



NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifebplondon@yahoo.co.uk

Website: www.newlifebpc.org.uk

Resident Minister: Rev Timothy Ki

Email: pastor@newlifebpc.org.uk

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

Vol. 16 No. 23

LORD’S DAY 03 JUNE 2012

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

The Lord Is in His Holy Temple

Prelude

Call to Worship

Psalm 15:1-5

Psalm 29:1-2

*Opening Hymn **

RHC 65 – “And Can It Be That I
Should Gain?”

RHC 81 – “Lord of the
Sabbath”

*Opening Prayer **

John Poh

John Poh

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 119:129-136

Psalm 119:137-144

*Second Hymn **

Psalm 119 verses 129-136
(to the tune of Crimond, RHC 344)

Psalm 119 verses 137-144
(to the tune of Kilmarnock, RHC 561)

*Announcements &
Memory Verse*

John Poh

John Poh

*Tithes & Offerings &
Doxology **

RHC 399 – “I Am Thine, O Lord”

Scriptural Text

Matthew 16:13-20

Leviticus 23:1-14

Pastoral Prayer

Rev Timothy Ki

Rev Timothy Ki

Sermon Message

Confession of Faith in Jesus

The Feasts of the Lord - Part 1

*Closing Hymn **

RHC 317 – “Solid Rock”

RHC 76 – “Day is Dying in the
West”

*Benediction / 3-Fold
Amen **

Rev Timothy Ki

Rev Timothy Ki

Postlude

The Lord Bless You

May the Grace of Christ Our Savior

* 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 2012 – “Have a Mind to Work” – Nehemiah 4:6

BIBLICAL PRAYER – PART 54

Last week I ended my talk at Ephesians 1:18a, which talks about the importance of praying for understanding. Understanding presupposes knowledge, which provides the contents to be understood. For example, we may know the Scriptures as words and letters, but such knowledge is not enough, if we do not understand what they are meant to be. At the same time, it is insensible to say that we understand but do not know what we understand about. Knowledge and understanding must go hand in hand. Let me illustrate the importance of understanding and knowledge by quoting a story from church history. The following quote is from J. R. Broom's small booklet, *The Geneva Exiles*: "when Mary [called Bloody Mary, who persecuted and martyred many godly Protestant Christians during her reign] died in November 1558, he [John Jewel] returned to England. He left Zurich in January 1559 and reached this country in March. The Queen [Elizabeth I] favoured the Protestant cause, though at this early stage in her reign, Catholicism was still everywhere the dominant religion. On 31st March a conference was held between Catholic and Protestant divines, so that each side could be heard in public. Jewel in writing to his friend Peter Martyr described the conference and mentioned that he was one of those who took part on the Protestant side. He expressed the hope that such conferences might continue, if only to publicise the truth. Dr. Cole, the leading Catholic exponent, defended the use of Latin in services stating that 'ignorance is the mother of real piety,' and it was not necessary for the people to understand the service" (Gospel Standard Trust Publications, 1998, 19). We know that all Catholic masses in the past were conducted in Latin. People neither knew the language nor understood what was said during the services. A leader of the Church of Rome said that ignorance is the mother of real piety. Paul prayed for exactly the opposite, which was "understanding." All other translations using non Traditional Text as their underlying Greek text use another word, "heart" instead of "understanding."

There is one more very important lesson we must know. Paul prayed that the believers might be enlightened in order to receive such understanding. (1) This word occurs 11 times in the New Testament and is translated as "to give light," "to bring to light," "lighten," or "enlighten," twice respectively, and as "light," "illuminate," or "make to see" once each. (2) The object that must be enlightened or illuminated is "the eyes of the believers' understanding." We see that "eyes" in this verse refers not to a part of our flesh but to a part of our inner being. "Eyes" are metaphorically understood as "the eyes of the mind" or "the faculty of knowing." (3) We should notice that these eyes must be enlightened, which means that they do not have capabilities to see what they ought to see in their natural state. "Being enlightened" is in passive form. It means that we cannot enlighten or illuminate ourselves in order to make these inner eyes work for our better understanding of God and His spiritual things. (4) We also should see that Paul prayed for the enlightenment of the believers, which is an indication that it is a work of God. I wish that all professing believers will be able to see an important lesson from Paul's prayer. Christian faith and knowledge is beyond senses and passions alone. Their inner faculties will experience changes through their enlightened mind which provide them with understanding.

The importance of having understanding and enlightened minds is clearly demonstrated in Paul's continued prayer in Ephesians 1:18b, ". . . that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (1) The first word, "that," may be understood as an indicator that the following clause is either a result ("so that" as in the NASB) or a purpose ("in order that" as in the NIV). The KJV employs "that" without indicating whether it is a result or purpose and leaves it to the interpreters to choose.

(2) In this case, whether it has to be a result or a purpose, the outcome must be the same. When a person is enlightened and has the eyes of understanding, he will know. Knowledge is the outcome of enlightenment and understanding. It is an interesting development in Paul's prayer. His begins with a request for "the spirit of wisdom and revelation in the knowledge of Him" in verse 17b, moves to the next request for understanding and enlightenment, and then finally ends with a request for knowledge in verse 18. Thayer's Greek lexicon defines the word for "know" in this verse not only as "to know about" but also as "to be (intimately) acquainted with." (3) Then, we may say that Paul is praying for the believers' ability to understand what they ought to know and for their deeper knowledge which comes from that understanding. What he prays for is not just that the believers may be illuminated and understand what they ought to know about but that their knowledge is deeply and intimately understood. This knowledge must be different from head knowledge. It is deeply spiritual and experiential knowledge. It is amazing to learn that such knowledge does not come from books or lectures but from God through prayers. Books and lectures may be instrumental for the believers to be exposed to certain kinds of knowledge, but the spiritual and experiential knowledge of God comes only through God Himself. Psalm 119:33-34 says, "Teach me, O Lord, the way of Thy statutes, And I shall observe it to the end. Give me understanding, that I may observe Thy law, And keep it with all my heart."

Fifth, Paul prayed for a few specific items that the believers' experiential knowledge must enable them to know about in verses 18 and 19. (1) The first item is "the hope of God's calling." It is not a secret in the Bible that the believers of God are the ones called by Him. God's calling is a very important and valued truth in Paul's prayers as well as teachings. Whenever he had opportunity, he mentioned of God calling for him. He said that his calling was by God's grace in Galatians 1:15. He elaborates his lessons about God's calling in 2 Timothy 1:9, "Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Paul makes it clear that the believers are called and it is God who calls them. It means that there is no credit that they can claim from their salvation. This very truth irks the minds of the people who believe in their abilities and capabilities. Depending on God for any reason is an insult. To them, it is a difficult truth that they have to be called. The believers' hope comes from this very truth that they are called. If this calling comes from within ourselves, then we cannot say that there is hope in that calling. After all, the calling we have given to ourselves is our wishful hope, not truthful hope, which offers us the assurance of our future. (2) The second item is "the riches of the glory of his inheritance in the saints." The city of Ephesus was wealthy and affluent. There was a temple dedicated to the goddess Diana/Artemis, which has been considered as one of the wonders of the ancient world. To the people living in that wealthy and prominent city, Paul spoke about riches and inheritance. We know that, though we have not visited the city yet, she does not enjoy the same glory today as before. This ancient city is located not too far away from Selcuk, or from Izmir, Turkey. This ancient city lies in pools of archaeological pieces and relics. There is no more glory. No wealth and splendor is found there anymore. If there is any legacy left for the city, it is just distant memories of the former glory, and Christian tourists come to be reminded of the work of John and Paul nearly 2000 years ago. What a wise and adequate prayer Paul prayed for the Ephesian believers in verse 18, "the riches of the glory of his inheritance in the saints?" In a way, it is well contrasted with many prayers we hear from ordinary Christians, which are for the riches, wealth, and prosperity of material things.

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 08 June	7:30pm	Young Adults Fellowship "Romans"	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Justin's mother, Bob & Lan Teo to our worship services last Lord's Day.
Sat 09 June	4:00pm	Bible Study & Prayer Meeting "Eschatology" – Rev Timothy Ki	
<i>Next Lord's Day</i>	<i>Morning Service</i>	<i>Evening Service</i>	LORD'S DAY DUTIES
Preacher	Rev Timothy Ki	Rev Timothy Ki	<u>TODAY: 03/06/2012</u>
Message	Jesus Foretells of His Suffering	The Feasts of the Lord – Part 2	Chairman: John
Text	Matthew 16:21-23	Leviticus 23:9-22	Organist: Anthony
NEWS/ANNOUNCEMENTS			Pianist: Joy
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Pastor Ki will continue the study on "Anthropology – The Doctrine of the Man". • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah, Mrs Ki, Lai Kheng, Susan, Dr Carl Martin, Dr Scott-Pearson, Elizabeth. • Pray for those on travel: Sonia, Nana. • Pray for those seeking employment: Yetta, Michelle. • Metropolitan Tabernacle School of Theology: 3rd - 5th July 2012. Theme: "Living & Walking in the Holy Spirit" • Lord's Supper: We will be observing the Lord's Supper next week. Please come with hearts prepared. • Mid Week Bible Study: Held this Wednesday, 6 June, at 10:30am 			Ushers: Daniel / Evelyn
			Sunday School: Hannah / Joy
			Lunch: Maureen
			Washing Up: Volunteers
			PA Crew: Lee Wei / Yangfan
			<u>NEXT WEEK: 10/06/2012</u>
Worship Service Collections - Last Sunday: £835.98			Chairman: Jonathan
Attendance - Morning: 43 (A) 3 (C), Evening: 32 (A) 3 (C)			Organist: Anthony
			Pianist: Joy
			Ushers: Daniel / Constance
			Sunday School: Hannah / Joy
			Lunch: Maureen
			Washing Up: Volunteers
			PA Crew: John

SHORTER CATECHISM QUESTION 20

Q: Did God leave all mankind to perish in the estate of sin and misery?

A: God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a REDEEMER.

Comments:

Man did not obey God's law, and so he was condemned to death, both of body and of soul. But it was not the will of God that the world should perish, and so there was another covenant made, but this time with Christ, called the Covenant of Grace, by which God undertook to deliver those who should believe in his Son, and give them everlasting life. This is the Gospel, or Good News of God to men; and it is called the Covenant of Grace, because it proceeded from God's free mercy, and not from our deservings.

Proofs:

Genesis 3:15, 2 Timothy 1:9

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."</i></p> <p>Ephesians 2:8-9</p>	<p><i>"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."</i></p> <p>Hebrews 10:25</p>	<p><i>"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."</i></p> <p>1 John 5:13</p>