



# NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: [newlifebplondon@yahoo.co.uk](mailto:newlifebplondon@yahoo.co.uk)

Website: [www.newlifebpc.org.uk](http://www.newlifebpc.org.uk)

Supervisory Pastor: Rev Lim Chee Boon

Email: [pastor@newlifebpc.org.uk](mailto:pastor@newlifebpc.org.uk)

“For the Word of God and for the testimony of Jesus Christ” (Rev 1:9)

Vol. 22 No. 26

LORD’S DAY 01 JULY 2018

## ORDER OF WORSHIP

### *Morning Service – 11am*

### *Afternoon Service – 3pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 68:32-35

Psalm 121

*Opening Hymn \**

RHC 29 – “*I Sing the Mighty Power of God*”

RHC 21 – “*O God, Our Help in Ages Past*”

*Opening Prayer \**

John Poh

John Poh

*Gloria Patri \**

*Glory Be to the Father*

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*Responsive Reading*

Psalm 119: 57-64

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*Second Hymn \**

*Psalm 119 verses 57-64*  
(to the tune of No Other Plea, RHC 301)

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*Announcements & Memory Verse*

John Poh

John Poh

*Tithes & Offerings & Doxology \**

RHC 390 – “*Something for Thee*”

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*Scriptural Text*

John 4:1-42

Proverbs 29

*Pastoral Prayer*

Mr Charles Scott-Pearson

Mr Charles Scott-Pearson

*Sermon Message*

*The Happy Meeting*

*The Christian in Differing Times*

*Closing Hymn \**

RHC 102 – “*O It Is Wonderful!*”

RHC 370 – “*Nearer, My God, to Thee*”

*Benediction/3-Fold Amen \**

Mr Charles Scott-Pearson

Mr Charles Scott-Pearson

*Postlude*

*The Lord Bless You*

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\* 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.

# LOST AND FOUND

Adapted from Life BP Church Singapore Weekly, Sunday 3rd June 2018

*“Thou shalt not see thy brother’s ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother’s, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.”(Deuteronomy 22:1-4)*

Have you ever left your wet umbrella to dry outside a house or building on a rainy day, and when you came out to use it you found that it had sprouted legs and walked away? Someone who was desperate for an umbrella had evidently ‘borrowed’ it. The same thing may happen to items that are left outside in a common corridor or yard like chairs or stools.

Most of the things we have today do not move away by themselves. But people in ancient times had many assets which could literally walk away. In this passage we see that these moveable assets were oxen, sheep, and asses. Sometimes when the gate of a fold or a pen was inadvertently left open, an animal decided to go M.I.A. What were the chances of retrieving the lost animal and bringing it back safely? If you happen to live in a community where everyone had the policy, *“Finders keepers, losers weepers,”* your chances would be quite slim. A lost animal would probably end up on someone’s dining table in a short while.

But God wanted His people to be different from the world. They were not to be an uncaring community that had no respect for things that belonged to others. They were to be a people who exercised love and consideration for one another, and who helped one another. That is why God gave laws to the nation of Israel on how to show love to their neighbour, laws on being kind to their servants, laws about caring for their widows and orphans, and laws on being hospitable towards any foreigners who sojourned among them. This passage in Deuteronomy is the section of laws on how to care for the things which others had lost.

An Israelite must not ignore a lost animal but see to it that it is returned to its owner, if he can be traced. If he cannot trace the owner, he is to keep the animal safe until the owner comes looking for it. Then he was to restore the animal to the owner. Everything must be properly kept, accounted for and returned – even a lost piece of clothing (v.3). And if the animal is not lost but happens to fall when the owner is present, any Israelite who is present must help the owner to get the animal back up on its feet (v.4).

All help that is rendered to help the owner recover his lost goods, lost animals or to lift up a fallen animal was to be given without any charge. There was to be no expectation of payment or reciprocation. They were to be carried out as unsolicited acts of kindness. Some may be tempted to issue a bill for services rendered, but God wants His people to help each other out of genuine Christian love.

What we can learn from this passage is how to help others out of love for them. I would like to suggest three steps we can take in order to do this well.

## 1. Open your eyes to see the need.

Verse 1 begins with the words, *“Thou shalt not see...”* It is put in the negative because of the word ‘hide’ that comes in the latter part of the verse. Actually we ought to see, or be aware of the needs around us. Philippians 2:4 – *“Look not every man on his own things, but every man also on the things of others.”* There is no greater obstacle to loving others than to be concerned only for one’s own needs. Matthew Henry says, *“A selfish spirit is destructive to Christian love.”*

Doing this can sometimes cure you of a sickness in your soul. It can help to deliver you from having a murmuring, complaining spirit. An ancient Persian proverb goes like this: *“I was sad that I had no shoes. Then I saw a man who had no feet.”* Whenever you are tempted to complain about your plight, open your eyes to others and you will see that many are in the same or worse plight than you. You really have much to be thankful for. Opening your eyes to see the need is only the first step to helping them. You need to proceed to the next step...

## 2. Open your heart to feel the plight.

In the passage from Deuteronomy 22 there is one phrase that is found three times – *“hide thyself.”* All three of them are preceded with a negative. Verse 1 – *“Thou shalt not see...and hide thyself...”*. Verse 2 – *“thou mayest not hide thyself...”*. Verse 4 – *“Thou shalt not see...and hide thyself.”* Since it appears three times, God’s Word is clearly stressing to us that we must not hide ourselves when we see the need of others.

But what does it mean to hide oneself? The word “hide” here means withdrawing or ignoring. But does hiding oneself simply mean ignoring the need, or pretending that one has not seen it? It goes deeper than that – in fact it goes right down to the heart. 1 John 3:17 – *“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?”* From this we can understand why a person would hide himself in response to a need he has seen, or choose to ignore it – it is because he has deliberately shut his heart up.

If we are to help others we must therefore do the very opposite of this – we must open our heart to feel the plight. To do this we must imagine what it is like to be in the person’s place. In the scenario given in Deuteronomy 22, it means imagining how you would feel if it was your animal that had gone M.I.A. and what you wish others would do if they happen to find your lost animal. You would wish that they would bring it back to you, or at least keep it safe until you happen to come by to retrieve your lost animal.

So we have seen that opening your heart means feeling the plight of the person who has the need and that this can be done by putting yourself in his shoes. But that is not all. Opening your eyes to see the need and opening your heart to feel the plight will avail nothing if it does not lead to the third and final step.

## 3. Open your hands to help your brother.

Vision and passion must lead to action. That’s what love is all about. And that was how Jesus Himself loved us. He saw our great need. He felt our awful plight. But did He stop there? No, He willingly gave Himself for us to meet our need.

I trust that all of us will seek to have this mind of Christ and be like our Lord Himself in this. Let us open our eyes to see the needs of others, open our hearts to feel their plight, and open our hands to help them in whatever way we can, so that others may see Christ in us.

# WELCOME TO NEW LIFE B-P CHURCH LONDON

Our worship services begin promptly at **11.00 am** and **3.00 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
Sat 7 <sup>th</sup> July	<b>No Bible Study &amp; Prayer Meeting</b>		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.
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	<b>LORD'S DAY DUTIES</b>
<b>Preacher</b>	Mr Clay Gibbons	Mr Clay Gibbons	<b><u>TODAY: 01/07/2018</u></b>
<b>Message</b>	TBC	TBC	<b>Chairman:</b> John
<b>Text</b>	TBC	TBC	<b>Organist:</b> ---
<b>NEWS/ANNOUNCEMENTS</b>			<b>Pianist:</b> Venise
<ul style="list-style-type: none"> <li>• <b>Sunday School:</b> Sunday School for young children and toddlers will be held at 1:45pm, led by Elizabeth, Nina and Barbara. Please invite friends and family to attend.</li> <li>• <b>Church Pulpit Ministry:</b> Pray for the ministers for July (Mr Charles Scott-Pearson, Mr Clay Gibbons, Mr Gavin Fernandez and Rev Gabriel Gan). Also, pray for the calling of a new minister.</li> <li>• <b>Metropolitan Tabernacle School of Theology 2018:</b> 3rd - 5th July 2018. Theme: "<i>Depth and Scope of God's Truth</i>".</li> </ul>			<b>Ushers:</b> Daniel / Tom
			<b>Lunch:</b> Magdalene
			<b>Washing Up:</b> Volunteers
			<b>PA Crew:</b> Scott
			<b><u>NEXT WEEK: 08/07/2018</u></b>
			<b>Chairman:</b> Jonathan
			<b>Organist:</b> Anthony
			<b>Pianist:</b> Anthony
			<b>Ushers:</b> Tom / John
			<b>Lunch:</b> Maureen
			<b>Washing Up:</b> Volunteers
			<b>PA Crew:</b> Scott
<b>Worship Service Collections</b> - Last Sunday: £687.70, Lunch: £35.50			<b>Church Maintenance Fund</b>
<b>Attendance</b> - Morning: 35 (A) 8 (C), Afternoon: 12 (A) 7 (C)			<b>Total: £4,230.50</b>
<b>SHORTER CATECHISM QUESTION 18</b>			
<b>Q: Wherein consists the sinfulness of that estate whereinto man fell?</b>			
<i>A: The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the <u>corruption</u> of his whole nature, which is commonly called original sin; together with all <u>actual transgression</u> which proceed from it.</i>			
<b>Comments:</b>			
This answer tells us of the <i>extent of the sinfulness</i> which has been brought upon us through Adam's fall. It tells us that this sinfulness consists of two parts – the sin of our natures, and the sin of our lives. The former is called original sin. The latter includes all the actual sins we commit. Original sin springs directly from our connexion with Adam. Actual sin springs directly from our own evil hearts.			
<b>Scriptural Reference:</b>			
Romans 7:23, Matthew 15:19, Psalm 51:5			
<b>MEMORY VERSE</b>			
<b>Last Week</b>	<b>This Week</b>	<b>Next Week</b>	
<i>"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."</i>	<i>"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."</i>	<i>"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."</i>	
<b>Romans 12:1</b>	<b>Romans 12:2</b>	<b>1 John 1:9</b>	