



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. 14 No. 10

LORD’S DAY 07 MARCH 2010

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Evening Service – 4pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Psalm 24:1-5	Psalm 150:1-6
<i>Opening Hymn *</i>	RHC 5 – “Command Thy Blessing From Above”	RHC 61 – “O for a Thousand Tongues”
<i>Opening Prayer *</i>	John Poh	John Poh
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 10	Genesis 48:1-22
<i>Second Hymn *</i>	<i>Psalm 10, verses 12-18</i> (to the tune of Arlington, RHC 433)	RHC 301 – “My Faith Has Found a Resting Place”
<i>Announcements & Memory Verse</i>	John Poh	John Poh
<i>Tithes & Offerings & Doxology *</i>	RHC 27 – “Now Thank We All Our God”	---
<i>Scriptural Reading</i>	Matthew 5:13	Hebrews 11:21
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>The Salt of the Earth</i>	<i>Jacob’s Faith</i>
<i>Closing Hymn *</i>	RHC 454 – “Make Me A Blessing”	RHC 359 – “My Faith Looks Up to Thee”
<i>Benediction / 3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>RHC 80 (stanzas 1 & 5)</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.

Church Theme 2010 – “Believers Built in Christ”

WORSHIP PART 9

Hebrews 12:28-29 say, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹ For our God *is* a consuming fire." Verse 29 says that we ought to serve the Lord (including worship) with reverence and godly fear. This same God is interested in the way that we dress according to 1 Timothy 2:9. The way we dress for worship reflects our view of God and our heart attitude and preparation for worship. 1 Timothy 2:9, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." I was curious about the meaning of "modest" apparel. What is "modest"? The Greek word used for "modest" in this verse is also used in 1 Timothy 3:2, which says, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." Hence the same Greek word is translated as "good behavior," which is also translated as "respectable" in the NASB and the NIV. The word also means "well-arranged" or "seemly." "To respect" means "To view or consider with some degree of reverence; to esteem as possessed of real worth." And "To be respectable" means "to possess the worth or qualities which deserve or command respect; worth of esteem and honor" (*Noah Webster's 1828 English Dictionary*). This word study indicates that the way we dress for worship ought to be respectable. Our dress code for worship must show our reverence to God. Thus, I do have a few suggestions about our dress code: (1) Men should wear men's clothes, and women should wear women's. There should not be any confusion over our identity through the types of clothes we wear. (2) Cleanness is commendable, not price tags. (3) Figure-hugging clothes should not be worn. (4) The necklines for shirts should not be too low; and skirts should not be too short (below the knees is commendable). (5) Especially for ladies, covering is a virtue not a shame. Hollywood stars or the fashion world is not an example that we have to emulate. (6) For gentlemen, shirts and ties are commendable for public worship. This shameless society has promoted and praised various shameless styles of clothes. What I find quite difficult to tolerate is when people wear their pants too low, and whenever they bend, they expose their bottoms. There is no difference between men and women in this matter. Dearly beloved ones, let's cover up decently and respectably. If you think of the way you dress when you go for job interviews, you may have better ideas about the way you need to dress when you come to worship God. The next principle of worship is:

Sixth, worship includes praises of Him.

In the King James Bible, there are 4 forms of "praise" related words (singular and plural nouns, verb and participle forms), 304 times in 261 verses. There are at least 5 Hebrews and 3 Greek words that may be translated as "praise." The etymology of English word, "praise," indicates that it is from a Latin word meaning "price, praise, reward, value, or worth." Probably, Revelation 4:11 and 5:12 show us the best picture of praise: "Thou art worthy [underline added], O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created"; "Saying with a loud voice, Worthy [underline added] is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." In these two verses, the worthiness of the Lord is declared, which is a worship of praise. It helps us to understand the quality of praise in worship. We need to evaluate praises we offer to the Lord and see whether they are worthy of God. Our careful evaluation must include about the contents and manners of praises. It is also important to evaluate how praises are presented. Every part of praise must be evaluated and checked to determine whether they do reflect the worthiness of God. Though this consumer-oriented generation values "consumer-friendly styles and contents of praises," the primary focus should not be given to them but to God. This generation uses many forms and styles of praises. Thus, there are praise worships for teens, for youth, for children, for adults, or for the elderly. There are traditional and contemporary praises.

Some argue that Sunday worship is for the seekers or the unbelievers, so that they may find God in their hearts. I understand that it is important for us to make room for them. However, the primary focus of worship is the proclamation of God's Word, and praise is not to soothe or to comfort worshippers, but to give glory to God. The former is important but it is not the primary purpose of either worship or praise. God must be considered first always. The more we think about it, the more we will realize that praise is not a light matter in worship. Then, we need to know what is included in praises. We tend to think that praise is basically singing psalms and hymns. How does the Bible describe praise?

One, let me give you a few references showings us praise as an element of God-worship. 2 Chronicles 7:3 says, "And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is good*; for his mercy *endureth* for ever." The one who received praise was God alone. The praise of Him was a result of worship. At the same time, praise reveals and declares who God is, too. Thus, the worshippers praised God of His goodness and mercy. The ones who were deeply touched by God praised Him. Likewise, praise is not a means to attract people to come to church. It is a means to declare God's goodness and His mercy. 2 Chronicles 29:28 says, "And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering was finished" [Cf. vv. 29-30]. Worship was accompanied with singing and instrumental music, which was to praise the Lord. Psalm 66:4, also says, "All the earth shall worship thee, and shall sing unto thee; they shall sing *to thy name*. Selah." Psalm 138:2, "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name." This verse gives us a few of remarkable lessons about worship and praises: (1) worship and praise go together side by side; (2) praising God is the same as praising His name; (3) one of the reasons to praise Him is because of His lovingkindness, which is one of His attributes. I am going to deal with it more extensively later; (4) another reason for praising God is for His truth. If He is not a truthful God, what praises can we give Him?; and (5) God cherishes and honors His own words, in such a way that He has magnified His word above His name. It is a difficult lesson to understand. Whatever it means, one thing is sure. His word must be honored and believed in by all who praise Him. It gives us a solid ground upon which our worship and praises must be built. There is no praise that does not magnify the Word. It also means that the focus of praise must be God alone. We should never think that God does not care about His name because He cares about His Word. In fact, praise is given to His name according to 1 Chronicles 16:35, "And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and glory in thy praise*." It is also teaching from 1 Chronicles 29:13, "Now therefore, our God, we thank thee, and praise thy glorious name."

Two, biblical praise consists of more than hymn and psalm singing. In fact, Hebrew and Greek words for praise has more than one meaning such as "to promise, to consent, to acknowledge, to confess, or to give voice to (praise and thanksgiving)." Confession in praise includes the confession of sins. My word studies will be limited within English Bibles for this study series on worship. I hope that someday I'll be able to expand to Hebrew and Greek word studies. I'll continue on this topic next week.

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																	
Fri 12 March	7:30pm	Young Adults Fellowship: Bible Study on Philippians	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Ben McCann, Hung Chun Yin, Havalind Farnik, Julie Baldeova, James & Marion Weeks to our worship services last Lord's Day.																	
Sat 13 March	4:00pm	Prayer Meeting & Bible Study: Led by Rev Ki																		
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	LORD'S DAY DUTIES																	
<i>Preacher</i>	Rev Timothy Ki	Rev Timothy Ki	Today: 07/03/2010																	
<i>Message</i>	The Light of the World	Joseph's Faith	<table style="width: 100%; border: none;"> <tr> <td style="width: 30%;">Chairman:</td> <td>John Poh</td> </tr> <tr> <td>Organist:</td> <td>Joy</td> </tr> <tr> <td>Pianist:</td> <td>Sophia</td> </tr> <tr> <td>Ushers:</td> <td>Daniel / Evelyn</td> </tr> <tr> <td>Sunday School:</td> <td>-</td> </tr> <tr> <td>Lunch:</td> <td>Constance</td> </tr> <tr> <td>Washing Up:</td> <td>Volunteers</td> </tr> <tr> <td>PA Crew:</td> <td>Lee-Wei</td> </tr> </table>		Chairman:	John Poh	Organist:	Joy	Pianist:	Sophia	Ushers:	Daniel / Evelyn	Sunday School:	-	Lunch:	Constance	Washing Up:	Volunteers	PA Crew:	Lee-Wei
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<i>Text</i>	Matthew 5:14-16	Hebrews 11:22	Next Week: 14/03/2010																	
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<ul style="list-style-type: none"> • Saturday Prayer Meeting & Bible Study: Come and join us every Saturday to pray and study God's Word. Pastor Ki is leading a series of studies based on the Shorter Catechism. • DHW Bible Study: Today, we will cover Lesson 38 (Gen 50). • Sunday School: New teachers are required for Sunday School, if you are interested in serving in this area, please speak to Pastor Ki. • Pray for those who are sick: Douglas (knee pain), Barbara (Alzheimer's), Prema (thyroid & skin condition), Eld Jack Ford (old age and knees), Margaret (asthma), Eld Chew (recovery from shoulder injury), Dr Tow (recovery from cataract surgery) • Pray for those who are/will be travelling: Nicolas (Belgium), Eka & Family (Nigeria), May Chew (Perth), Eld Chew (S'pore). Thank God for the safe arrival of Jonathan. • Pray for those seeking employment/new opportunities: Yetta • The Taskforce would like to remind the congregation to respect the Sanctity of the Sanctuary by kindly refraining from bringing food and drinks into the Sanctuary. Thank You. 			MEMORY VERSE																	
Worship Service Collections - Last Sunday: £395.60, Lunch: £43.50 Attendance - Morning: 39 (A), 1 (C), Evening: 23 (A) Prayer Meeting (06/03): 11 (A)			Last Week <i>"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."</i> Romans 5:10																	
SHORTER CATECHISM QUESTION 10			This Week <i>"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."</i> Romans 5:11																	
Q: How did God create man? <i>A: God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.</i> Comments: We are here told that man was created in the likeness of God. His soul resembles God in being upright and holy, and possessed of reason. None of the other animals were so endowed, and they accordingly were put in subjection to him.			Next Week <i>"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;"</i> Philippians 1:29																	
Proofs: Genesis 1:27, Ephesians 4:24, Genesis 1:28																				