



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. 22 No. 08

LORD’S DAY 25 FEBRUARY 2018

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Afternoon Service – 3pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Psalm 37:37-40	Ephesians 5:1-2
<i>Opening Hymn *</i>	RHC 65 – “ <i>And Can It Be That I Should Gain?</i> ”	RHC 445 – “ <i>O Master, Let Me Walk with Thee</i> ”
<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	---
<i>Second Hymn *</i>	<i>Psalm 104 verses 1-5</i> (to the tune of Azmon, RHC 61)	---
<i>Announcements & Memory Verse</i>	John Poh	John Poh
<i>Tithes & Offerings & Doxology *</i>	RHC 137 – “ <i>Thanks to God!</i> ”	---
<i>Scriptural Text</i>	Titus 2:11	Titus 3:5
<i>Pastoral Prayer</i>	Eld Stephen Toms	Eld Stephen Toms
<i>Sermon Message</i>	<i>The Salvation of God</i>	<i>The Salvation of God</i>
<i>Closing Hymn *</i>	RHC 111 – “ <i>Only a Sinner</i> ”	RHC 318 – “ <i>Blessed Assurance</i> ”
<i>Benediction/3-Fold Amen *</i>	Eld Stephen Toms	Eld Stephen Toms
<i>Postlude</i>	<i>The Lord Bless You</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.

PREACHING AND SCRIPTURE

Adapted from Weekly Lively Hope Newsletter, Sunday 18th February 2018

We considered one of the five solas of the Reformation only a couple of weeks ago, which was sola Scriptura. Some of us have expressed the difficulty of the message. However, we cannot emphasize too much on the importance of the Scripture for our faith and religion. 1 Timothy 3:15b calls the church “the house of God, which is the church of the living God, the pillar and ground of the truth.” In particular, we must know and understand that the church is to be the pillar and ground of the truth. If we negatively elaborate this point, we may say that the community of professing believers that have no truth is not a true church, not a house of God, and not a church of the living God. One way to define a true church is to examine its congregation, if it has and believes in the truth. As for Christian churches, there is nothing but the Bible, inspired Word of God, which is the truth.

Having recognized it, we need to know how we can know of the truth, the Bible. We must acknowledge that God chose His own ways to communicate His truths with us. We know that God used diverse manners to speak to His people (Hebrews 1:1). First, we need to consider that God spoke to His people. It is not an unfamiliar expression that God speaks to His people. We sometimes hear from people saying that God has spoken to them. They may refer to spiritual impressions upon their hearts, or they may say, like charismatic people, that God spoke to them audibly. It seems that there are lots of confusions about God speaking to man. However, we must not be too surprised that God speaks to man. Hebrews 1:1, “*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.*” As we saw before, when God spoke to the children of Israel directly, they were scared and asked Moses to speak to them on God’s behalf as His spokesman. God used Moses, Aaron, and many prophets. He used diverse manners to convey His truths to us through His servants. However, He used His prophets as His instruments of communication. The last revelation is the very Son of God, Jesus Christ, the incarnated Word. Hebrews 1:2, “[God] *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.*” Thus, the written word, Scripture, testifies of the living Word, the incarnated Son of God (John 5:39).

Second, God uses a method to communicate His truths with His people through His servants. This method is none other than preaching. Paul spoke to Timothy in 2 Timothy 4:2, “*Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*” Greek word for “preach” means “to herald,” or “to proclaim.” It is often used of the public proclamation of the gospel. We should not overlook the “teaching” ministry, either. 2 Timothy 2:2 says, “*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*” Whether it takes a form of preaching or teaching, we must remember that God uses such methods through His human agents, prophets, apostles, pastors-teachers, or faithful men in general term. The necessity of human agents is clearly demonstrated in Romans 10:13-15. Whosoever shall call upon the name of the Lord shall be saved, He promised. However, in order to call upon His name, we must believe in Him. In order to believe in Him, we need to hear and know of Him. In order to hear of Him, we need preachers. Thus, we would say that preachers are like life-support equipment for Christian churches. It is not too much to say that the spiritual life of the believers is affected by the quality and faithfulness of the preachers. At this point, we face a challenging question: aren’t preachers only humans? Is what they preach only human words? Before we move any further, I would quote 1 Thessalonians 2:13, “*For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*” The Thessalonian believers heard of them, preachers (Paul, Silvanus, and Timotheus), but they did not receive the messages as the word of men but of God.

Third, preaching is a human act, but God's appointed means for our salvation and spiritual nourishments. We would not deny that preaching is a fallible act of men. Then, our natural question is: Is there any contradiction between preaching as an act of men and preaching as a means to convey God's infallible Word? At this point, we must understand that preaching is not the word of God in the same way that the Bible is the word of God. Preachers' messages do not replace the Bible. Preaching is an administration of God's Word as God ordained. "It is an extension or application of God's revelation in Jesus testified in Scripture, rather than a second or rival source of revelation." Therefore, all preaching must be weighed according to the standard of God's infallible word in the Bible. Hence we need to learn lessons from the Berean believers who were nobler even than the Thessalonians. Acts 17:11, "*These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*" They diligently compared what Paul preached with the Scriptures. Such right attitude could spare Christians and their churches from falling into false teachings and false teachers. The importance of preaching must lead our minds to the value and importance of faithful Bible preachers. Pray for all preachers, and especially, new preachers who will step into our pulpit in the future.

Fourth, we may begin to wonder and think that, then, why when we listen to the preaching of God's Word, our minds are still dull and feel ordinary? It could have many reasons. (1) Our heart conditions could be an issue. The soil in our hearts is not fertile because of sin, corruption, unbelief, love of the world, and disobedient spirit. We do not have ears to hear, and our hearts are not circumcised. (2) As Luther says, all we hear is the voice of the preacher and all we see is a man. But God Himself is addressing us. Everyone, every fellowship group, and every ministry of Hope Church needs to rediscover Christ present through His Word. Many of us think of preaching as primarily a process of education. Thus, we come together to learn what the Bible teaches. Good preaching must involve teaching the Bible. However, as for the Reformers, preaching was more than simply the transfer of information. If we view preaching as simply a process of education, then we will tend to pursue novelty. Instead we come to the preaching of the Word as those who need to hear Christ's voice and encounter His presence. We need to hear from Him words of reassurance or words of challenge.

John Calvin said, "There is nothing that should stir us up to embrace the teaching of the Gospel more than to learn that the pre-eminent worship of God, the sacrifice of a sweet odour, is to hear Him speaking by the mouth of men and to submit ourselves to His Word as it is brought by men no less than if He himself had come down from heaven or had revealed His purpose by an angel. And secondly, trust is confirmed and doubting removed when we hear that the witness to our salvation is no less when declared by men sent of God than if His voice sounded from heaven. On the other hand, to warn us of contempt of the Gospel, He adds the strong threat that those who refuse to hear ministers, however humble, are not insulting men but Himself and God the Father" (Calvin, *Commentary*, on Luke 10: 16). Here is the irony. Many people today are desperate to hear the voice of God. They become obsessed with prophecies, dreams, and words of knowledge. Many people are not content with a Spirit-enabled application of Scripture. They want something extra. However, we have God's Word through preaching in church. Where should we go?

- Rev Timothy Ki

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our worship services begin promptly at **11.00 am and 3.00 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
Weds 28th February	No Mid-Week Outreach Bible Study		We extend a warm welcome to all worshippers this Lord's Day. We do hope that you have a blessed time of worship on this day.
Sat 3rd March	No Bible Study & Prayer Meeting		
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Mr Marco Reale	Mr Marco Reale	TODAY: 25/02/2018
Message	TBC	TBC	Chairman: John
Text	TBC	TBC	Organist: Anthony
NEWS/ANNOUNCEMENTS			Pianist: Matthew
<ul style="list-style-type: none"> • No Sunday School Today • Ladies Fellowship: This will be held after lunch. • Church Pulpit Ministry: Pray for the Pulpit Ministry and for the calling of a new minister. • Changes to Church Activities from January 2018: <ul style="list-style-type: none"> ➤ Evening worship will be brought forward to 3pm. ➤ No Pre-lunch Bible Study. 			Ushers: Daniel / Tom
			Lunch: Maureen
			Washing Up: Volunteers
			PA Crew: Scott / Venise
			NEXT WEEK: 04/03/2018
			Chairman: Jonathan
			Organist: Anthony
			Pianist: Anthony
			Ushers: Daniel / Tom
			Lunch: Tom
			Washing Up: Volunteers
			PA Crew: Scott / John
Worship Service Collections - Last Sunday: £610.35; Baalah Fund: £10 Attendance - Morning: 30 (A) 7 (C), Evening: 13 (A) 4 (C)			Church Maintenance Fund Total: £3,970.50
SHORTER CATECHISM QUESTION 107			
Q: What doth the conclusion of the Lord's Prayer teach us? <i>A: The conclusion of the Lord's Prayer – (which is, FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER, AMEN) – teacheth us to take our encouragement in prayer from GOD ONLY, and in our prayers to praise him, ascribing kingdom, power and glory to him. – And, in testimony of our <u>desire</u>, and <u>assurance</u> to be heard, we say, AMEN.</i>			
<u>Comments:</u> The conclusion means the <i>end</i> . And the concluding part of the Lord's Prayer teaches us three things: 1. That we should look to God alone for help; 2. That we should give all praise to him who alone can answer our prayers; 3. And that we should end all our prayers with some such word as Amen, which means, <i>May it be so, or May our prayer be heard.</i>			
<u>Scriptural Reference:</u> Psalm 65:2, 1 Chronicles 29:11, Psalm 106:48			
MEMORY VERSE			
Last Week "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Psalm 100:3	This Week "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James 5:16		Next Week "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm 103:8