man's good, and it is our own loss if we disregard it.

Proof:

Leviticus 19:30

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:"</i></p> <p>Hebrews 1:10</p>	<p><i>"They shall perish; but thou remainest; and they all shall wax old as doth a garment;"</i></p> <p>Hebrews 1:11</p>	<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>