



NEW LIFE

BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifeplondon@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. 2

LORD’S DAY 08 JANUARY 2012

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 18:1-3a	Psalm 148:1-5
<i>Opening Hymn *</i>	RHC 2 – “O Worship the King”	RHC 49 – “How Great Thou Art!”
<i>Opening Prayer *</i>	John Poh	John Poh
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 104	Psalm 84
<i>Second Hymn *</i>	<i>Psalm 104 verses 1-5</i> (to the tune of Martyrdom, RHC 194)	RHC 19 – “Come, We That Love the Lord”
<i>Announcements & Memory Verse</i>	John Poh	John Poh
<i>Tithes & Offerings & Doxology *</i>	RHC 86 – “Safely Through Another Week”	---
<i>Scriptural Text</i>	Matthew 13:47-53	Exodus 25:1-9
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Parables of the Kingdom</i>	<i>Building of the Tabernacle</i>
<i>Lord’s Supper</i>	Rev Timothy Ki	---
<i>Closing Hymn *</i>	RHC 187 – “It Is A Thing Most Wonderful”	RHC 80 – “The Day Thou Gavest, Lord”
<i>Benediction / 3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>May the Grace of Christ Our Savior</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 2012 – “Have a Mind to Work” – Nehemiah 4:6

BIBLICAL PRAYER – PART 45

We have so far seen that the proponents of women's head covering during public worship services argue that (1) women must cover their hair for prophesying and praying during public worship; (2) however, prophesying in woman's role is not to preach but to praise God or to give thanks to Him; (3) sometimes they argue that the situation in 1 Corinthians 11:2-16 is not a public but private assembly; and (4) the preposition "for" in verse 15 must mean "instead of" not "as." They make it a duty for women to wear a head covering in order to worship God. In the meanwhile, the ones who do not practice it consider that (1) the given definition of prophesying by the proponents may have been applied too arbitrarily. Whatever the definition of "prophesy" should be, it must be equally applied both to man and woman in the context; (2) the point of the head covering practice is to demonstrate the divinely appointed male leadership in Christian churches, not the kind of head covering itself; and (3) the emphasis must be given to a practice that clearly demonstrates the male leadership, and as long as there is right teaching of male leadership, the head covering is not the point.

Sixth, there are a few principles I can use in order to finalize my talk and make conclusions. (1) I have said that to interpret the practice of head covering based on cultural practices is precarious. Therefore, we want to exclude culture from our discussions. (2) To define the word, "prophesy," for women is to be different from that for men, does not sound right. It looks like a typical example of "eisgesis," than "exegesis." In other words, this sort of interpretation is not to expound the meaning of the passage based on the passage itself, but to bring certain predetermined meanings into the context first in order to bring forth the desired meaning from it later. (3) The given passage must be in regard of the public worship. To think of it otherwise appears to be too arbitrary. (4) Concerning the issue of women's role, it is clear that women are forbidden from the pulpit duties based on other passages. (5) 1 Corinthians 11:2-16 is not to teach us about women's roles but male leadership. Therefore, any attempt to produce a doctrine concerning women's roles in church from this passage is irrelevant to the purpose of the passage. (6) If we argue for types or styles of head covering, we miss the primary teaching of the passage. Some say that the proper head covering is a veil to reach the woman's shoulder, a full body covering, a veil that covers her face, or a small hat/ribbon. (7) In particular, woman's submission to male leadership in the passage is the key. If we define it only by woman's head covering in public worship services, it is quite strange. Or, in order to demonstrate her proper and submissive spirit to her husband, she may have to wear a covering all the time.

Seventh, we move into the focuses of the passage. (1) The most important issue discussed in the passage is of authority in the church of God. I must say that having proper authority in the Church of God is biblical. Interestingly, J.I Packer has said, "The problem of authority is the most fundamental problem that the church ever faces." 1 Corinthians 11:3 says, "But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God." "The word 'head,' in the Scriptures, is designed often to denote 'master, ruler, chief'" (*Barnes' Notes*). "He uses 'head' literally (for that which is to be covered) and figuratively (for the authority figure in the ancient household). Some commentators have argued, perhaps rightly, that 'head' means not 'authority' but 'source'" (*IVP Bible Background Commentary: New Testament*). What we have to see is that Christ is the head (Lord or ruler) of everyman. Likewise, the head of the woman is the man. It does not talk about man's or woman's equality or inferiority or superiority, but God's appointed order of authority. The head of every man is Christ, the head of the woman is the man, and the head of Christ is God. (2) The creation order illustrates that the order of authority is from above and divine. It refuses any compromise. Verse 8 says, "For the man is not of the woman; but the woman of the man." (3) It indicates that the key lesson from the passage is (a) proper authority in church and (b) male leadership.

(4) The teachings about church authorities also teach the believers about the importance of their submission to the authorities. We must understand that submission to authority is biblical. When there is no submission to God-appointed authorities, there is only confusion. However, God is not the author of confusion. The issue of the given passage is not about head covering but about proper church authorities.

Eighth, I want to interject one more thought into our discussions. There are certain practices in the Bible that have been altered or not been practiced, when it comes down to the matter of certain customs. Let me list a few examples. (1) Deuteronomy 25:5-10, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. ⁶ And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. ⁷ And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. ⁸ Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; ⁹ Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. ¹⁰ And his name shall be called in Israel, The house of him that hath his shoe loosed." There are two applications of one custom mentioned: the levirate marriage (Marriage with a brother's widow, if there was no male child between the deceased and his wife) and the ceremony of *Halizah* (The widow loosens the shoe of the brother-in-law in the presence of the elders of the town, spits in his face before him, and pronounces a certain prescribed formula).

At this point, we may want to read Ruth 4:3-8, "And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's: ⁴ And I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*. ⁵ Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. ⁶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*. ⁷ Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel. ⁸ Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe." The background of this passage is probably a combination of the duties of goel (kinsman redeemer) and the levirate marriage. We need to consider a few points of differences.

There was no ceremony of *Halizah* in Ruth. The widow, neither Naomi nor Ruth, was involved in this incident at all. (b) The kinsman's name is not known in Ruth, while Deuteronomy states that his name shall be called in Israel. (c) The kinsman was not spit on his face by the widow. (d) The widow did not loosen the kinsman's shoe but he took it off himself. Though we recognize that the Ruth story is about the duties of the kinsman redeemer, we cannot deny that there is an extension of the custom of the levirate marriage.

And we find differences between these two practices. It gives us an indication that certain biblical customs have been modified over the years. While the meanings and significances have been retained, certain forms of the customs have been changed. It may have an implication that the importance of biblical customs lies in their meanings and significances not in the forms themselves. Well, I'll continue 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 13 Jan	7:30pm	Young Adults Fellowship <i>“How to Study the Bible” – Daniel Ki</i>	We extend a warm welcome to all worshippers this Lord’s Day. We like to welcome Jin Wei to our worship services last Lord’s Day.											
Sat 14 Jan	4pm	Prayer Meeting & Bible Study <i>“Eschatology”</i>												
<table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <th style="width: 20%;">Next Lord’s Day</th> <th style="width: 40%;">Morning Service</th> <th style="width: 40%;">Evening Service</th> </tr> <tr> <td>Preacher</td> <td>Rev Timothy Ki</td> <td>Rev Timothy Ki</td> </tr> <tr> <td>Message</td> <td>Rejected Jesus</td> <td>The Tabernacle of God</td> </tr> <tr> <td>Text</td> <td>Matthew 13:54-58</td> <td>Exodus 35:1-35</td> </tr> </table>				Next Lord’s Day	Morning Service	Evening Service	Preacher	Rev Timothy Ki	Rev Timothy Ki	Message	Rejected Jesus	The Tabernacle of God	Text	Matthew 13:54-58
Next Lord’s Day	Morning Service	Evening Service												
Preacher	Rev Timothy Ki	Rev Timothy Ki												
Message	Rejected Jesus	The Tabernacle of God												
Text	Matthew 13:54-58	Exodus 35:1-35												
LORD’S DAY DUTIES														
<u>TODAY: 08/01/2012</u>														
		Chairman:	John											
		Organist:	Anthony											
		Pianist:	Joy											
		Ushers:	Jonathan/Constance											
		Sunday School:	Hannah / Joy											
		Lunch:	Mrs Ki											
		Washing Up:	Volunteers											
		PA Crew:	Lee Wei											
<u>NEXT WEEK: 15/01/2012</u>														
		Chairman:	Jonathan											
		Organist:	Joy											
		Pianist:	Anthony											
		Ushers:	John / Yetta											
		Sunday School:	Hannah / Joy											
		Lunch:	Hannah											
		Washing Up:	Volunteers											
		PA Crew:	Lee Wei											
NEWS/ANNOUNCEMENTS														
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Pastor Ki will continue the series of studies on “The Doctrine of the Church.” • Saturday Bible Study: This coming Saturday will see Pastor Ki beginning a new study on “Eschatology”. Please see Pastor Ki if you would like more information. • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah Sherwood, Jonathan’s father, Brian, Mrs Ki, Lai Kheng, Joy. • Pray for those who are/will be on travel: Sonia, Nana • Pray for those seeking employment: Yetta, Rachael, Michelle. 														
<p>Worship Service Collections - Last Sunday: £1401.65, Lunch: £79 Attendance - Morning: 36 (A) 4 (C), Evening: 24 (A) 3 (C)</p>														

SHORTER CATECHISM QUESTION 106

Q: What do we pray for in the Sixth Petition?

A: In the Sixth Petition – (which is, AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL) – we pray, That God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Comments:

Temptation means anything that would induce us to sin. And in this petition we ask one of two things from God – either that he would take all temptation away from us, or that he would enable us to resist and overcome it.

Proofs:

Matthew 26:41, Psalm 19:13, 2 Timothy 4:18

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>“So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.”</i> Nehemiah 4:6</p>	<p><i>“All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”</i> Isaiah 53:6</p>	<p><i>“Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.”</i> Matthew 9:37</p>