



NEW LIFE

BIBLE-PRESBYTERIAN CHURCH

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

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LORD'S DAY 07 JUNE 2009

Faith in Perfection - Introduction

*By Rev Charles Spurgeon, A sermon delivered on Sunday Morning, January 2nd, 1859
(Part 1 of 4 of "Faith in Perfection")*

I HAVE SELECTED THIS TEXT, or rather, it has been given to me to furnish a motto for the whole year to all the believing family of God now present. It was brought under my notice from the fact that I have a very dear friend, a venerable minister of the Church of England, and an earnest lover of the truth as it is in Jesus, who always sends me, at the beginning of the year, or a day or two previously, a little envelope sealed up, that I am not to open till New Year's day, containing a printed text of Scripture, which he desires to be preserved during the remainder of the year, to act as a staff whereon we may rest through the pilgrimage of the next twelve months. When I opened my envelope I found this text, and it charmed me. It contains in itself the very essence of the grace of God. It reads like music to the soul, and is like a bottle of water in the desert to the thirsty lip. Let me read it again, and remember it, and dwell upon it, and digest it during all the year. "The Lord will perfect that which concerneth me. Thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands."

In the opening, I must remark that this is not the heritage of all mankind. The word, "me," in the text, cannot be appropriated by any man, unless he, in some respects, resembles the character of David, who penned this psalm. The text, however, itself, is its own guard. If you look at it, you will see that there is in its bowels a full description of a true Christian. I will ask you three questions suggested by the words themselves, and according to your answer to these three questions, shall be my reply, yes or no, as to whether this promise belongs to you.

To begin, let us read the first sentence—"The Lord will perfect that which concerneth me." Now, have you a concern in and a concern about heavenly things? Have you ever felt that eternity concerns you more than time; that the mansions of heaven are more worthy your consideration than the dwelling-places of earth? Have you felt that you ought to have a greater concern about your immortal soul than about your perishing body? Remember, if you are living the life of the butterfly, the life of the present, a sportive and flowery life, without making any preparation or taking any thought for a future world, this promise is not yours. If the things of God do not concern you, then God will not perfect them for you. You must have in your own soul a concern about these things, and afterwards you must have a belief in your heart that you have an interest in heavenly things, or otherwise it would be a perversion of Holy Scripture for you to appropriate these precious things to yourselves.

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Can we then, each of us put our hand upon our heart and say, without stammering, which suggests a hypocrite—can we say honestly, as in the sight of God; "I am concerned about the things of God, of Christ, of salvation, of eternity! I may not have assurance, but I have concern. If I cannot say, I know in whom I have believed, yet I can say I know in whom I desire to believe. If I cannot say, I know that my Redeemer liveth, yet I can say I desire that I may be found in him at last, without spot or wrinkle, or any such thing." Well soul, if thou hast a concern about the things of God, this is thy promise, and let not Master Clip-promise take it away from thee; suffer him not to take any part of its preciousness; it is all thine, "The Lord will perfect that which concerneth thee."

Another question is suggested by the second clause, "Thy mercy, O Lord, endureth forever." Have we then tasted of God's mercy? Have you and I gone to the throne of grace conscious of our lost estate? Have we made confession of our sins? Have we looked to the blood of Jesus; and do we know that the mercy of God has been manifested to us? Have we breathed the dying thief's petition, and have we had the gracious answer of Jesus? Have we prayed as the publican did? and have we gone to our house justified by God's mercy? Remember, O man! if thou hast never received God's pardoning mercy and his forgiving grace, this text is a divine enclosure, into which thou hast no right to intrude; this is a banquet, of which thou hast no right to eat; this is a secret place, into which thou hast no right to enter. We must first taste God's mercy and, having tasted that, we may believe that he will perfect that which concerneth us.

A third question, and I beseech you put these questions to your heart, lest you should be misled, by any comfortable words that I shall hereafter speak, into the foul delusion, that this promise signifies yourself, when it does not. The last question is suggested by the prayer, "Forsake not the works of thine own hands." Have you then a religion which is the work of God's hands? Many men have a religion which is their own work, there is nothing supernatural about it; human nature began it, human nature has carried it on, and as far they have any hope they trust that human nature will complete it. Remember there is no spring on earth that has force enough in it to spout a fountain into paradise, and there is no strength in human nature that shall ever suffice to raise a soul to heaven. You may practice morality, and I beseech you do so; you may attend to ceremonies and you have a right to do so, and must do so; you may endeavour to do all righteousness, but since you are a sinner condemned in the sight of God, you can never be pardoned apart from the blood of Christ; and you can never be purified apart from the purifying operations of the Holy Ghost.

That man's religion which is born on earth, and born of the will of the flesh or of blood, is a vain religion. Oh! beloved, except a man be born again, or from above, as the original has it, he cannot see the kingdom of God. That which is born of the flesh is flesh and cannot enter heaven; only that which is born of the Spirit is spirit, and is, therefore, capable of inheriting a spiritual inheritance, which God reserves for spiritual men. Have I then the work of God in my heart? am I sure it is not my own work? If I am, experimentally, an Arminian, and if I think I have proved the truth of Arminian religion, then I have no religion that will carry me to heaven. But if, experimentally, I am compelled to confess that grace begins, that grace carries on, and that grace must perfect my religion, then God having begun the good work in me, I am the person for whom this verse is intended, and I may sit down at this celestial banquet and eat and drink to my very full.

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Let each hearer, then, pause and put these three questions to himself:

- 1.) Am I concerned about religion?
- 2.) Have I tasted the mercy of God?
- 3.) Is my religion God's work?

They are solemn questions; answer them! and if ye can even humbly say "Yes," then come ye to this text, for the joy and comfort of it is yours.

We have three things here to cover from this text:

First, **the believer's confidence**,—"The Lord will perfect that which concerneth me."

Secondly, **the ground of that confidence**,—"Thy mercy, O Lord, endureth for ever;"

Thirdly, **the result and outgrowth of his confidence** expressed in the prayer,—"**Forsake not the works of thine own hands.**"

(To be continued in next week's bulletin...)

What doth God require of us?

(Adapted from Life B-P Church Weekly - 31 May 2009 – Eld Khoo Peng Kiat)

What is God's desiderative will for us? (Deuteronomy 10:12; see also 6:5). What is God's purpose for us? And what is the chief and highest end of man? According to the Larger Westminster Confession, "**Man's chief and highest end is to glorify God, and fully to enjoy Him.**"

Here is a reminder of our duty to God: a call to love and obedience because:

- God has created all things for His own pleasure (Revelation 4:11)
- The existence of all things is for God (Romans 11:36)
- It is our bounden duty to glorify God in whatever we do (1 Corinthians 10:31)
- It is God who teaches us how to glorify Him, and that we shall enjoy Him in glory (Psalm 73:24-28)
- Our supreme destiny is the enjoyment of God in glory (John 17: 21-24)

God desires us:

- To fear Him: to give Him the highest reverence (see also Matthew 22:37)
- To walk in all His ways: to walk by faith; to walk honestly
- To love Him and to love our neighbours as ourselves (See also Matthew 22:39; cf. Leviticus 19:18)
- To serve Him with joy
- To obey His commandments

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.

Worship Services			WELCOME
Morning	<i>Today: 07/06/2009</i>	<i>Next Week: 14/06/2009</i>	We extend a warm welcome to all worshippers this Lord's Day.
<i>Chairman:</i>	Joey Seow	John Poh	
<i>Preacher:</i>	Eld George Chew	Eld Stephen Toms	
<i>Message:</i>	Who Am I?	Hearing God's Words	NEWS/ANNOUNCEMENTS
<i>Text:</i>	Revelations 22 :12-20	John 8:47	<ul style="list-style-type: none"> • Calling of Resident Minister: Continue to pray for the Lord's calling for Rev Timothy Ki to serve as our resident minister. Rev Ki will be here in July. Pray for his visa application. • DHW Bible Study today: Today, we will cover Lesson 7 (Genesis 8). Please spend the upcoming week preparing for Lesson 8 (Genesis 9). • No Prayer Meeting: Please note that there will be no Prayer Meeting & Bible Study next Saturday, 13 June. • Examinations: Please pray for the students who are sitting for their examinations. • Pray for on travel: Jonathan (Malaysia) • Pray for those who are sick: Douglas (knee pain), Maria (ankle and joint pain), Constance (left heel pain), those suffering from hay-fever • School of Theology at Metropolitan Tabernacle – 7th to 9th July: The theme for this year programme is “Reviving the Lost Art of Evangelistic Proclamation”. Copies of the programme are available at the Book Table. • Sunday Lunch: Please note that the price for Sunday Lunch has been increased as agreed at the ACM to £2 for Adults and £1.50 for Children.
<i>Organist:</i>	Anthony	Grace	
Evening			
<i>Chairman:</i>	John Poh	Joey Seow	
<i>Preacher:</i>	Eld George Chew	Eld Stephen Toms	
<i>Message:</i>	Letter to the Churches	Receiving Sight	
<i>Text:</i>	Revelation 1:10-20	John 9:25	
<i>Pianist:</i>	Hubert	Grace	
Other Duties			
	<i>Today: 07/06/2009</i>	<i>Next Week: 14/06/2009</i>	
<i>Ushers</i>	Daniel / Evelyn	Anthony / Sharon	
<i>Sunday Sch:</i>	No Sunday School	No Sunday School	
<i>Lunch:</i>	Maureen	Sharon	
<i>Washing-up:</i>	Volunteers	Volunteers	
<i>PA Crew:</i>	Joshua	Nicolas	
Appointments of the Week			
Fri 12 June	7:30pm	Young Adults Fellowship: Prayer & Thanksgiving	
Sat 13 June		Prayer Meeting & Bible Study: No Prayer Meeting	
Worship Service Collections			
Offering: £751.70		Lunch: £33.70	
<u>Choice of Friends</u>			
<i>Adapted from “In Green Pastures” by J.R. Miller, D.D.</i>			
<p>We should choose friends whom we can take into every part of our life, into every closest communion, into every holy joy of our heart, into every consecration and service, into every hope, and between whom and us there shall never be a point at which we shall not be in sympathy. We ought to accept only the friendship that will bring blessing to our lives, that will enrich our character, that will stimulate us to better and holier things, that will weave threads of silver and gold into our web of life, whose every influence will be a lasting benediction.</p>			

Who Am I?

“I am Alpha and Omega” *Revelations 22:12-20*

Jesus Christ

Beginning: Genesis 1:3; John 1:1-4

End: Revelation 22

Old Testament pointing to Jesus, the Messiah

Genesis 3:15; Isaiah 53:5-7, 11; Jeremiah 23:5-6

New Testament pointing to Jesus

Luke 2:25-32; John 1:29; Hebrews 10:19-23

Letter to the Churches

The seven cities

The Roman province of Asia was located on the western seaboard of what we now know as Turkey. The seven cities mentioned form an irregular circle, and are listed in the order in which a messenger might visit them if commissioned to deliver the letters. Sailing from the island of Patmos, to which John had been banished, he would arrive at Ephesus. He would then travel north to Smyrna and Pergamum, south-east to Thyatira, Sardis and Philadelphia, and finish his journey at Laodicea. He would need only to keep to what the British archaeologist Sir William Ramsay called ‘the great circular road that bound together the most populous, wealthy and influential part of the Province, the west-central region’.

