



# 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. 12

**LORD’S DAY 24 MARCH 2013**

## ORDER OF WORSHIP

### *Morning Service – 11am*

### *Evening Service – 4pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 47:6-7

Psalm 117

*Opening Hymn \**

RHC 197 – “All Glory, Laud and Honour”

RHC 61 – “O for a Thousand Tongues”

*Opening Prayer \**

John Poh

John Poh

*Gloria Patri \**

*Glory Be to the Father*

*Responsive Reading*

Psalm 10

Psalm 56:1-13

*Second Hymn \**

*Psalm 10 verses 12-18*  
(to the tune of St Anne, RHC 21)

RHC 339 – “When I Fear My Faith Will Fail”

*Announcements & Memory Verse*

John Poh

John Poh

*Tithes & Offerings & Doxology \**

RHC 301 – “My Faith Has Found a Resting Place”

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*Scriptural Text*

Matthew 21:12-17

Judges 2:1-23

*Pastoral Prayer*

Rev Timothy Ki

Rev Timothy Ki

*Sermon Message*

*Cleansing of the Temple*

*Years of Weeping*

*Closing Hymn \**

Insert – “Church of God, Beloved and Chosen”

RHC 389 – “Teach Me Thy Way, O Lord”

*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 5**

Last week, from Jeffrey Alexander's article, we were able to see a close relationship between biblical rebuke and biblical conviction. In fact, conviction of sins and wrongs comes through proper rebukes, which will bring sinners to repent of their sins and to ask God for His grace and mercy. Psalm 51 is probably a good example. The first three verses say, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. <sup>2</sup> Wash me thoroughly from mine iniquity, and cleanse me from my sin. <sup>3</sup> For I acknowledge my transgressions: and my sin *is* ever before me." We must be reminded that David's sincere repentance of his wrongs began with the prophet Nathan's rebuke, which convicted him of his sins. His repentance led him to plead to the Lord for His grace. Psalm 51:11-12, "Cast me not away from thy presence; and take not thy holy spirit from me. <sup>12</sup> Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit." At this point, I'd like to proceed to the third point, which is a continuation from last week's article.

Thirdly, Jeffrey Alexander gives us two examples in which the Greek word for "convict" is coupled with prepositions, by which the meaning of the word becomes strengthened. The first example is from Jude 15, "To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him." The Greek word for "convince" in this verse comes from a word for "rebuke," or "convict," and it comes with a preposition for "from" or "out of" as a prefix. "Thayer renders it 'to prove to be wrong.'" The second example is even more interesting. Acts 18:28, "For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ." The Greek word for "convinced" in the verse comes with two prepositions in front of the word for "rebuke" or "convict." Thayer's Greek Lexicon defines the word as "to confute with rivalry and effort" or "in a contest." It appears that its meaning in the verse carries a strong sense of confutation.

Jeffrey Alexander concludes the meaning of "convict" as following: "It carries the sense of unquestionable proof. According to H. E. Jacobs, it 'always implies the presentation of evidence.' Thus, when 'convict' is used, there is no argument; the evidence is irrefutable. 'Conviction' may be defined as the presentation of evidence to prove the guilt of the party rebuked in order to bring him to a sense of guilt and shame." It indicates that the biblical rebuke has many implications: It makes the rebuked (1) to be aware of his wrongs, (2) to awaken his conscience of wrongs, (3) to be found guilty of them, (4) to be convicted of them with irrefutable evidence, (5) to repent of them before God, and (6) to ask God's mercy for His pardoning and restoring grace. From these observations, it becomes obvious that biblical rebuke is related to the presence of sin in the rebuked. In this regard, Peter's rebuke of Jesus was its worst kind. It is because there is no sin in Jesus (1 John 3:5; cf. Hebrews 4:15).

There are two kinds of God's rebukes in the Bible: (1) conviction of sin for repentance and restoration, and (2) pronouncement of God's judgment upon the wicked. The overall purpose of His rebuke may be twofold: (1) to exercise His justice and righteousness, and (2) to demonstrate His sovereignty (i.e. to declare that He is the Lord over all things).

## The sovereignty of God in His rebukes

The rebukes from the Lord are sure signs that He is the sovereign Lord. There are two sides of the demonstration of His sovereignty: One is related to moral issues and the other is related to His sovereign will. Let me begin with the second aspect first.

(1) God demonstrates His sovereign will by exercising His power and authority over all of His creatures for His own purposes. (a) It involves all of God's creation for His providential work. In such cases, we may not see any moral or ethical issues at all. Instead, what we find from "rebuke" related passages is the sovereign will over all things that are in subjection to the decrees of God for His glory. Hence we find that God decrees and His creatures do fulfill their duties accordingly. There are many excellent examples for such cases in the Bible. Psalm 18:15, "Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils." Psalm 76:6, "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep." God rebuked or commanded the sea, and it became dry for the children of Israel, while in the same sea the Egyptian armies were drowned with their chariots and horses. God is the God of creation in Psalm 104:7, "At thy rebuke they fled; at the voice of thy thunder they hasted away." The verses about Jesus rebuking the wind and the sea is famous in the Gospels. Matthew 8:26 (cf. Mark 4:39; Luke 8:24), "And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm." He sets the boundaries of the earth and waters. (b) It is interesting to see that Jesus rebuked fever in Luke 4:39, "And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them." The sick person was Peter's mother-in-law, and Jesus healed her by rebuking the fever, as if it was a person. It is worthy of our notice that most of the times in the Gospels, the Greek word employed to mean "rebuke" is not the same word we have been familiar with so far. This new Greek word is, "*epitimao*." This same Greek word is used to describe Peter's rebuke of Jesus in Matthew 16:22 (cf. Mark 8:32).

(2) God demonstrates His sovereign will over evil spirits. Some people have an idea that God and Satan are equal counterparts. Thus, they divide the universe half and half. It is the greatest lie that Satan has planted in the hearts of people. (a) God rebukes Satan. There is no power sharing between God and Satan. Zechariah 3:2 says, "And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?" Jude 1:9, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." (b) Jesus rebuked the devil/demon in Matthew 17:18, "And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour." We also need to pay attention to the result of the Lord's rebuke. The child was healed. (c) Jesus rebuked unclean spirits in Mark 1:25 (cf. Luke 4:35), "And Jesus rebuked him, saying, Hold thy peace, and come out of him." The result of the Lord's rebuke here is the departing of the unclean spirit. It is also worth noting that the scripture treats an unclean spirit as a person. Mark 1:24, "Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." The unclean spirits were speaking to the Lord, and they are persons by employing personal pronouns such as "we" and "us" in the verse. (d) Jesus rebuked a foul spirit (mute and dumb spirit) in Mark 9:25 (cf. Matthew 17:18; Luke 9:42), "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

I'll continue next week.

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 Mar	No Ladies Mid-Week Bible Study		We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Kos to our worship services last Lord's Day.	
Fri 29 Mar	Church Easter Camp			
Sat 30 Mar	4:00pm	Bible Study & Prayer Meeting		
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES	
<b>Preacher</b>	Rev Gavin Beers	Rev Gavin Beers	<b><u>TODAY: 24/03/2013</u></b>	
<b>Message</b>	This is the Gospel	Ministry of the Deacons	<b>Chairman:</b> John <b>Organist:</b> Joy <b>Pianist:</b> Anthony <b>Ushers:</b> Tom / Yetta <b>Sunday School:</b> Hannah / Joy <b>Lunch:</b> Mrs Ki <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Scott	
<b>Text</b>	Romans 4:23-25	Acts 6:1-8		
NEWS/ANNOUNCEMENTS				
<ul style="list-style-type: none"> <li>• <b>Pre-Lunch Bible Study:</b> Pastor Ki will continue the study on "Anthropology" – The Doctrine of the Man.</li> <li>• <b>Pray for those who are sick:</b> 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, Toby.</li> <li>• <b>Pray for those on travel:</b> Sharon &amp; Elliora, Margaret, Yangfan, Rev Gavin Beers, Anthony.</li> <li>• <b>Pray for those seeking employment:</b> Yetta, Eleanor.</li> <li>• <b>Church Easter Camp: Fri 29th March - Mon 1st April 2013:</b> Rev Gavin Beers will be speaking at the Church Camp. See Jonathan or Rachael for more information.</li> </ul>			<b><u>NEXT WEEK: 31/03/2013</u></b>  <b>Chairman:</b> Alan <b>Organist:</b> Anthony <b>Pianist:</b> Jasmine <b>Ushers:</b> Daniel / Yetta <b>Sunday School:</b> Hannah / Joy <b>Lunch:</b> Volunteers <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Scott	
<b>Worship Service Collections - Last Sunday: £1141.00</b> Lunch: £48.50 Kenya: £50 <b>Attendance - Morning: 30 (A) 4 (C), Evening: 23 (A) 4 (C)</b>				

## SHORTER CATECHISM QUESTION 62

**Q: What are the reasons annexed to the Fourth Commandment?**

*A: The reasons annexed to the Fourth Commandment are – God's allowing us six days of the week for our own employments; his challenging a special propriety in the seventh; his own example; and his blessing the Sabbath-day.*

Comments:

The special reasons here given for the observance of the Sabbath are: 1. Our being allowed six days for work; 2. God's claim of the seventh day as specially his own; 3. God's resting on the seventh day; 4. God's blessing it.

Scriptural Reference:

Exodus 31:15; Genesis 2:3

## MEMORY VERSE

	This Week	Next Week
<b>Last Week</b> <i>"If we believe not, yet he abideth faithful: he cannot deny himself."</i> <b>2 Timothy 2:13</b>	<i>"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds"</i> <b>Psalm 36:5</b>	<i>"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;"</i> <b>1 Peter 2:9</b>