



**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 15 FEBRUARY 2009**

## **The Reason of Faith, or why doth any man believe, and whence doth his faith come?**

*By Rev Charles Spurgeon, A sermon delivered on Sunday Morning, February 17th, 1861  
(Part 2 of "Faith: What it is, and what it leads to")*

"Faith cometh by *hearing*." Granted, but do not all men hear, and do not many still remain unbelieving? How, then, doth any man come by his faith? To his own experience his faith comes as the result of *a sense of need*. He feels himself needing a Saviour; he finds Christ to be just such a Saviour as he wants, and therefore because he cannot help himself, he believes in Jesus. Having nothing of his own, he feels he must take Christ or else perish, and therefore he doth it because he cannot help doing it. He is fairly driven up into a corner, and there is but this one way of escape, namely, by the righteousness of another; for he feels he cannot escape by any good deeds, or sufferings of his own, and he cometh to Christ and humbleth himself, because he cannot do without Christ, and must perish unless he lay hold of him.

But to carry the question further back, where does that man get his sense of need? How is it that *he*, rather than others, feels his need of Christ? It is certain he has no more necessity for Christ than other men. How doth he come to know, then, that he is lost and ruined? How is it that he is driven by the sense of ruin to take hold on Christ the restorer? The reply is, this is *the gift of God*; this is the work of the Spirit. No man comes to Christ except the Spirit draw him, and the Spirit draws men to Christ by shutting them up under the law to a conviction that if they do not come to Christ they must perish. Then by sheer stress of weather, they tack about and run into this heavenly port. Salvation by Christ is so disagreeable to our carnal mind, so inconsistent with our love of human merit, that we never would take Christ to be our all in all, if the Spirit did not convince us that we were nothing at all, and did not so compel us to lay hold on Christ.

But, then, the question goes further back still; how is it that the Spirit of God teaches some men their need, and not other men? Why is it that some of you were driven by your sense of need to Christ, while others go on in their self-righteousness and perish? There is no answer to be given but this, "Even so, Father, for so it seemed good in thy sight." It comes to divine sovereignty at the last. The Lord hath "hidden those things from the wise and prudent, and hath revealed them unto babes."

According to the way in which Christ put it—"My sheep, hear my voice"; "ye believe not because ye are not of my sheep, as I said unto you." Some divines would like to read that—"Ye are not my sheep, because ye do not believe." As if believing made us the sheep of Christ; but the text puts it—"Ye believe not, because ye are not of my sheep." "All that...

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the Father giveth me shall come to me." If they come not, it is a clear proof that they were never given; for those who were given of old eternity to Christ, chosen of God the Father, and then redeemed by God the Son—these are led by the Spirit, through a sense of need to come and lay hold on Christ.

No man yet ever did, or ever will believe in Christ, unless he feels his need of him. No man ever did, or will feel his need of Christ, unless the Spirit makes him feel, and the Spirit will make no man feel his need of Jesus savingly, unless it be so written in that eternal book, in which God hath surely engraved the names of his chosen. So, then, I think I am not to be misunderstood on this point, that the reason of faith, or why men believe, is God's electing love working through the Spirit by a sense of need, and so bringing them to Christ Jesus.

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## **A Sober Warning**

*By Rev Allen M Baker, pastor of Christ Community Presbyterian Church in West Hartford, Connecticut  
(adapted from Banner of Truth website)*

*Be imitators of God . . . walk in love. (Ephesians 5:1)*

Forty-five per cent of people living in America claim to have had a born again experience, but the born again people have virtually the same levels of divorce, adultery, fornication and use of pornography as the rest of the population. Evangelicals are those who believe in the Trinity, the sinfulness of man, the reality of heaven and hell, the need to receive Christ as one's Lord and Saviour, and the obligation to speak to others about their souls. Of the eight per cent of America who are evangelicals, 16 per cent admit to swearing, using profanity in public; while 12% admit to regular use of pornography. In other words, professing Christians look far too much like the world in which we live. Is there little wonder that so many are not interested in the Christian faith? Is there little wonder why the western church is mired in worldliness, seeing so few conversions, facing the onslaught of militant Islam which threatens our very existence? What good is the Christian faith doing for those who profess it?

It is with this in view that we would do well to heed the sober warning from Ephesians 5:1-6. First we find that Paul has issued two positive commands in verses 1 and 2, commanding that we always mimic (a transliteration of the Greek word used here) God. Peter tells us to do the same thing in I Peter 1:15, 16 - to be holy as God is holy. And Jesus drives home the need to love one another and thus fulfil his new commandment (John 13:34). The foundation for such holy living is Christ's love for us, knowing that he gave himself up for us, an offering and sacrifice to God. This is Old Testament language concerning the animal sacrifices which went up to God as a fragrant aroma. But Paul also gives a series of negative commands (verses 3 and 4), saying that immorality (the Greek word from which we get pornography) or any impurity or greed is not even to be mentioned among believers. In other words, these sorts of things ought never to be done by God's people. These negative commands do not only address sinful acts, but they also appeal to our hearts, minds, and souls. We are also continually to put away the slightest hint of obscenity or profanity. Such words ought never to be uttered by those who so regularly sing the praises of the God of Zion.

Then the silly talk, literally moronic words, (one thinks today of the preponderance of unnecessary e-mails sent daily) and coarse jesting are to be eschewed. The word for coarse jesting very early had the connotation of wittiness but quickly evolved to mean sexual innuendo and double entendre. Dirty and crude jokes, lascivious e-mails, making...

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fun of one's appearance or body, are totally inconsistent with those who claim to know Christ. Instead the practice of thanksgiving in one's speech is to characterize those bought by the blood of Christ.

And in verses 5 and 6 Paul gives a grave reason for these commands, warning that no immoral (the Greek word is *porneia*) or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of God. In other words, regardless of one's profession of faith, his conversion experience, or his good works and money he gives away, if his life is characterized by ungodly living then he has no reason to think that he is in Christ and will go to heaven when he dies. You ask, 'Are you telling us that you no longer believe "once saved, always saved"?' No, I am not saying that, but the Scripture is plain here and in so many other places (Matthew 7:22, 23, 1 Corinthians 6:9, Hebrews 10:26, 27). One's profession of faith, if given life by the regenerating work of the Holy Spirit, will result in a new way of living. A new heart yields new speech, new values, new actions. Can a true Christian fall into immorality, impurity, greed, filthiness, silly talk, and coarse jesting? Yes, but he is different from the church-going hypocrite or admitted unbeliever. He will tremble at God's Word (Isaiah 66:1, 2). He will eventually see his sin and feel deeply convicted and burdened by it, even sickened by it, and will repent, running to Christ and his shed blood for refuge. He will make progress in holiness. He will not continue to excuse his sinful actions, speech, and values. He will own up to them and repent of them, making progress in gospel holiness. To put it more simply, based on the text mentioned above, the true Christian will find his life motivated and controlled by the love of Christ, a love which is not selfish but sacrificial, not niggardly but extravagant. He will be awed and overwhelmed by Christ's love made manifest in his temptation in the Garden of Gethsemane and his willingness to suffer untold horror at Calvary on his behalf. He will come to understand that impurity and holiness are oxymoronic. He will come to glory in the language of the redeemed (see Romans 12:9-13).

Here's the sober warning - even professing Christians whose lives are marked by immorality, impurity, covetousness, profanity, foolish talk, and sexual innuendo are in serious trouble. If this is true of you, then I ask that you soberly, seriously, humbly ask yourself, 'Do I have good reason to believe that I am in Christ? Do my lifestyle, speech, actions, and values resemble those who have hearts changed by the work of the Holy Spirit?' Do not be deceived by false religious talk, when preachers say, 'Peace, Peace,' for if these mark your life, then there is no peace (Ezekiel 13:10. Paul says in Romans 6:22 that because we have been set free from sin and become enslaved to righteousness we derive our benefit, resulting in sanctification and the outcome of eternal life. Regeneration leads to sanctification, loving what God loves and hating what God hates. The ungodly, on the other hand, gain hell. Paul declares in Romans 2:5, 6 that the goodness of God is to lead you to repentance, but because of stubbornness and an unrepentant heart you may be storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God who will render to every man according to his deeds.

In other words, true faith is transforming, and it is always motivated by the grace of God bestowed on those for whom Christ died. If you are reading this and are not the least bit concerned for your soul, then it is likely that you are not in Christ at all; but if you are troubled by this, if you wrestle with these sins, if you see them for what they are - rebellion against God - if you tremble at God's Word, if these words slay you, devastate you, then likely you are in Christ. You will always battle sin in this life (see Romans 7:23ff) but the true believer makes progress with his sin over the years. So, heed the sober warning, come back to Christ or come to him for the first time, asking the Holy Spirit to convict you daily of your sin, to work sanctification in you, to give you a tender heart which hates what God hates and loves what God loves.

# 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
<b>Morning</b>	<b>Today: 15/02/2009</b>	<b>Next Week: 22/02/2009</b>	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Leela and Marie to our worship services last Lord's Day.
<i>Chairman:</i>	Jonathan Kim	Joey Seow	
<i>Preacher:</i>	Rev Timothy Ki	Rev Lim Chee Boon	
<i>Message:</i>	You Must be Born Again	The Man Job	
<i>Text:</i>	John 3:1-13	Job 1:1-22	
<i>Organist:</i>	Anthony	Joy	
<b>Evening</b>			<b>NEWS/ANNOUNCEMENTS</b>
<i>Chairman:</i>	Joshua Flinn	John Poh	<ul style="list-style-type: none"> <li>• <b>Calling of Resident Minister:</b> Continue to earnestly pray to the Lord for the calling for a resident minister. The church leaders are praying about the calling Rev Timothy Ki. Also, pray for Rev Ki as he seeks God's will concerning his next ministry.</li> <li>• <b>Pray for those who are sick:</b> Douglas (knee pain), Maria (ankle and joint pain), Constance (left heel pain), Anthony (recovery from collarbone fracture)</li> <li>• <b>Pray for Journey Mercies:</b> Douglas (Ghana), Rev Timothy Ki (16/2),</li> <li>• <b>Pray for those who are seeking employment:</b> John, Constance</li> <li>• <b>Pre-Worship service prayer:</b> Those serving on the Lord's Day, please gather at 10.30am for prayer.</li> <li>• <b>Prayer Meeting:</b> Please purpose in your heart to come every Saturday for a time of corporate prayer and bible study. Prayer is the spiritual power house of the church. We need more prayer warriors.</li> </ul>
<i>Preacher:</i>	Rev Lim Chee Boon	Rev Lim Chee Boon	
<i>Message:</i>	Fruits of Repentance	Facings Trials in Life	
<i>Text:</i>	Luke 3:1-22	Lamentations 3:1-21	
<i>Pianist:</i>	Grace	Sophia	
<b>Other Duties</b>			
	<b>Today: 15/02/2009</b>	<b>Next Week: 22/02/2009</b>	
<i>Ushers</i>	Daniel / Yetta	Jonathan / Sharon	
<i>Sunday Sch:</i>	Hannah	Hannah	
<i>Lunch:</i>	Constance	Maureen	
<i>Washing-up:</i>	Volunteers	Volunteers	
<i>PA Crew:</i>	Lee Wei	Anthony	
<b>Appointments of the Week</b>			
Fri 20 Feb	7:30pm	<b>Young Adults Fellowship:</b> Bible Study – Survey of the Old Testament	
Sat 21 Feb	4.00pm	<b>Prayer Meeting &amp; Bible Study:</b> Led by Rev Lim Chee Boon	
<b>Last Week's Worship Service Collections</b>			
<b>Offering:</b> £ -		<b>Lunch:</b> £ -	
<b><u>Finding Your Mission</u></b>			
<i>Adapted from "In Green Pastures" by J.R. Miller, D.D.</i>			
<p>To find your mission you have but to be faithful wherever God puts you for the present. The humbler things he gives in the earlier years are for your training, that you may be ready at length for the larger and particular service for which you were born. Do these smaller, humbler things well, and they will prove steps in the stairs up to the loftier height where your "mission" waits. To spurn these plainer duties and tasks, and to neglect them, is to miss your mission itself in the end, for there is no way to get to it but by these ladder-rounds of commonplace things which you disdain. You must build your own ladder day by day in the common fidelities.</p>			