



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. 22 No. 41

LORD’S DAY 14 OCTOBER 2018

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 3pm

	<i>Morning Service – 11am</i>	<i>Afternoon Service – 3pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Isaiah 12:1-6	Isaiah 63:7-8
<i>Opening Hymn *</i>	RHC 16 – “Holy God, We Praise Thy Name”	RHC 77 – “Savior, Again to Thy Dear Name”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	---
<i>Responsive Reading</i>	Psalm 127	---
<i>Second Hymn *</i>	<i>Psalm 127</i> (to the tune of Manoah, RHC 201)	---
<i>Announcements & Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes & Offerings & Doxology *</i>	RHC 380 – “Close to Thee”	---
<i>Scriptural Text</i>	Ephesians 5	2 Chronicles 30
<i>Pastoral Prayer</i>	Mr Charles Scott-Pearson	Mr Charles Scott-Pearson
<i>Sermon Message</i>	<i>God’s Call to Mankind</i>	<i>A Godly King’s Letter to His Ungodly People</i>
<i>Closing Hymn *</i>	RHC 400 – “Every Moment of Every Day”	RHC 388 – “O for a Closer Walk with God”
<i>Benediction/3-Fold Amen *</i>	Mr Charles Scott-Pearson	Mr Charles Scott-Pearson
<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.

DUAL CITIZENSHIP

Adapted from New Life BP Church Singapore Weekly, Sunday 16th September 2018

In my six weeks of ministry in New Life BPC London, I preached a series of 5 messages on “Heavenly Citizenship.” I would like to share an article written by Justin Taylor and add my comments on this topic, and also address a current concern.

One of the biblical metaphors for thinking through our relationship between the present age and the age to come is citizenship. Citizenship is a publicly recognized legal status that authorizes someone to be a citizen—that is, a full and functioning member of a civitas, a social and political community, along with the rights and duties that come along with it. Unlike someone who is merely a subject in a kingdom, a citizen participates in the community to help maintain civic order.

When the Jewish scribes and elders asked Jesus whether it was lawful to give tribute to Caesar, Jesus asked them to show Him a denarius. Whose likeness and inscription was on it? When they responded, “Caesar’s,” Jesus drew His conclusion: *“Then render to Caesar the things that are Caesar’s, and to God the things that are God’s”* (vv. 22–25). In a subversive way, Jesus radically limited the authority of Caesar and showed the unlimited authority of God. The likeness on the denarius meant they owed tribute to Caesar, but the image of God, stamped onto our human nature, means we owe our very lives to the maker of heaven and earth. Government is an enduring creation ordinance, but the kingdom of the age to come operates in a different way.

In the book of Acts, we see the Apostle Paul not only acknowledging the concept of his Roman citizenship but also actively appealing to it. When the police told Paul and Silas that the magistrates authorized their quiet release from jail, Paul became indignant: *“They have beaten us publicly, uncondemned, men who are Roman citizens, and have thrown us into prison; and do they now throw us out secretly? No! Let them come themselves and take us out”* (Acts 16:37). In Acts 22, Paul successfully protested a flogging at the hands of the magistrates by asking the centurion a simple question: *“Is it lawful for you to flog a man who is a Roman citizen and uncondemned? . . . I am a citizen by birth”* (vv. 25, 28). In both cases, the response by the Roman authorities was one of genuine fear, since they had been unjustly violating the rights of one of their citizens (21:38–39; 22:29).

Although Paul had obtained Roman citizenship through his family’s history, he came to have another kind of citizenship as well. Writing to the church in Philippi, he says that for Christians, “our citizenship is in heaven” (Phil. 3:20). Jesus said His kingdom is not of this world (John 18:36). When we are born again and are adopted into the family of God, we enter a new kingdom and submit to a new King, having been “delivered . . . from the domain of darkness and transferred . . . to the kingdom of his beloved Son” (Col. 1:13).

In the fifth century, Augustine wrote *The City of God*, his magisterial work of political theology wherein he contrasts the *civita Dei* (city of God) with the *civitas terrena* (literally, city of the world). In popular circles, Augustine is widely misunderstood to have been talking about the City of God as life in heaven versus the City of Man as life on earth in the material realm. In that understanding, we are members of both the City of Man and the City of God. But in reality, Augustine was talking about two communities or groups of likeminded individuals with competing visions of both heaven and earth. The City of Man begins not with creation but with the fall. Its desires and agenda are deeply disordered, driven by love of self and not of God, and operating according to the standards of the flesh and not the Spirit. The redeemed, who make up the City of God, seek God as the highest good and orient everything around love for Him. As Christians, then, we live among the City of Man but belong to the City of God.

Augustine's paradigm has deep biblical roots. As we live in this world, we recognize that "*here we have no lasting city*" (Heb. 13:14); like Abraham, we look "*forward to the city that has foundations, whose designer and builder is God*" (11:10). And yet, even though we are "*sojourners and exiles*" (1 Peter 2:11) who call no place on earth our permanent home, we are also commanded to "*seek the welfare of the city . . . and pray to the Lord on its behalf*" (Jer. 29:7). We are not to be "*of the world*" but are irreducibly "*in the world*" and sent as ambassadors of Christ (John 17:15–16; 1 Cor. 5:9–10). We are to be transformed by the Word instead of conformed to the world (Rom. 12:2). We are to keep ourselves "*unstained from the world*" (James 1:27)—and yet we must taste like salt and shine like light (Matt. 5:13–16) to a dark and rotting culture around us (see Phil. 2:15).

- Rev Gabriel Gan

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 20th Oct	No Bible Study & Prayer Meeting	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>	LORD'S DAY DUTIES
<i>Preacher</i>	Eld (Dr) George Chew Eld (Dr) George Chew	TODAY: 14/10/2018
<i>Message</i>	Teach us to Pray My Shepherd	<i>Chairman:</i> Jonathan
<i>Text</i>	Matthew 6:5-13 Psalm 23	<i>Organist:</i> Anthony
NEWS/ANNOUNCEMENTS		<i>Pianist:</i> Matthew
<ul style="list-style-type: none"> • Sunday School: Sunday School for young children and toddlers will be held at 1:45pm. Please invite friends and family to attend. • Church Pulpit Ministry: Pray for the Pulpit Ministry and for the calling of a new minister. • Pray for the forthcoming preachers: 21st Oct – Eld Chew, 28th Oct – Mr Marco Reale, Nov-Jan – Pr Mok Chee Cheong • Sovereign Grace Advent Testimony centenary meeting: Saturday 24th November 2018, 2:30pm at Westminster Baptist Church. Speaker: Dr John Douglas. 		<i>Ushers:</i> Tom / Daniel
		<i>Lunch:</i> Maureen
		<i>Washing Up:</i> Volunteers
		<i>PA Crew:</i> John / Venise
		<u>NEXT WEEK: 21/10/2018</u>
<p>Worship Service Collections - Last Sunday: £352.20, Maintenance Fund: £100</p> <p>Attendance - Morning: 30 (A) 5 (C), Afternoon: 14 (A) 5 (C)</p>		Church Maintenance Fund Total: £4,430.50

SHORTER CATECHISM QUESTION 33

Q: What is justification?

*A: Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the **RIGHTEOUSNESS OF CHRIST** imputed to us, and received by faith alone.*

Comments:

Justification means pronouncing a person righteous; it is the opposite of *condemnation*. It is said to be an *act*, because it is done at once; and an act of God's *free grace*, because we can do nothing of ourselves to deserve it. It consists of two parts – *pardon* and *acceptance*; and we are taught also that the *cause* of it is not our own goodness, but *Christ's*, and that Christ's righteousness becomes ours through *faith*.

Scriptural Reference:

Romans 3:24, Ephesians 1:7, Romans 5:19, Galatians 2:16

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."</i></p> <p>Luke 6:22</p>	<p><i>"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."</i></p> <p>Romans 3:20</p>	<p><i>"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."</i></p> <p>2 John 1:9</p>