



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. 18 No. 19

LORD’S DAY 11 MAY 2014

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 24:14-15	Psalm 9:1-2
<i>Opening Hymn *</i>	RHC 15 – “How Shall I Sing That Majesty”	RHC 18 – “Come, Thou Almighty King”
<i>Opening Prayer *</i>	Mok Chee Cheong	Mok Chee Cheong
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	---
<i>Responsive Reading</i>	Psalm 69	---
<i>Second Hymn *</i>	<i>Psalm 69 verses 1-3, 16-18, 30</i> (to the tune of Kilmarnock, RHC 561)	---
<i>Announcements & Memory Verse</i>	Mok Chee Cheong	Mok Chee Cheong
<i>Tithes & Offerings & Doxology *</i>	RHC 311 – “Does Jesus Care?”	---
<i>Scriptural Text</i>	Romans 4:1-12	Matthew 6:9
<i>Pastoral Prayer</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Sermon Message</i>	<i>Faith Credited as Righteousness</i>	<i>The Lord’s Prayer - “Who Art In Heaven”</i>
<i>Closing Hymn *</i>	RHC 301 – “My Faith Has Found a Resting Place”	Insert – “To God my earnest voice I raise”
<i>Benediction/3-Fold Amen *</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<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 2014 – “Waiting for God” – Isaiah 30:18

HOW ARE WE TO RESPOND TO PRESENT GLOBAL TENSIONS?

My Dear Reader,

The world has come to our front door here at New Life, in a very real way. From our front doors on to Salisbury Road we can see a diverse crowd of residents who represent the United Kingdom today. What do you notice? As we look at them, many look back at us. What do they see? What are they thinking? How should we respond?

On 23 April, a few weeks ago now, former Prime Minister Tony Blair gave a major speech here in London. If you missed it, you can read the speech online at: <http://www.tonyblairfaithfoundation.org/blogpost/why-middle-east-matters>. This week, Tim Heijermans, a friend who labors for the Lord in Luxemburg, wrote several observations about the speech that I use here with his permission.

"Former Prime Minister Blair identified Islamism--a religious ideology--as the biggest threat to peace. The Middle East still matters, he insisted (and no one I know would differ with him). But the thread of his argumentation illustrates the threat of the pluralist secular agenda.

Blair asserted that Islamism, *"a radicalised and politicised view of Islam, an ideology that distorts and warps Islam's true message"*, is an example of what happens when religion takes over the public square and threatens world peace. This fundamentalist "there's-only-one-truth" view of things is the main problem according to Blair: *"...underneath the turmoil and revolution of the past years is one very clear and unambiguous struggle: between those with a **modern view** of the Middle East, one of pluralistic societies and open economies, where the attitudes and patterns of globalisation are embraced; and, on the other side, those who want to impose an ideology born out of a belief that there is **one proper religion and one proper view of it**, and that this view should, exclusively, determine the nature of society and the political economy. We might call this latter perspective an 'Islamist' view, though one of the frustrating things about this debate is the inadequacy of the terminology and the tendency for any short hand to be capable of misinterpretation, so that you can appear to elide those who support the Islamist ideology with all Muslims"* (my emphasis). He calls the Islamist view *"narrow-minded and dangerous"* because it promotes a *"religiously intolerant quasi-theocracy"*.

Does the problem inhere to the Islamic faith proper? No, he states, *"...it is not Islam itself that gives rise to this ideology. It is an **interpretation** of Islam, actually a **perversion** of it which many Muslims abhor. There used to be such interpretations of Christianity which took us years to eradicate from our mainstream politics"*. The problem, he affirms a bit further on, *"...is not about a competing view of how society or politics should be governed within a common space where you accept **other views are equally valid**. It is **exclusivist** in nature. The ultimate goal is not a society which someone else can change after winning an election. It is a society of a fixed polity, governed by religious doctrines that are not changeable but which are, of their essence, unchangeable"* (my emphases).

Here Blair tips his cards. Anyone who's read the Qur'an knows the multiplied *suras* that command violence against Jews and Christians, and death to unbelievers. A proper interpretation of Islam, according to Blair, would be the same kind of allegorizing and skeptical hermeneutic enforced on the Qur'an and Haddith that theological liberals in Germany and England applied to the Bible in the 18th-19th century. If such an approach can now dissolve any thoughts of "Crusades" from the spirit of Christianity, then it should do the same for the religion of Mohammed. (Ironically, it was the Roman church's allegorizing hermeneutic, following Origen and Augustine, that allowed Rome to see herself as the New Israel and therefore authorized to wage war in Jerusalem, crown kings and attempt to impose the kingdom of God. A straight-forward literal hermeneutic, on the other hand, will arguably pour cold water on any church mission to act as a state or take up the sword).

Mr. Blair is right to criticize journalists and governmental representatives who eagerly relegate the conflicts in the Middle East and elsewhere to issues other than religion. There *is* indeed a religious issue at the root of the violence: the documents of Islam command the sword and its founder wielded it as a powerful weapon of proselytism.

But there is also a religious issue wedged into Blair's *own* position. The modern view Blair defends is a fundamentalism in its own right. It leaves little or no room for religions that speak in the public square. He is convinced that a position of "religious difference and exclusivity" is the rotten apple in the barrel. It asserts that pluralism "accepts other views as equally valid". But this position is also exclusive if it insists on opposing jihadism by force of law. Granted, Islamic violence will be unacceptable to us in the West. The problem is that when the secular state bears down on Islamic jihad, it may also very well take measures against any other faith that wishes to speak to moral questions--however peaceably--such as abortion, euthanasia, same-sex marriage, polygamy, bestiality, etc. When the Christian faith is corked into the bottle of the private sphere, it risks eventually being persecuted by the same secular authorities who oppose violent Islam. And this reproduces what happened in the first century under the Roman Caesars.

The only solution to these problems is ultimately God's gracious intervention through the spread of the gospel and the establishment of healthy churches in hostile territory. To achieve that requires prayer . . . and feet on the ground.

We are privileged to gather and represent Christ in this very diverse community. Most of us come from very different places also. How will we respond to that open door? Let us pray and serve to make a difference for eternity in each other's lives and in the lives of the very real people the Lord brings across our paths and past our front doors.

Faithfully yours, CTM

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
Tues 13 May	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 16 May	No Young Adults Fellowship	
Sat 17 May	4:00pm Bible Study & Prayer Meeting	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Dr David Allen	Dr David Allen	<u>TODAY: 11/05/2014</u>
Message	Shepherd Psalm	Putting Away Sin	Chairman: John
Text	Psalm 23, Ezekiel 34:11-31	Hebrews 9:1-28	Organist: Sarah

NEWS/ANNOUNCEMENTS		NEXT WEEK: 18/05/2014
<ul style="list-style-type: none"> • No Pre-lunch Bible Study due to the ECM. • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Pastor Ki, Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Nina, Helen, Eld Chew's mother, Rev Colin Wong, Jonathan, Scott • Pray for those seeking employment: Yetta, Patricia. • Pray for those on travels: Rachael, Sarah's parents. • Pray for the students for their upcoming exams. • Metropolitan Tabernacle School of Theology - 1st to 3rd July 2014: Theme for 2014 is "<i>Rightly Dividing the Word</i>". • Church cleaning next week after Lunch. • Please note that there will be an ECM after morning service. 		Ushers: Daniel / Constance Sunday School: Hannah Lunch: Maureen Washing Up: Volunteers PA Crew: Anthony
Worship Service Collections - Last Sunday: £1950, Lunch: £51 Attendance - Morning: 26 (A) 4 (C), Evening: 14 (A) 2 (C)		Chairman: Jonathan Organist: Anthony Pianist: Jasmine Ushers: Tom / Yetta Sunday School: No Sunday School Lunch: Tom Washing Up: Volunteers PA Crew: John

SHORTER CATECHISM QUESTION 15

Q: What was the sin whereby our first parents fell from the estate wherein they were created?
A: The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Comments:

The particular sin which Adam and Eve committed, and which constituted their fall, consisted in their eating of the tree of the knowledge of good and evil, of which God had said they should not eat.

Scriptural Reference:

Genesis 3:6

MEMORY VERSE

	This Week	Next Week
Last Week "For we walk by faith, not by sight:" 2 Corinthians 5:7	"Be ye therefore followers of God, as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Ephesians 5:1-2	"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Philippians 2:12