



# 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. 17 No. 16

LORD’S DAY 21 APRIL 2013

## 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 100	Psalm 89:1-5
<i>Opening Hymn *</i>	RHC 20 – “All People That on Earth Do Dwell”	RHC 22 – “When All Thy Mercies, O My God”
<i>Opening Prayer *</i>	Jonathan Kim	Jonathan Kim
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 14	---
<i>Second Hymn *</i>	<i>Psalm 14</i> (to the tune of All Saints, RHC 562)	---
<i>Announcements &amp; Memory Verse</i>	Jonathan Kim	Jonathan Kim
<i>Tithes &amp; Offerings &amp; Doxology *</i>	RHC 115 – “Constantly Abiding”	---
<i>Scriptural Text</i>	Matthew 28:18-20	Isaiah 55:1-3
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Holy Baptism</i>	<i>The Gospel of God</i> <b>Mr Marco Reale</b>
<i>Baptism Service</i>	Rev Timothy Ki	---
<i>Closing Hymn *</i>	RHC 312 – “We Bless the Name of Christ, the Lord”	RHC 185 – “Hallelujah, What a Savior!”
<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 Saviour</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 2013 – “Understand and know God” – Jeremiah 9:24**

# WHY WORK?

By Rev Issac Wong, pastor of Calvary Jurong Bible-Presbyterian Church, Singapore. Adapted from Evangel Bible-Presbyterian Church bulletin dated 10th March 2013

The Philippian jailer asked Paul and Silas, “Sirs, what must I do to be saved?” The answer was, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house” (Acts 16:30-31). Salvation is free! That is the good news that we gladly proclaim. There is nothing we can do to save ourselves. There is nothing we can have that can buy salvation. There is nothing but to believe on Christ! Salvation is the “gift of God: not of works” (Ephesians 2:8-9). Salvation does not come “by works of righteousness which we have done, but according to His mercy He saved us” (Titus 3:5). *Sola Gratia*. It is all of grace alone!

## **Faith and Works**

However, there is a link between saving grace and good works. It is true that we are saved by grace through faith in the atoning work of Christ, and not by our works; yet Paul adds that “we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:10). Literally, “workmanship” means that we are the things that God has made and ordained for the purpose of doing good works. We are prepared by God for good works. That brings into focus the purpose of work and our vocation.

Martin Luther, in his *Large Catechism*, writes, “For in the sight of God, faith is what really renders a person holy, and alone serves Him, but the works are for the service of man.” Luther is saying that our relationship with God is not based on our good works, but our relationship with man is. God has placed us on earth so that we may do good works. Our Lord Jesus exhorts us, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16). As God’s children, we are the light that shines for God, and that which shines is our good works.

Our Lord Jesus distilled the Ten Commandments into two. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the laws and the prophets” (Matthew 22:37-40). We are commanded to love God, but we must not forget that our love for God is reactive. Of our own, we do not seek God much less love Him. “There is none that seeketh after God...there is none that doeth good, no, not one” (Romans 3:11-12). Our love for God is in response to His love for us. “Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins... We love him, because he first loved us” (1 John 4:10, 19).

Our love for man, on the other hand, is proactive. “Greater love hath no man than this, that a man lay down his life for his friends” (John 15:13). We are commanded to love our enemies, to turn the other cheek. Our Lord Jesus says, “Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matthew 5:44).

## **Serving God**

Before God, all men are equal. We – princes and paupers, rich and poor, well read or illiterate – are all sinners. However, on earth, we have different callings and vocations, and it is in these different earthly relationships between ourselves that provides the occasions for us to live out the love of God. Again, Luther says that by faith we serve God, but in good works, we serve man. We often talk about our service for God. But our Lord Jesus told the disciples, “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many” (Mark 10:45). So strictly speaking, it is God who serves us. We are not serving God. In our vocations, we are in fact serving man in the name of God.

The fundamental problem with ascetic monasticism was the monks thought they were serving God by pursuing personal piety out of mainstream society. They withdrew from the world, and they rendered themselves irrelevant. The biblical understanding of vocation places the Christian in the midst of the real world, with its challenges, complications, and conflicts. And it is in this imperfect world that the Christian is to there to do good works. It is in this world that we “may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Philippians 2:15).

## Serving Man

Our vocation therefore involves loving and serving others. The test of whether we are living to the fullest of the abundant life that Christ promised us is whether we are loving our neighbours as ourselves. The question is – how can we serve our neighbour with the love of God. Without even realizing it, the fact is that we are mutually dependent. We live in a house we do not build, eat what we do not plant, and cloth what we do not spun because there is a division of labour. Like it or not, we are serving one another. The world sees this constant exchange of goods and services as motivated by one’s pecuniary and self-interest. The farmer needs bread, the baker needs the flour; they both need clothes, and the tailor needs bread. And they do what they do not out of love but out of necessity. It is just business for them. That is how the world functions.

To the Christian, there is more. From the dawn of creation, God said, “*It is not good that the man should be alone; I will make him an help meet for him*” (Genesis 2:18). God made man to be mutually dependent. God did not create a class of people that is totally dependent on other people (see 1 Thessalonians 4:12; 2 Thessalonians 3:10). Of course, in any society, there will be some who cannot fend for themselves. God provides for them through us. “Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction” (James 1:27a).

Other than this small exception, God made us to be mutually dependent, serving one another. In this world, there is a constant exchange. We are always giving and receiving. To the world, it is business. To the Christian, this is not just a functional relationship; it is also a relationship in which we are called to serve others. Thus as God’s people, we serve others in our vocation in God’s name, by His strength and in His love. An unbeliever and a Christian may do the same kind of work. But between them, there is a difference in the perspective and purpose of the work. For the Christian, our work is our faith in action, our vocation is the expression of love for our neighbour, our calling is where we serve God by serving people.

In the conclusion of our Lord, Jesus’ final discourse on the Mount of Olives, He told the disciples, “For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungred, and fed *thee*? Or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? Or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, **Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me**” (Matthew 25:31-40). God accepts what we do for others as if we are doing it for Him. Consider this: we serve God by serving people, and when we serve people, we are in fact serving God. May the LORD help us.

# 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
Wed 24 Apr <b>No Ladies Mid-Week Bible Study</b> Fri 26 Apr     4pm & 7pm <b>Sovereign Grace Advent Testimony</b> <i>God's Work in Conversion, Sanctification and Preservation - Mr Gordon Dane</i> Sat 27 Apr     4:00pm <b>Bible Study &amp; Prayer Meeting</b>	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Uranie Moore to our worship services last Lord's Day.

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<b>Preacher</b>	Mr Stephen Miller	Mr Stephen Miller	<b><u>TODAY: 21/04/2013</u></b>
<b>Message</b>	A Message of Encouragement from God	God's Communication with an unbelieving world	<b>Chairman:</b> Jonathan <b>Organist:</b> Joy <b>Pianist:</b> Jasmine <b>Ushers:</b> John / Yetta <b>Sunday School:</b> Hannah / Joy <b>Lunch:</b> Hannah <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Anthony
<b>Text</b>	Genesis 15:1	John 1:10	<b><u>NEXT WEEK: 28/04/2013</u></b>

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> <li>• <b>Pre-Lunch Bible Study:</b> Mr Reale will lead a short study on "Elijah the downcast".</li> <li>• <b>Pray for those who are sick:</b> Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Nina, Helen, Pastor Ki, Hannah, Eld Chew's mother, Jonathan, Tobias &amp; Elliora, Scott.</li> <li>• <b>Pray for those on travel:</b> Yangfan, Sarah &amp; Father.</li> <li>• <b>Pray for those seeking employment:</b> Yetta.</li> <li>• <b>Church ACM:</b> This will be held next Lord's Day, 28th April 2013.</li> </ul>	<b>Chairman:</b> John <b>Organist:</b> Sarah <b>Pianist:</b> Anthony <b>Ushers:</b> Alan / Margaret <b>Sunday School:</b> Hannah / Joy <b>Lunch:</b> Mrs Ki <b>Washing Up:</b> Volunteers <b>PA Crew:</b> Scott
<b>Worship Service Collections - Last Sunday: £965.70,</b> Lunch: £58.00, Kenya: £20.00 <b>Attendance - Morning: 37 (A) 6 (C), Evening: 25 (A) 5 (C)</b>	

## SHORTER CATECHISM QUESTION 66

**Q: What is the reason annexed to the Fifth Commandment?**

*A: The reason annexed to the Fifth Commandment is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.*

Comments:

The Fifth Commandment stands at the head of the second table of the law. It requires us to honour our parents, to render due respect and obedience to all who are superior to us, and, in a word, to pay heed to the claims of those who are related to us in any way.

This commandment bids us always show a certain respect to those above us in station, and requires certain duties to be discharged to all, whether above, beneath, or equal to us. It forbids us to refuse to pay honour to whom honour is due, or to neglect to discharge any of the duties we owe to our friends or neighbours. The special reason it gives for its observance is that God has promised to lengthen the days of those who keep it.

Scriptural Reference:

Ephesians 6:2-3

## MEMORY VERSE

Last Week	This Week	Next Week
<i>"Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;"</i> <b>Deuteronomy 7:9</b>	<i>"And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."</i> <b>Deuteronomy 31:8</b>	<i>"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"</i> <b>Romans 11:33</b>