



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. 13

LORD’S DAY 31 MARCH 2013

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Isaiah 53:4-5

Luke 24:45-48

*Opening Hymn **

RHC 247 – “Search me, O God”

RHC 455 – “Go Ye Into All The World”

*Opening Prayer **

Alan Blaney

Alan Blaney

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 11

Titus 2

*Second Hymn **

Psalm 11
(to the tune of St Agnes, RHC 231)

RHC 121 – “I Will Sing of My Redeemer”

Announcements & Memory Verse

Alan Blaney

Alan Blaney

*Tithes & Offerings & Doxology **

RHC 293 – “Burdens Are Lifted at Calvary”

Scriptural Text

Romans 4

Acts 6

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

This is the Gospel
Rev Gavin Beers

Ministry of the Deacons
Rev Gavin Beers

*Closing Hymn **

RHC 289 – “Marvellous Grace”

RHC 450 – “To the Work!”

Benediction/3-Fold

Rev Gavin Beers

Rev Gavin Beers

*Amen **

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 6

We have studied that God's rebukes are sure signs that He is the sovereign Lord. The perfect and sovereign God sets the absolute and perfect standard that all of His creatures must uphold. Missing the mark of His standard is a definition of sin. Now we are going to turn our attention to His rebukes relating to justice and righteousness.

Rebuke is to give an instruction or caution.

The story in Genesis 31 is one of the most fascinating stories concerning biblical rebukes in the whole Bible. Jacob served in Laban's house for twenty years and married his two daughters. The Lord blessed Laban through Jacob's faithful services. The Lord also blessed Jacob in mysterious ways, which caused Laban and his sons to be jealous. Jacob and his two wives decided to run away from Laban's house. Laban and his men pursued after them. The night before Laban was finally able to catch Jacob and his company, God appeared to Laban. Genesis 31:24, "And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." When Laban finally met Jacob, he described the Lord's talk with him to Jacob, Genesis 31:29, "It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad." We find a few interesting points from both verses: (1) Laban's intention of pursuing Jacob could have been harmful to Jacob. Laban claimed to have the power to hurt him, which must be true. (2) There was no direct rebuke from the Lord to Laban. What we find is the Lord's caution or instruction that Laban should not talk to Jacob either good or bad. (3) Laban was conscious that it was God who spoke to him through his dream. He said of God in verse 39 "the God of your father". Jacob responded to him in Genesis 31:42, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight." Jacob understood that the Lord's caution to Laban was a rebuke. We need to be reminded that the Lord did not reprehend Laban for any fault done already. Laban was probably about to do something again to Jacob. He had not been kind to Jacob and probably wanted to punish him for running away in secret with his family and belongings. Laban felt that all that Jacob had was his. Verses 27-28 say, "Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? ²⁸ And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing." God cautioned Laban for things that he was about to do, and Jacob considered it as the Lord's rebuke. We may therefore say that biblical rebukes also imply warnings and cautions that the Lord has declared in His written Word. If we consider one further point, we may say that God rebukes intentions that are not actualized yet. What the Lord Jesus taught in the Sermon on the Mount was not different from the Old Testament teaching, but rather people had misunderstood the will of the Lord by holding unto an external religion by neglecting internal principles.

There is another passage giving us a similar situation but different settings. 1 Chronicles 12:17, "And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*." A group of men came to David. He did not know whether they were for or against him. They had not done anything either for or against him. However, he told them that if they would betray him, the Lord would rebuke them. Jacob spoke to Laban retrospectively (he used Laban's dream in the previous night), whereas David spoke to the group of men prospectively (they had not expressed their intention of coming yet).

In David's case, there was an indication of warning to them. We need to know that there was no revelation from God about the issue, and David did not have any idea of what was going to happen with them. However, he told them that the Lord would rebuke them, if they were coming against him.

This warning or caution with the rebuke also implies potential dangers against the rebuked. Psalm 6:1 says, "O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure." Psalm 38:1 repeats the same prayer, the only difference between the two verses is anger (6:1) and wrath (38:1). The structure of these verses is known as synonymous parallelism. Parallelism is one of the most common Semitic poetic forms. It occurs where two or more lines deal with the same subject. If there are two lines, then the second line provides more information than the first line. Or, the second line gives an explanation of the first line. Thus, by reading both lines, we have better and clearer ideas. If we follow the logic of this parallelism, "rebuke" and "chasten" go together, and "anger" and "hot pleasure" go together. By the way, the Hebrew word for rebuke used in all these verses (Genesis 31:42; 1 Chronicles 12:17; Psalms 6:1; 38:1) is the same word. From the two Psalm passages, we can draw a lesson that biblical rebukes even within the context of caution or warning implies certain actions from God in displeasure against the rebuked. Therefore, God's cautions and instructions should not be treated lightly.

In a positive sense, biblical rebukes with this particular Hebrew word imply that it does produce positive results according to God's righteous will. Isaiah 2:4, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." We also find a synonymous parallelism in the first part of the verse between "he shall judge among the nations" and "[he] shall rebuke many people." Thus, the meaning of "rebuke" is not much different from "judge." It is no wonder that other translations do reflect such meanings: "decide disputes" (ESV), "render decisions" (NAS), and "settle disputes" (NIV). As a result of the Lord's work, peace will be achieved. Thus, swords will be beaten into plowshares, and spears into pruning hooks.

Rebuke is God's punishment

Deuteronomy 28:20 is probably the best example. It says, "The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me." It is hard to know what "rebuke" is about in this verse. While the ESV translates it as "frustration," other versions use "rebuke" (NAS and NIV). We do not need to define the term here. What we need to know is that whatever it is about, it is part of the pronouncement of God's judgment upon His disobedient people.

It is very clear that God's rebukes do chasten sinners. Psalm 39:11, "When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity." Probably, the first two lines make up a different type of Hebrew parallelism. It is synthetic parallelism. Some people call it climactic parallelism. The second line offers us more explanations about what God does when He rebukes. There are at least two points we need to consider. (1) God's rebukes and man's iniquity are inter-related. Interestingly, the Septuagint (Greek Old Testament) employs a word for lawlessness to translate "iniquity." 1 Timothy 1:9 may enlighten us more to understand what lawlessness is about. "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers." The lawless people are treated as equals of the disobedient, the ungodly, sinners, unholy, and profane, and also murderers of their own parents, and manslayers. I must 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 03 Apr | No Ladies Mid-Week Bible Study | We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Mark, Lena, Francine and Mark to our worship services last Lord's Day. |
| Fri 05 Apr | No Young Adults Fellowship | |
| Sat 06 Apr 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: 31/03/2013</u> Chairman: Alan Organist: Anthony Pianist: Jasmine Ushers: Daniel / Yetta Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: Scott <u>NEXT WEEK: 07/04/2013</u> Chairman: John Organist: Joy Pianist: Jasmine Ushers: Daniel / Evelyn Sunday School: Hannah / Joy Lunch: Mrs Ki Washing Up: Volunteers PA Crew: Scott |
| Message | Cursing of the Fig Tree | Deborah | |
| Text | Matthew 21:18-22 | Judges 5:1-31 | |

| NEWS/ANNOUNCEMENTS |
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| <ul style="list-style-type: none"> • Pre-Lunch Bible Study: Rev Beers will lead a study on "<i>The Divine Art of Meditation</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, Jonathan, Tobias & Elliora, Scott. • Pray for those on travel: Yangfan, Rev Gavin Beers, Anthony & Helen, Lee Wei & Mother, Margaret, Constance, Jasmine. • Pray for those seeking employment: Yetta, Eleanor. • The Task Force would like to wish all worshippers a Blessed Easter. |
| <p>Worship Service Collections - Last Sunday: £630.00, Lunch: £42.00, Agape Fund: £27</p> <p>Attendance - Morning: 32 (A) 3 (C), Evening: 18 (A) 2 (C)</p> |

SHORTER CATECHISM QUESTION 63

Q: Which is the Fifth Commandment?

A: The Fifth Commandment is, HONOUR THY FATHER AND THY MOTHER; that thy days may be long upon the land which the LORD thy God giveth thee.

Scriptural Reference:

Exodus 20:12

| MEMORY VERSE | | |
|------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Last Week | This Week | Next Week |
| <p><i>"Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds"</i></p> <p>Psalm 36:5</p> | <p><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></p> <p>1 Peter 2:9</p> | <p><i>"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"</i></p> <p>Numbers 23:19</p> |