



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. 18 No. 9

LORD’S DAY 02 MARCH 2014

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 147:1

Isaiah 45:4-8

*Opening Hymn **

RHC 93 – “To God Be the Glory”

RHC 76 – “Day Is Dying in the West.”

*Opening Prayer **

John Poh

John Poh

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 59

*Second Hymn **

Psalm 59, verses 1-5, 17
(to the tune of Azmon, RHC 61)

Announcements & Memory Verse

John Poh

John Poh

*Tithes & Offerings & Doxology **

RHC 320 – ‘Tis So Sweet to Trust in Jesus” verses 1-2

Scriptural Text

Romans 12

Genesis 21:9–21

Pastoral Prayer

Rev Pooyan Mehrshahi

Rev Pooyan Mehrshahi

Sermon Message

Church Members Responsibilities to Each Other

God and A Broken Hearted Mother

*Closing Hymn **

RHC 261 – “Blest Be the Tie That Binds”

RHC 353 – “God Will Take Care of You”

*Benediction/3-Fold Amen **

Rev Pooyan Mehrshahi

Rev Pooyan Mehrshahi

Postlude

The Lord Bless You

* 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 2014 – “Waiting for God” – Isaiah 30:18

EVENING WORSHIP – TRADITION OR BIBLICAL NECESSITY OR BOTH?

Introduction

Some of you would have noticed that there are churches who have both the morning and evening worship services like ours, which is a rarity, and most churches these days has only the morning worship service.

Why does our church like some evangelical and Reformed churches around the globe has an evening worship service? It is important that believers have a clear grasp of what they believed and practiced, rather than blindly following the norm or doing what they have been told without exercising their God-given rational mind. To have a correct and proper understanding, based particularly on the Word of God will not only give us a deeper meaning, purpose and motivation of what we believed and practiced, it also serve to counter the spirit of monotony, which may degenerate to ritualism in worship.

To the question, which is the title of this article, the following suggestions will provide the reasons for the observance of the evening worship service on the Lord's Day.

Historically and Traditionally Observed

In the Old Testament

The pattern of morning and evening worship on the Lord's Day is seen in the national life of the Israelites. In Exodus 29:38-46, it was required of the people of Israel, especially the priests who were governing the worship of God's people, that every day, in the morning and also on the arrival of the evening, to offer up sacrifices at the altar of burnt offerings just outside of the tabernacle. The tabernacle was established when God formalized the worship practice of His people.

The tabernacle was erected in the middle of the encampment of Israel with all of the tribes gathered around it, and arranged in a particular manner so that all might see the place where God had pitched his tent in their midst. He was dwelling among His people and manifesting His presence in their midst. The only acceptable way that a holy God could dwell in the midst of a sinful people was by the offering of a continual sacrifice, holding off the wrath of God and securing His mercy. Thus every morning and every evening, publicly for all the people of Israel to see, sacrifice was offered unto God. It was a public assembly, a public event to be witnessed by God's people.

Further to this command, there was also the promised presence of the Almighty. There on each day God would manifest His presence, and there he would speak to His people. Exodus 29:43 states, *"And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory."* Then God expanded His promise in v.45 - *"And I will dwell among the children of Israel and will be their God."*

So this pattern of morning and evening sacrifice preached the gospel to God's people every morning and every evening, every day of the week. Not only was this the practice of the people of Israel collectively, but it became the pattern for the practice of personal piety as well. The pattern of worship spoke of the danger of God's judgment, of the substituted sacrifice, and pointed them to the need for the Messiah, the Lamb of God who takes away the sins of the world. This was established in Israel.

In the Early Church

The observance of morning as well as evening worship was well-established in the early church as the new Israel. As seen in the Old Testament, Israel serves as the crucible in which God deposited his covenant promises of a coming Messiah. It was out of Israel that the Messiah would come.

Therefore, beginning with Abraham, all the way down to the establishment of the twelve tribes of Israel, and continuing all the way to the birth of the Messiah, Israel occupied this peculiar place and role in redemptive history. Thus there is much about Israel that is foundational for us as believers in the New Testament Church.

There are principles that are well established in the life of the Israelites that carry over into the life of the Church. The Church is not a completely new institution, never foreseen by God, never spoken of in the Old Testament. It does not simply come into existence with no context. There is essential continuity between Old Testament Israel and the New Testament Church.

There is much that is well established for our benefit and blessing in the life and practice of Israel: patterns of thought, well established principles of worship, the need for a mediator, the need for a sacrifice, the shedding of blood. All of these are well established principles which are not interrupted by the coming of Christ, but rather further established and come to their fruition in Christ. All of that which is well established and revealed to the "Church" of the Old Testament, the people of Israel, is affirmed in the New Testament by the Church of our day. Evening worship as the practice of the early church did not come out of the blue. It was not innovation at all. In fact, they were not initiating a practice foreign to the people of God. It was the well-established principle and practice of God's people throughout the centuries.

Thus early Christians, rather than going to the temple to see evening sacrifices offered, offered up the sacrifices of praise and adoration unto their Sacrifice and their High Priest, the Lord Jesus Christ. This is clearly the case in the thinking of the early church fathers. Chrysostom (c. 347-407), in his work on Exodus 29:38, makes this observation - "That God must be worshipped daily when the day begins and when it ends, and every day must be a kind of holy day thus it was commanded under the Law and certainly we Christians are as much at least obliged to God as the Jews were. Our grace is greater, our promises clearer, and therefore our righteousness should every way exceed theirs. Our homage to almighty God should be paid as frequently at least, morning and evening to be sure. God expects from us as well as from the Jews a public worship, a sweet savor or savor of rest as it is in the Hebrew without which God Almighty will not rest satisfied."

The early church fathers saw this observance without straining or twisting the Scripture, without pressing something novel upon the church. It was the clear application of a Biblical principle which had been well established throughout the centuries in the life of the church.

Mr Johnson writes, "While the Medieval church held daily mass based upon the preceding principle, Protestants moved daily worship into the home, where godly fathers served as "priests" in their homes. Thus the pattern in the best Protestant homes became that of daily private (personal) devotions and daily family worship" (*Johnson, The Family Worship Book, p. 16*).

This principle continued to regulate the public worship of God's people throughout the history of the church. The Medieval Church developed a practice of observing a daily mass based upon the principle of daily morning and evening worship; which principle was established by the Lord Himself in His instructions concerning true worship.

In Reformed Tradition

Morning and evening worship has been the norm of the Reformed church for hundreds of years. This can be seen in the application of Exodus 29, by the bible commentator, Matthew Henry (1662-1714). His comments on this same passage is typical of Reformed understanding and practice - "This teaches us to offer up to God the spiritual sacrifices of prayer and praise every day, morning and evening, in humble acknowledgment of our dependence upon him and our obligations to him" (*Henry, Matthew, Matthew Henry's Commentary on the Whole Bible, Volume I (New Jersey: Fleming H. Revell Company), p. 399*).

As seen in the scripture, the observance of evening worship on the Lord's Day is first established upon the practice of daily sacrifices to the Lord every morning and every evening, every day of the week, Sunday through Monday. Clearly on the Lord's Day, the Christian Sabbath, there is to be a special observance of worship in keeping with the Fourth Commandment, "Remember the Sabbath Day to keep it holy."

How are we to sanctify the Lord's Day? How do we observe the Lord's Day in such a manner as to keep it holy? If it is appropriate to worship the Lord in the morning on the Lord's Day, it would hardly be appropriate to omit evening worship. How could evening worship on the Lord's Day be omitted if we are to imitate the pattern of old the 'morning and evening' worship of God on the other six non-holy days of the week?

It could hardly be established that one ought to worship God every morning of the week, Monday through Saturday by way of our Quiet Time and Family Worship, and then not worship God on the evening of the Lord's Day. Therefore the observance of evening worship was the well-established application made to the Church taken from the practice of morning and evening sacrifices. Many Reformed expositors have made this application, Matthew Henry was one such example.

The Blessings of Evening Worship

Practice of Godliness

The observance of evening worship promotes the practice of godliness. There is a practical order and pattern given to the worshipping of God which is produced when God's people gather to worship Him in the morning and again in the evening on the Lord's Day. It frames the Lord's Day, especially if you begin the night before in your home and prepare your heart for public worship.

The Lord's Day is well observed when God's people come together in the morning on the Lord's Day to sing the praises of their God and to receive the preaching of His Word, and then finally gather again in the evening to close out the observance of the Lord's Day. This practice of morning and evening worship promotes a practical godliness and helps to structure our lives for the pursuit of piety. The fourth commandment tells us "Remember the Sabbath day to keep it holy." It is a day; it is not the Sabbath hour or the Sabbath minute. It is the Sabbath day; it is twenty-four hours in duration just like the other six.

Prevent Distractions

There is a practical framing of the Lord's Day when we begin to prepare ourselves as individuals and families for the coming of the Lord's Day the night before, worship together in the morning as a congregation, and then worship again on the Lord's Day evening with God's people, bringing the whole observance to a close. The observance of Sunday evening worship is a great aid to those who genuinely try to keep the Sabbath holy. There is so much that is distracting in our day and culture that it is very difficult, even for those who are seeking to observe the Sabbath, to devote a full twenty-four period of time to acts of worship, service, mercy, and rest. If there is no evening worship service it is easier to dismiss the Lord's Day and succumb to the appeal of the world and its many entertainments. However, when there is a worship service awaiting you in the evening of the Lord's Day it is easier to keep your focus on those things that are in keeping with an earnest observance of the Lord's Day.

Promote Spiritual Growth

Besides the practical benefit of helping to structure the Sabbath observance of God's people, the practice of evening worship when faithfully observed will double the public opportunities that God's people have provided for them to grow spiritually and serve the Lord. They will have twice the opportunities to pray together, to sing God's praises together, to hear the reading and preaching of the Scriptures together, and to fellowship together. This cannot help but strengthen the Church.

Conclusion

While there is no explicit command in the New Testament to keep the evening worship service, yet the pattern is evident in the Old Testament. We find this 'morning and evening' pattern explicitly also in Psalm 92: "It is good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To whew forth thy lovingkindness in the morning, and they faithfulness every night." As Christians, we meet on Sundays as the day of Christ's resurrection.

Mok

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 05 Mar | No Ladies Mid-Week Bible Study | We extend a warm welcome to all worshippers this Lord's Day. We like to welcome John & Lily Ying, Camelia Ram and Cornelio to our worship services last Lord's Day |
| Fri 07 Mar | No Young Adults Fellowship | |
| Sat 08 Mar 4:00pm | Bible Study & Prayer Meeting | |

| Next Lord's Day | Morning Service | Evening Service | LORD'S DAY DUTIES |
|-----------------|-------------------------|--------------------------|---|
| Preacher | Pr Mok Chee Cheong | Pr Mok Chee Cheong | <u>TODAY: 02/03/2014</u> <i>Chairman:</i> John <i>Organist:</i> Sarah <i>Pianist:</i> Matthew <i>Ushers:</i> Daniel / Yetta <i>Sunday School:</i> No Sunday School <i>Lunch:</i> Maureen <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Scott |
| Message | Everyone is Inexcusable | Blessed are the merciful | |
| Text | Romans 2:1-5 | Matthew 5:7 | |

| NEWS/ANNOUNCEMENTS | |
|---|--|
| <ul style="list-style-type: none"> • Pre-lunch Bible Study: There will be a short video study on "Purity" by Dr Jim Berg • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Pastor Ki, Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Nina, Helen, Eld Chew's mother, Rev Colin Wong, Elizabeth, Hannah • Pray for those seeking employment: Yetta, Patricia • Pray for those on travel: Margaret, Anthony & Helen • Pulpit Ministry: Pray for the Church Sponsorship application and Rev Colin Wong's visa application • Ladies Fellowship after Lunch today: See Sis Elizabeth for more information • Philippines Support: Please note that £1,416.06 has been transferred to Dr Bill Ebert of the Christian Translator's Fellowship | |
| Worship Service Collections - Last Sunday: £523.50; Lunch: £39.50 Attendance - Morning: 26 (A) 5 (C), Evening: 16 (A) 4 (C) | |
| <div style="text-align: center; border-bottom: 1px solid black; padding-bottom: 5px;"> <u>NEXT WEEK: 09/03/2014</u> </div> <div style="text-align: right;"> <i>Chairman:</i> Jonathan <i>Organist:</i> Anthony <i>Pianist:</i> Sarah <i>Ushers:</i> Tom / Constance <i>Sunday School:</i> Hannah / Rachael <i>Lunch:</i> Maureen <i>Washing Up:</i> Volunteers <i>PA Crew:</i> Yangfan </div> | |

SHORTER CATECHISM QUESTION 5

Q: Are there more Gods than one?

A: There is but one only, the living and true God.

Comments:

We are here taught that there is only one God; and this one God is the source of all life, and the only true object of worship.

Scriptural Reference:

Isaiah 45:5

MEMORY VERSE

| Last Week | This Week | Next Week |
|--|---|--|
| <p><i>"And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD."</i></p> <p>Psalm 40:3</p> | <p><i>"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."</i></p> <p>Isaiah 40:31</p> | <p><i>"Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD."</i></p> <p>Psalms 31:24</p> |