



# 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. 23 No. 12

LORD’S DAY 24 MARCH 2019

## 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>	Psalm 27:4	Psalm 46:10-11
<i>Opening Hymn *</i>	RHC 5 – “ <i>Command Thy Blessing From Above</i> ”	RHC 15 – “ <i>How Shall I Sing That Majesty</i> ”
<i>Opening Prayer *</i>	John Poh	John Poh
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	---
<i>Responsive Reading</i>	Psalm 150	---
<i>Second Hymn *</i>	<i>Psalm 150</i> (to the tune of Azmon, RHC 61)	---
<i>Announcements &amp; Memory Verse</i>	John Poh	John Poh
<i>Tithes &amp; Offerings &amp; Doxology *</i>	RHC 558 – “ <i>We Plough the Fields</i> ”	---
<i>Scriptural Text</i>	Acts 18:1-21	Acts 19:1-20
<i>Pastoral Prayer</i>	Rev Lim Chee Boon	Rev Lim Chee Boon
<i>Sermon Message</i>	<i>Paul in Corinth</i>	<i>Paul in Ephesus</i>
<i>Closing Hymn *</i>	RHC 448 – “ <i>The King’s Business</i> ”	RHC 451 – “ <i>Ready</i> ”
<i>Benediction/3-Fold Amen *</i>	Rev Lim Chee Boon	Rev Lim Chee Boon
<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.

# **GOD'S HOLINESS AND OUR WORSHIP**

**Adapted from Weekly Lively Hope Newsletter, Sunday 17<sup>th</sup> March 2019**

Since the time of the Reformation, holiness fundamentally defines God. Holiness is His character. In recent decades, we have heard of His love more than His holiness as a defining factor of His character. However, the holiness of God is His utter purity and also His incomparable goodness, of which love is a part. The love of God must be pure, clean, and noble. His love is also virtuous and right. Therefore, it is inevitable that His love is a manifestation of His holiness. It is dangerous to separate the love of God from His holiness, and vice versa. In fact, the holiness of God inspires His people to worship. It evokes their worship. His holiness inspires His people to pursue their holiness after His and to be eager to know and taste the truth of God. If we ignore and neglect the holiness of God, then our worship will lose its awe and the truth of God will become only words of wisdom, rather than something that we must listen to and obey.

Walter Eichrodt said that Christian faith “which has ceased to be aware of this ultimate fact of the opposition between God and His creatures, would have lost that note of absolute urgency without which the Gospel entrusted to it can never be other than unthinking and superficial” (*Theology of the Old Testament*, 2 Vols., trans. J. A. Baker, Philadelphia: Westminster Press, 1961, 1:277). We have seen that the Gospel has been preached in our days without urgency, but with unthinking superficiality. It is because God in His holiness is not “deeply and irrevocably set in opposition to the world because of its sin” (David Wells, *God in the Wasted Land*, Kindle loc. 1691 of 3756). Carl Henry aptly made a comment that the Bible “does not begin like liberal theology with an emphasis on divine love for the sinner to which divine wrath is and must be subordinated.” Instead, we all know that it begins with God’s divine wrath and His judgment at the fall of man into sin. In fact, His wrath and His judgment are expressions of His holiness.

God’s self-revelation begins with the manifestation of His holiness. Think about Exodus 3:5-6, “*And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*”<sup>6</sup> Moreover he said, *I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*” A. B. Davidson says that holiness was “what He was in His being” (*The Theology of the Old Testament*, Edinburgh: T. & T. Clark, 1911, 151). According to Louis Berkhof, holiness is “co-extensive with, and applicable to, everything that can be predicated of God” (*Systematic Theology*, London: Banner of Truth, 1959, 73). J. Rodman Williams says that holiness “is the fundamental fact about God” (*Renewal Theology: God, the World and Redemption*, Grand Rapids: Academie Books, 1988, 59). Anthony Hoekema says that the holiness of God “is not so much a separate attribute as a qualification of all that God is and does” (“The Attributes of God: The Communicable Attributes,” in *Basic Christian Doctrines*, ed. Carl F. H. Henry, Grand Rapids: Baker Book House, 1971, 31).

There are a few implications of the holiness of God in relation to our worship. First, the holiness of God demands and requires His worshippers to be loyal to Him exclusively. One of many challenges to evangelize people who have been soaked with paganism is that they already have so many gods and do not feel it wrong to add one more God of Christianity. History of religions proves that a conquering civilization did not demand the conquered to remove all existing religions in most cases. For example, Romans did not demand the Jews not to believe in the God of their religion. Instead, Herod the Great rebuilt a temple in Jerusalem for the Jews. However, the holy God requires exclusive and passionate love for Him from His worshippers.

There is no rival to Him. Thus, He has declared that there is no other God before Him. And also the love of the world and the love of God are mutually exclusive in an absolute sense.

Second, the holiness of God emphasizes His uniqueness and significance. We understand that there are many things considered “holy.” Certain places are holy, or certain objects, articles, or people are ascribed to holiness. However, biblical holiness is of God and related to God Himself. If anything is holy, it is because it is separated to His use. Thus, every part of the tabernacle or temple was considered holy. Offerings were holy, not because they had any intrinsic holy attributes, but because they were given to God. The believers of Christ are called “saints,” that is, “holy ones.” How could people be holy ones? Where did they earn such an honor? They are separated to God. Thus, they are called saints. Holiness is an abstract concept. We cannot touch it, taste it, or see it. However, we shall know what is holy and unholy. Whatever is God’s is holy.

In this regard, we must think twice when we come to church for corporate worship with the family of God. It is because worship is offered to God. The whole worship is of God and for His honor. From singing hymns to listening to God’s word, everything is sacred and holy. Therefore, the worship service \*must be very carefully handled. In this technology era, people use smart phones and tablets for Bible reading. If they are not careful, they will find themselves reading emails or surfing the internet during worship services. When we come to worship, we ought to prepare ourselves well and seriously, because worship is for God. We should not do anything casually in relation to our worship, including how to present ourselves in worship and what attitude and manners we should have to worship Him.

Third, holiness is often not properly understood by people, including the worshippers themselves. It is because they are inclined to think that holiness is about the justice and righteousness of God, which condemns and judges people. As a result, they do not consider that the holiness of God includes His benevolence. Isaiah 57:15 says, *“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”* Isaiah says that the One whose name is holy is tender and gentle enough to dwell with the ones who are of a contrite and humble spirit. The word, “contrite,” literally means worn or bruised. Thus, it means “broken-hearted for sin” or “deeply affected with grief and sorrow for having offended God.” The holy God dwells with such people. Some people do not like to talk much about the holiness of God. Instead, they love to talk about the love of God. It is all because holiness gives them an impression of a cold-hearted God who punishes and sends sinners to hell. However, as we can see, God who is pure is also tender and compassionate. We also may find an irony here. The holiness of God finds and discloses sin to be sin. Holiness does not end its work there. P. T. Forsyth says that the holiness of God, “necessitates the work of Christ, that calls for it, and that provides it” (*The Work of Christ*, London: Independent Press, 1938, 79). Because of His holiness, our sinfulness is revealed, and we come under the conviction of our unworthiness. This same holiness reveals the necessity of righteousness for our wounded souls and makes recompense for our sins necessary.

Probably, the holiness of God is quite frequently forgotten by His people. God evoked the fact of His holiness quite often. He emphasized this teaching to His people, even saying that He was a consuming fire. When I see some people’s casual attitude toward worship, while praising God for His majesty, I wonder if they correctly understand both God’s holiness and majesty. God is separate from all, because of His holiness, and at the same time He is a majestic God. The God whom we worship is a holy God in majesty. How is your worship?

- Rev Timothy Ki

# 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 30 <sup>th</sup> Mar	<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.
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<b>Preacher</b>	Mr Marco Reale	Mr Marco Reale	<b><u>TODAY: 24/03/2019</u></b>
<b>Message</b>	TBC	TBC	<b>Chairman:</b> John
<b>Text</b>	TBC	TBC	<b>Organist:</b> Anthony
NEWS/ANNOUNCEMENTS			<b>Pianist:</b> Venise
<ul style="list-style-type: none"> <li>• <b>No Sunday School</b></li> <li>• <b>Church Pulpit Ministry:</b> Pray for the Pulpit Ministry and for the calling of a new minister.</li> <li>• <b>Pray for the forthcoming preachers:</b> Mar – Mr Marco Reale.</li> <li>• <b>Please note that the Church will be holding its ACM today after Morning Service.</b></li> <li>• <b>Please note that clocks go forward 1 hour next Lord's Day at 1am.</b></li> </ul>			<b>Ushers:</b> Daniel / Tom
			<b>Lunch:</b> Magdalene
			<b>Washing Up:</b> Volunteers
			<b>PA Crew:</b> Scott / Jason
			<b><u>NEXT WEEK: 31/03/2019</u></b>
			<b>Chairman:</b> Jonathan
<b>Worship Service Collections</b> - Last Sunday: £1174.10, Love Gift: £128.00, Maintenance Fund: £100.00 <b>Attendance</b> - Morning: 40 (A) 12 (C), Afternoon: 14 (A) 6 (C)			<b>Church Maintenance Fund</b> <b>Total: £4,730.50</b>
SHORTER CATECHISM QUESTION 57			
<b>Q: Which is the Fourth Commandment?</b> <i>A: The Fourth Commandment is, REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. Six days shalt thou labour, and do all thy work; but the <u>seventh day</u> is the SABBATH of the LORD thy God; in it THOU SHALT NOT DO ANY WORK, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in <u>six days</u> the LORD made heaven and earth, the sea, and all that in them is, and rested <u>the seventh day</u>: wherefore the LORD <u>blessed</u> the Sabbath-day, and <u>hallowed</u> it.</i>			
<b>Comments:</b> This commandment fixes the <i>portion of our time</i> which God requires us and our households to give exclusively to his worship – namely, one day in seven. Six days for <i>work</i> – one for <i>worship</i> . Such is the division of our time appointed for us by God, and required by the nature he has given us. The word <i>remember</i> is used in this commandment as implying that the Sabbath was not instituted here for the first time.			
MEMORY VERSE			
<b>Last Week</b> <i>"The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."</i> <b>2 Chronicles 15:2b</b>	<b>This Week</b> <i>"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:"</i> <b>James 1:19</b>	<b>Next Week</b> <i>"Great is the Lord, and greatly to be praised; and his greatness is unsearchable."</i> <b>Psalms 145:3</b>	