



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. 24

LORD’S DAY 17 JUNE 2018

ORDER OF WORSHIP

Morning Service – 11am

<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>
<i>Call to Worship</i>	Romans 11:33-36
<i>Opening Hymn *</i>	RHC 95 – “My Saviour’s Love”
<i>Opening Prayer *</i>	John Poh
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>
<i>Responsive Reading</i>	Psalm 119:25-48
<i>Second Hymn *</i>	<i>Psalm 119 verses 33-40</i> (to the tune of Ellacombe, RHC 29)
<i>Announcements & Memory Verse</i>	John Poh
<i>Tithes & Offerings & Doxology *</i>	RHC 239 – “Come, Gracious Spirit, Heavenly Dove”
<i>Scriptural Text</i>	Acts 1:1-11
<i>Pastoral Prayer</i>	Eld (Dr) George Chew
<i>Sermon Message</i>	<i>The Start Line</i>
<i>Closing Hymn *</i>	RHC 451 – “Ready”
<i>Benediction/3-Fold Amen *</i>	Eld (Dr) George Chew
<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.

JUST WEIGHTS AND MEASURES

Adapted from Life BPC Singapore Weekly, Sunday 6th May 2018

Leviticus 19:35-36 – *“Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.”*

Today, our weights and measures are all based on the metric system with metres, grams and litres as our standard units. These standards are all recognized and implemented internationally. And so there are no worries about being cheated or shortchanged when we make any purchases, as we can safely assume that only standard measuring instruments are being used and that all weighing machines have been properly calibrated.

But this was not the case in ancient times, and it must have caused a lot of problems and misunderstandings. For instance, if a Jew were to go to a market to purchase an ephah of barley for ten shekels of silver, he could not be fully sure if the seller was cheating him by giving him less than an ephah (about 22 litres) of barley. And likewise the seller could not be fully sure that the buyer was cheating him by paying him less than ten shekels (about 110 grams) of silver in weight.

And so if they did not trust each other, the buyer would have to measure the barley he purchased with his own measuring pot, and the seller would have to weigh the silver he was paid against his own shekels using a balancing scale. Discrepancies would then lead into arguments about whose ephah and whose shekel was correct.

God’s View on This Matter

Because of the great potential for dishonesty and cheating this poses, God takes the matter of using just weights and measures very seriously. And there are many passages of Scripture which address this matter:

Deuteronomy 25:14-16 – *“Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.”* (Note: ‘divers measures’ in v.14 is literally ‘two different ephahs’)

Proverbs 11:1 – *“A false balance is abomination to the LORD: but a just weight is His delight.”*

In Amos 8:4-6 we see a clear example of cheating with unjust weights and measures: *“Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?”*

The Principle We Must Apply

What relevance do all these passages of Scripture have to us? How do we apply them today? What we need to apply is the principle of having fixed standards.

Firstly, in all our dealings with people we must not have double standards. This produces the same effect as using different ephahs for measuring. God hates it when we don't treat people the same way, and when we are biased or unfair.

James mentioned that this was happening in the church. In James 2:2-4 he says, *“For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?”*

Sometimes we use double standards without even being aware of it: We apply one standard to others – expecting a lot from them. But we apply a different standard to ourselves. Aren't we at times a little more lenient with ourselves than with others? There are parents who tell their children – *“Do as I say, but don't do as I do.”* That would be teaching your children that double standards are alright. If you don't want to have double standards, please make sure that whatever you expect or require from others, you expect or require it from yourself first.

This also applies in our relationship with God – If we seek the Lord to forgive us our sins, be sure that we are willing to forgive those who sin against us. Otherwise we would be holding to a double standard, wouldn't we?

The other application of the principle of having fixed standards is the careful maintenance of the standards which have been given to us. This is illustrated in the way that the Jews maintained the weights and measures they used as their standards. The Rabbinic laws prescribed that all weights and measuring containers should be washed and cleaned regularly, so that their measurements would not be affected at all by any dirt or residues that accumulated on them. And weights that were used for measurement were made of stone rather than metal, because metals would corrode or rust over time, changing the standard. In the same way, we too need to maintain the standards given to us and not allow them to be changed over time.

One application of this is moral standards. In recent times, attitudes to this have changed, especially with regard to sexual orientation and marriage. There are even those who believe that there are no moral absolutes. They claim that moral values are just a social construct, and so it is left to each society in every age to define their own moral values.

But we believe that there are moral absolutes. The Ten Commandments which God Himself wrote on two tablets of stone remain as the moral standards for all time. They must therefore be upheld and used at all times to define what is right and what is wrong.

The same thing applies for God's written Word. This is the standard of God's revelation to mankind which we must uphold and use in everything we do. We are not to change it, or add to it or subtract from it. Everything that we teach and practice must not deviate from this standard. This is why we cannot remain silent when someone comes up with a new doctrine and tries to make it part of the standard. Action has to be taken even though it may be painful and difficult, because God requires us to faithfully maintain the standard He has given us.

May the Lord help us to be honest in our dealings with others, to be careful not to have double standards, and to be careful to maintain the standards which God has given to us.

- Rev Charles Seet

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
Weds 20th June	No Mid-Week Outreach 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 21st June	Sovereign Grace Advent Testimony <i>The Parable of the Tares</i> - Mr Ivan Foster		
Sat 23rd June	No Bible Study & Prayer Meeting		
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Mr Charles Scott-Pearson	Mr Charles Scott-Pearson	<u>TODAY: 17/06/2018</u>
Message	TBC	TBC	Chairman: John
Text	TBC	TBC	Organist: Anthony
NEWS/ANNOUNCEMENTS			Pianist: ---
<ul style="list-style-type: none"> • No Sunday School this Lord's Day. • No Evening Service this Lord's Day. • Church Pulpit Ministry: Pray for the Pulpit Ministry and for the calling of a new minister. • Metropolitan Tabernacle School of Theology 2018: 3rd - 5th July 2018. Theme: "<i>Depth and Scope of God's Truth</i>". • Ladies Fellowship: This will be held after lunch next Lord's Day. • The Task Force would like to wish all fathers a "Blessed Fathers' Day". 			Ushers: Tom / Yetta
			Lunch: Maureen
			Washing Up: Volunteers
			PA Crew: Scott / Venise
			<u>NEXT WEEK: 24/06/2018</u>
Worship Service Collections - Last Sunday: £744.50, Lunch: £56.00 Baalah: £20.00			Chairman: Jonathan
Attendance - Morning: 38 (A) 6 (C), Evening: 21 (A) 6 (C)			Organist: Michael
			Pianist: Anthony
			Ushers: Daniel / Margaret
			Lunch: Volunteers
			Washing Up: Volunteers
			PA Crew: Scott / Venise
Church Maintenance Fund			Total: £4,230.50

SHORTER CATECHISM QUESTION 16

Q: Did all mankind fall in Adam's first transgression?

A: *The covenant being made with Adam, not only for himself, but for his posterity; all mankind – descending from him by ordinary generation – sinned in him, and fell with him, in his first transgression.*

Comments:

The agreement which God made with Adam did not affect himself alone, but all his descendants. When Adam sinned, therefore, the whole of the human race, except Christ, incurred along with him his punishment – the punishment of death. They 'sinned in him and fell in him'. This result is in strict keeping with the plan on which all the world's affairs are conducted, for we still see children suffering on account of the misdeeds of their parents.

Scriptural Reference:

Romans 5:18-19, 1 Corinthians 15:22

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."</i></p> <p>Romans 8:30</p>	<p><i>"Set your affection on things above, not on things on the earth."</i></p> <p>Colossians 3:2</p>	<p><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></p> <p>Romans 12:1</p>