



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. 26

LORD’S DAY 30 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>	Psalm 43:3-4	Philippians 2:5-11
<i>Opening Hymn *</i>	RHC 82 – “ <i>This Day at Thy Creating Word</i> ”	RHC 556 – “ <i>How Sweet the Name of Jesus</i> ”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	---
<i>Responsive Reading</i>	Psalm 24	---
<i>Second Hymn *</i>	<i>Psalm 24 verses 1-5</i> (to the tune of Arlington, RHC 83)	---
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 331 – “ <i>The Haven of Rest</i> ” verses 1&2	---
<i>Scriptural Text</i>	Amos 3:1-8	2 Corinthians 5:10-6:2
<i>Pastoral Prayer</i>	Dr Carl Martin	Dr Carl Martin
<i>Sermon Message</i>	<i>Tension or Teamwork?</i>	<i>Anticipating the Judgment Seat of Christ</i>
<i>Closing Hymn *</i>	RHC 407 – “ <i>Jesus Calls Us</i> ”	RHC 220 – “ <i>Will Jesus Find Us Watching?</i> ”
<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 2 - DOVE

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.

The picture of the presence of God, symbolised by the dove, contrasts greatly with the thought of the presence of God as fire. The fierceness of the burning is replaced with gentleness, peace and purity.

Biblical References to the Dove

To introduce this thought of God's presence having a gentleness, and even a softness, consider Elijah in the wilderness. There, God manifested Himself to him, not in the wind, earthquake or fire, but rather, in the still small voice. There is something of this still small voice in the picture of the dove.

The significance of the dove in Biblical imagery begins with the account of Noah and the ark. As Noah sent out the dove, which initially brought back the olive leaf, and then settled to find a nesting place, the dove became historically associated with the abatement of the waters of judgment, and a symbol of peace. This symbol of peace is carried over to another more significant event, which connects the dove to the presence of God. That significant event is the baptism of Christ, where the Spirit of God descended, in bodily form, as a dove. What a picture of God and His presence we see here, where the heavens opened and the Spirit descended, either in the actual appearance of a dove, or descended, in some way, resembling a dove!

The significance of this descent of the Spirit, or as we might call it, the filling of the Spirit, is further endorsed by the consequences that followed. For we see Christ in His humanity, filled with the Spirit for the purpose of ministry. The Scriptures that immediately follow the account of this event, show the impact of this gentle descent. Note the references to the Spirit and the power of the Spirit in the gospel of Luke: 'And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness' (Luke 4:1); 'And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about' (Luke 4:14), and 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised' (Luke 4:18).

It is no wonder, then, that the Calvinistic Methodists of Wales chose the dove as an emblem of their denomination. The complete emblem was a dove hovering over the open Word of God. It proved to be a most appropriate emblem for the two centuries of blessing that were enjoyed by this favoured denomination.

Gentleness, Peace and Purity

How true to our experience is this aspect of God's presence, pictured in the dove! There is a gentleness, a peace and a purity to the presence of our Lord.

The dove of the ark, symbolising the peace that followed judgment, is indeed a good picture of Gospel preaching. Gospel preaching will thunder out judgment, as Daniel Rowlands of Llangeitho did in his early years. The same Daniel Rowlands added to his thunder the balm of Gilead, the peace purchased by the blood of Christ. Gospel preaching is full of this peace.

The classic image of the dove, with its white plumage, has a powerful association with purity. The image of a dove, with its purity, is therefore a fitting image of the Holy Spirit. As we think of the purity of the Spirit, we might reflect on the fact that the term for the Holy Spirit in the Welsh language is 'The Clean Spirit' or 'The Pure Spirit' – 'Yr Ysbryd Glan'.

Is this not our experience, when we experience God? We experience the cleanness of God. A living illustration of this clean influence of God, is a simple event that took place while my father was in hospital, a number of years ago. My father had been taken to hospital a few days before Dr Martyn Lloyd-Jones was due to preach in our church. During that time Dr Lloyd-Jones visited my father in hospital. After the visit, one of the men in the ward asked, 'Who was that man that came to see you?' My father replied, 'Which man?', for a number of people had visited him that day. 'That clean man', was the response.

Gentleness is a telling description of the presence of God. We might even say that this experience of God's gentleness is the predominant experience of the Christian, who through Christ, has been moved from the place where God is his judge to God becoming his father.

The descent of the dove, in particular, affords us a wonderful picture of the approach of God to the human heart. The actual moment of landing, we might add, when the dove slows down its descent in order to land, pictures very well, how the Lord draws near. We sometimes experience this gentleness, as the Lord quietly enters a service. The same happens in the individual experience, when the Lord rests upon our souls. Indeed, there is no gentleness like the gentleness of God, for it is the perfect gentleness. This is so, I am sure, because our Lord understands the sensitivity of the soul that He has created, and shows kindness and consideration to our human frailty.

Such a presence should never be thought of as weak, for men are known to tremble in this gentle presence. Behind the gentleness, is the very weight of God. This gentleness of God is known to break down hard hearts. Is it not the case with some people that, when challenged, they refuse to yield? Yet, if spoken to kindly, the same people are seen to melt in your presence. The Lord uses gentleness to move His people.

Yet another aspect of this gentleness is the sensitivity of the Holy Spirit. This is, essentially, the Biblical principle of grieving or quenching the Spirit. Perhaps the revival people had a better understanding of this, because, no doubt, they knew more of God's nearness and what it was that caused His nearness to cease. It has been said, that as a dove is frightened by a sudden noise, so the noise of discord and the harsh sound of sin, drives the Spirit away. There is, therefore, wisdom in responding to the approach of the Spirit, with a tenderness of heart.

Imagine a service, where God is present. The service has begun and the congregation is singing. At first, there is nothing out of the ordinary to report, but then, as a man slips in quietly, having arrived late, the Spirit enters the service. The change is, at first, almost imperceptible, but very soon, all are aware of the presence of God. There are other times, when the Spirit is the first to arrive, and is present before the service begins. There is often an unusual hush to such a meeting, an added attentiveness, a deep stillness. You might even call it some kind of heavenly trance, as men are taken up with God. Such services remind us of Ezra, when the people wept as they listened to the Word, 'And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law' (Neh.8:3). 'And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law' (Neh.8:9).

The land of Wales, during two centuries of almost unbroken blessing, was a place where you would expect to see signs of this gentleness. The hymnology, and even the choice of tunes, provides us with historical evidence of the gentle presence. Here we find, what we might call, hallowed intimacy, where men speak to, and of, the Lord, in the language of friends, and even the language of betrothal. The same evidence of gentleness can be found in the writings and tunes produced in the Scottish visitations.

The thought of God's gentleness fills my heart with delight. This picture of the dove captures something which is essential to the being of God. I am sure you are in agreement with me, that this gentleness speaks of the God we know in our hearts.

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 03 July	No Ladies Mid-Week Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Hock Heng, Stella & Happy, Mat, Amanda & Moses, Ajay & Marjeree to our worship services last Lord's Day.
Fri 05 July	No Young Adults Fellowship	
Sat 06 July	4:00pm Bible Study & Prayer Meeting	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Rev Colin Wong	Rev Colin Wong	<u>TODAY: 30/06/2013</u> Chairman: Jonathan Organist: Anthony Pianist: Joy Ushers: Daniel / Yetta Sunday School: No Sunday School Lunch: Carry-In Washing Up: Volunteers PA Crew: Scott
Message	Members of One Another	Happiness	
Text	Romans 12:5	Psalm 119:1-3	

NEWS/ANNOUNCEMENTS
<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>". • Ladies Fellowship after lunch: Please see Sis Elizabeth or Sis Helen 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, Sharon & Elliora, Rev Colin Wong. • Pray for those seeking employment: Yetta. • Pray for those on travel: Pastor & Mrs Ki, Rev & Mrs Wong, Sarah, Yangfan. • London Metropolitan Tabernacle School of Theology 2nd - 4th July 2013 - Recovery from Spiritual Decline.
<p>Worship Service Collections - Last Sunday: £520.16, Lunch: £51.00 Attendance - Morning: 29 (A) 4 (C), Evening: 26 (A) 3 (C)</p>
<p style="text-align: center;"><u>NEXT WEEK: 07/07/2013</u></p> <p>Chairman: John Organist: Joy Pianist: Jasmine Ushers: Daniel / Evelyn Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Anthony</p>

SHORTER CATECHISM QUESTION 76 & 77

Q: Which is the Ninth Commandment?

A: The Ninth Commandment is, THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR..

Q: What is required in the Ninth Commandment?

A: The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Scriptural Reference:

Exodus 20:16, Zechariah 8:16, Proverbs 14:5, Proverbs 14:25

MEMORY VERSE

Last Week	This Week	Next Week
<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>	<p><i>"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."</i></p> <p>Hebrews 13:5</p>