



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. 19 No. 21

LORD’S DAY 24 MAY 2015

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 84:9-12

Hebrews 9:11-15

*Opening Hymn **

RHC 10 – “Still, Still with Thee”

RHC 105 – “I Will Praise Him!”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 119:41-56

*Second Hymn **

Psalm 119 verses 41-48
(to the tune of Green Hill, RHC 192)

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 354 – “God Leads Us Along”

Scriptural Text

Acts 2:1-21

Judges 6:24

Pastoral Prayer

Dr Brian Green

Dr Brian Green

Sermon Message

Filling of the Spirit

Clothing of the Spirit

*Closing Hymn **

RHC 244 – “Fill Me Now”

RHC 239 – “Come, Gracious Spirit, Heavenly Dove”

*Benediction/3-Fold Amen **

Dr Brian Green

Dr Brian Green

Postlude

The Lord Bless You

* 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 2015 – “Build a God-Honouring Family” – Joshua 24:15b

From the pastor's heart...

ANOTHER THOUGHT ABOUT PRAYER

Adapted from Weekly Lively Hope Newsletter, Sunday 29th March 2015

I have written quite a number of articles about biblical prayers. I am not sure how many of my church families are fascinated by the topic of prayer or, how excited they are when they read any article or book about prayer. Prayer seems to be ordinary and very common, and many of the believers of Christ may even feel that there is nothing to learn about prayers any more. They have heard about this topic so many times for so long. Before any super-spiritual brothers or sisters bombard with a barrage of criticism (which they firmly believe to be both spiritual and biblical) such poor souls, let me be an advocate for these targeted people for a second. I would say that such an attitude (not so excited about prayer) is not necessarily an outcome of pride or total spiritual darkness. I would say that it may be a lack of spiritual discipline, of which prayer is a part. However, any serious approach to one's prayer life comes together with spiritual growth and life experiences. As he grows in the Lord, so he longs for communion and fellowship with Him. Thus, he begins to develop a more consistent and regular prayer life. Meanwhile, we should not dismiss the importance of life experiences for a more fervent and serious prayer life.

We cannot but notice that many of the beautiful and serious prayers in the Book of Psalms were the products of the psalmists' painful or even excruciating life circumstances. Examples are plenteous. Psalm 3:1-2 says, "*LORD, how are they increased that trouble me! many are they that rise up against me. ² Many there be which say of my soul, There is no help for him in God. Selah.*" The title of the psalm reads, "a psalm of David, when he fled from Absalom his son." How noble was David at the time of his prayers? How spiritual the things he prayed for? He prayed for his life from the hands of his wicked son. In fact, his own son's rebellion was also a fulfillment of God's judgment upon him against his sin with Bathsheba. Psalm 6:1 says, "*O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.*" Though we do not know the exact cause of this incident, God punished David, and David suffered greatly. He prayed to the Lord, "please stop it and save me." Psalm 10:1-2, "*Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble? ² The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.*" I am not quoting any more verses because there are too many prayers of such a nature. Though we are mediocre in our prayer life, when trials come and we are overwhelmed by the burdens of life, we suddenly begin to pray. Often times, such prayers are purely expressions of frustration and despair. Sometimes we begin with a "why question" and end with the same question. Then, suddenly we realize that we really do not know how to pray. To pray to God in such circumstances becomes too hard for us to do. It is no wonder that Paul says in Romans 8:26 that there are times when we do not know what we should pray for. Unless there is help from the Spirit of God, prayer becomes tough work that we cannot do properly. Prayer, which does not seem too hard in ordinary and common times, becomes near impossible in difficult times.

Prayers in trying times often puzzle us and even confuse our thinking about God and our faith in Him. It is because some of our serious prayers do not appear to be answered by God. We are still in the same trials and experience physical and mental exhaustion. It also discourages us that the Bible does not promise us that praying people will not have to face challenges. The same Bible in John 16:33 also tells us that it is natural and common for us to have tribulations.

Interestingly, Jesus said in that verse, *“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”* He does not promise to remove all problems, but we are to rejoice in spite of tribulations. 2 Timothy 3:12, *“Yea, and all that will live godly in Christ Jesus shall suffer persecution.”* A well known passage from Matthew 5 says, *“Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.”*¹¹ *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*¹² *Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you”* (vv. 10-12). There is no indication that problems and trials will be removed.

Our question is, “then, why do we pray?” Or, “if prayers will not remove all problems away from us, how should we pray?” Now we suddenly feel that we really do not know how and what to pray for. It is no wonder that even the disciples of Jesus asked Him to teach them how to pray (Luke 11:11). They ate with Him and learnt from Him, but they did not know how to pray. Bryan Chapell wrote a book, *Praying Backwards*, published by Baker Books. In this book, he argues that we must consider our prayers backwardly. We end our prayer in the name of Jesus. Therefore, he says that we must begin with this name first, in order to understand true prayer. Let me share a few thoughts with you from his book.

He aptly and correctly says that the reason we complete our prayers in the name of Jesus is confessional. On the one hand, the reason we use His name, not our name, is because we are not worthy. We are all sinners, and we cannot access the Father in our name and our works, but in the name of Jesus and His redeeming work. Thus, it is a confession of our sins before God. On the other hand, we come to the Father in the name of Jesus, because He is the intercessor, redeemer, and Savior. We confess our faith in Him. If we appreciate this simple but profound point deeply, we will be able to develop more spiritual and biblical perspectives of prayer. For example, if a prayer in Jesus' name is confession of our sins, then we must know that we ought not to follow the lusts of the flesh in prayers. What we pray for and what we ask for, and how we pray to Him, will become real issues. Our prayer must be a form of denouncing our sins and trespasses. We cannot boast or glory of ourselves in prayer. In this regard, the Pharisee's prayer in Luke 18 was wrong. Prayer is not something that glorifies us. Prayer, as a declaration or demonstration of faith, must be God-centered. All of these points must speak loudly to us that the condition of our prayers is not the chanting of the name of Jesus but true confessions. It means that if we wrongly focus just on earthly things in our prayers, we are confessing and declaring His name only superficially. The constant calling upon the name of Jesus Christ is a sign of His present work for us. He is not only a redeemer but also an intercessor. Thus, He intercedes for us at the right hand of the Father. Bryan Chapell says that “praying backwards (considering the prayer subject from the end part, which is the name of Jesus) is an attitude of heart.” “To pray backwards means we back away from making ourselves, our wishes, or our wants the primary concerns of our prayer. We always put the purposes of Jesus first. We echo in heart if not in actual words the attitude of the psalmist who prayed, *“Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake”*(Ps. 115: 1). (*Praying Backwards: Transform Your Prayer Life by Beginning in Jesus' Name*).

I'll dwell on this subject one more time in my next article. May we be the people of prayer!

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
<p>Thurs 28 May No Mid-Week Bible Study</p> <p>Sat 30 May Bible Study & Prayer Meeting <i>Study on the Life of Joseph</i></p>	<p>We extend a warm welcome to all worshippers this Lord's Day. We welcome The FEBC Tour Group to our worship services last Lord's Day.</p>

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
	Mr Charles Scott-Pearson	Mr Charles Scott-Pearson	<p style="text-align: center;"><u>TODAY: 24/05/2015</u></p> <p>Chairman: Jonathan Organist: Anthony Pianist: Matthew Ushers: Tom / Margaret Sunday School: Keene / Rachael Lunch: Maureen Washing Up: Volunteers PA Crew: Scott</p> <p style="text-align: center;"><u>NEXT WEEK: 31/05/2015</u></p> <p>Chairman: John Organist: Keene Pianist: Anthony Ushers: Tom / Yetta Sunday School: Keene / Rachael Lunch: Volunteers Washing Up: Volunteers PA Crew: Scott</p>
Preacher			
Message	TBC	TBC	
Text	TBC	TBC	

NEWS/ANNOUNCEMENTS
<ul style="list-style-type: none"> • No Pre-lunch Bible Study today. • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Pastor & Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Nina, Helen, Eld Chew's mother, Hannah, Shirley, Daniel, Dr Tow, Jonathan's father, Sarah, Matthew, Kalel. • Pray for expecting mothers: Sharon, Magdalene, Helen. • Pray for those seeking employment: Yetta, Nana. • Pray for those on travel: Dr Martin, FEBC tour team. • Pulpit Ministry: Pray for Dr Martin as he serves as the interim minister. • Church Cleaning: Today after Lunch. • Metropolitan Tabernacle School of Theology: 7th-9th July 2015. Theme - "Pathway to Power".

Worship Service Collections – Last Sunday: £1570.41
Attendance - Morning: 72 (A) 5 (C), Evening: 23 (A) 4 (C)

SHORTER CATECHISM QUESTION 69

Q: What is forbidden in the Sixth Commandment?

A: *The Sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.*

Comments:

This commandment respects *life*. It acknowledges that God is its Giver, and that therefore no one has a right to take it away without just reason.

It commands us to take all proper care of our health, as well as of the health of others. And it forbids us to take away our own life – which is *suicide*; or the life of another – which is *murder*.

Scriptural Reference:

Ephesians 5:29, Matthew 10:23, Mark 6:31, Psalm 82:3-4, Job 29:13, 1 Kings 18:4

MEMORY VERSE

Last Week	This Week	Next Week
<p style="text-align: center;"><i>“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”</i></p> <p style="text-align: center;">John 3:36</p>	<p style="text-align: center;"><i>“And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.”</i></p> <p style="text-align: center;">Luke 5:31-32</p>	<p style="text-align: center;"><i>“But he said, Yea rather, blessed are they that hear the word of God, and keep it.”</i></p> <p style="text-align: center;">Luke 11:28</p>