



NEW LIFE

BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifeplondon@yahoo.co.uk

Website: www.newlifebpc.org.uk

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

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LORD'S DAY 21 JUNE 2009

The Ground of this Confidence

*By Rev Charles Spurgeon, A sermon delivered on Sunday Morning, January 2nd, 1859
(Part 3 of 4 of "Faith in Perfection")*

The ground of it is this—"Thy mercy, O Lord, endureth for ever." The believer is sure he shall be saved. Why? Because of his merits? No. Because of the strength of his own faith? No. Because he has something which will recommend him to God? No; he believes he shall be perfected because of God's mercy. Is it not a strange thing that the advanced believer, when he reaches to the very height of piety, just comes to the spot where he commenced? Do we not begin at the cross, and when we have climbed over so high, is it not at the cross that we end? I know my pilgrimage shall never end to my heart's content till at his cross again I cast my wreath and lay my honours down. My sins I laid there, and aught else that he has given me I would lay there too. Ye began there and your watchword is the cross. While yet the hosts are preparing for the battle, it is the cross. And ye have fought the fight and your sword is red with blood, and your head is crowned with triumph. And what is the watchword now? The cross. That which is our strength in battle is our boast in victory. Mercy must be the theme of our song here; and mercy enduring for ever must be the subject of the sonnets of paradise. None other can be fit sinners; nay, and none other can be fit, grateful saints.

Come then, beloved, let us just look at this ground of our confidence, and see whether it will bear our weight. It is said that elephants when they are going to cross a bridge are always very careful to sound it, to see whether it will bear them. If they see a horse going over safely that is not enough, for they say to themselves, "I am an elephant, and I must see whether it will bear me." Now, we should always do the same with a promise and with the groundwork of a promise. The promise may have been proved by others before you, but if you feel yourselves to be like huge elephantine sinners, you want to be quite certain whether the arches of the promise are quite strong enough to bear the weight of your sins. Now, I say, here is God's mercy. Ah! this is indeed all-sufficient. What was it that first led the Lord to bring you and me into the covenant at all? It was mercy, pure mercy. We were dead in sin. We had not any merits to recommend us, for some of us used to curse and swear like infidels; some of us were drunkards, sinners of the deepest dye. And why did God save us? Simply because he has said, *"I will have mercy upon whom I will have mercy."*

"What was there in you that could merit esteem,
Or give the Creator delight?"

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'Twas mercy. Well, then, if mercy made God choose me, if he chose me from no other motive than mercy, if that mercy always is the same, he always will choose me, and always will love me. Do you not know it is a rule which none can dispute, that the same cause must always produce the same effect. We are told that the volcano is caused by certain fires within the earth, which must find their vent. Now, as long as there are those inward fires, and they are in a condition to require the vent, the vent they must have. When the cause is the same, the effect must be the same.

The sole cause then, of the salvation of any man is the mercy of God, and not his merits. God does not look at you whether you are a good man or a bad man; he does not save you because of anything in yourself, but because he will do as he pleases, and because he loves to act mercifully: that is his only reason. Oh! my God, if thou lovedst me when I had not any faith, thou wilt not cast me away because my faith is weak now. If thou lovedst me when I had all my sin about me, thou wilt not leave off loving me now thou hast pardoned me. If thou lovedst me when I was in my rags, and beggary, and filth, when there was nothing to recommend me; at least, my God, I am not further fallen than I was then, or, if I am, the same boundless mercy that loved me when I was lost, will love me, lost though I be even now. Do you not see it is because the basis of eternal love is that on which we build we derive this inference, that if the base cannot move, the pyramid will not. "The mercy of God endureth for ever: the Lord will perfect that which concerneth me."

Note the very words of the text: "*Thy mercy, O Lord.*" David brings his confidence into the court of Divine inspection, in order that it may there be proved. He says, "*The Lord will perfect that which concerneth me.*" It is very well for you and I to speak thus here this morning, but dare we go up to the very temple of God, and there, feeling his presence, actually present our confidence before him, and ask him to try it. There are many hypocrites in the world that would tremble to play the hypocrite if they felt that they were in the presence of God. But here we have a man that dares to bring his faith to God's tribunal; he puts it in the scales of infinite justice, and waits the decision. "*Thy mercy, O Lord.*" Can you do the same? Who among us can cry out with Toplady—

"The terrors of law and of God,
With me can have nothing to do,
My Saviour's obedience and blood,
Hide all my transgressions from view."

Can you come into God's presence and say this, or, to quote Hart's words, can you say

"Great God I'm clean,
Through Jesu's blood I'm clean."

He that can say that is blessed indeed; the Lord shall perfect that which concerneth him.

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Ah, what if God's mercy towards men should change? Blessed be his name it cannot; it endureth for ever. But what if he should remove his mercy from one man to another? That also he will never do; it endureth for ever. But suppose we should sin so much that God's mercy should give way? It cannot give way; it endureth all the weight of sin; it endureth for ever. But what if we should live in sin so long that at last God denied mercy to us even though we believed in him? That cannot be; we cannot sin longer than for ever—his mercy cannot be tried longer, and even if it could be tried for ever it would endure for ever. All the weight of my trouble, all the weight of my backsliding, all the weight of my evil heart of unbelief—all these the everlasting arches of divine mercy can and will sustain. Those arches never shall rock; the stone never shall be crumbled; it never shall be swept away by even the floods of eternity itself. Because his mercy endureth for ever, God will most assuredly perfect the work of his hands.

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

The Summary of Divine Grace

by John D. Morris, Ph.D.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:18-20).

The lengthy text above is quoted in its entirety because, coming as it does at the end of Micah's dual prophecy of imminent judgment of the sinful, rebellious nation of Judah, and of the coming glorious reign of the Lord, it sums up the work of God's grace in dealing with iniquity. Each of the three verses quoted describe a part. Such grace:

Pardons iniquity (v.18): As sinners, we have the assurance of mercy instead of judgment. God pardons our iniquity, passes by our transgressions, and retains not His anger. Why? "Because He delighteth in mercy."

Subdues iniquity (v.19): As forgiven sinners who have tasted of His grace and mercy, we have assurance of deliverance in time of temptation. Why? Because "He will have compassion upon us."

Performs what it promises (v.20): When circumstances surround and difficulties discourage, we have confidence in the inheritance of covenant promise, just as Jacob and Abraham did. Why? Because "thou hast sworn," and God's own reputation is at stake.

Israel refused to respond to the warnings of the prophets to turn from their sinful ways. In doing so, they missed God's great blessing and reaped His wrath. May God grant us the wisdom and conviction to accept His mercy and compassion and to believe He is still trustworthy regarding His promises. JDM –

Taken from: <http://www.icr.org/article/3426/>

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: 21/06/2009</i>	<i>Next Week: 28/06/2009</i>	We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Claire Ho and TH Chan to our worship services last Lord's Day.
<i>Chairman:</i>	Joey Seow	John Poh	
<i>Preacher:</i>	Eld George Chew	Eld George Chew	
<i>Message:</i>	Travelogue - Ephesus	Travelogue - Smyrna	
<i>Text:</i>	Revelations 2:1-7	Revelations: 2: 8-11	
<i>Organist:</i>	Anthony	Grace	
Evening			
<i>Chairman:</i>	John Poh	Joey Seow	NEWS/ANNOUNCEMENTS <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 9 (Genesis 10-11). Please spend the upcoming week preparing for Lesson 10 (Genesis 12). • No Prayer Meeting: Please note that there will be no Prayer Meeting & Bible Study next Saturday, 27 June. • Examinations: Please pray for the students who are sitting for their examinations. • Pray for those who are sick: Douglas (knee pain), Maria (ankle and joint pain), Constance (left heel pain), those suffering from hay-fever • Pray for on travel: Jonathan (Malaysia) • 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. • New Life B-P Church would like to wish all fathers a Happy Father's Day.
<i>Preacher:</i>	Eld George Chew	Eld George Chew	
<i>Message:</i>	Everlasting Friendship	Suffering Servant	
<i>Text:</i>	1 Samuel 18-20	Isaiah 53:1-12	
<i>Pianist:</i>	Sophia	Hubert	
Other Duties			
	<i>Today: 21/06/2009</i>	<i>Next Week: 28/06/2009</i>	
<i>Ushers</i>	Daniel / Sharon	Anthony / Sharon	
<i>Sunday Sch:</i>	No Sunday School	No Sunday School	
<i>Lunch:</i>	Constance	Maureen	
<i>Washing-up:</i>	Volunteers	Volunteers	
<i>PA Crew:</i>	Lee-Wei	Lee-Wei	
Appointments of the Week			
Fri 26 June	7:30pm	Young Adults Fellowship: SGAT Meeting – "The Consolation of Israel"	
Sat 27 June		Prayer Meeting & Bible Study: No Prayer Meeting	
Worship Service Collections			
Offering:	£590.68	Lunch: £40.10	
<h2 style="margin: 0;"><u>Love for the Brethren</u></h2> <p style="margin: 5px 0 0 40px;"><i>Adapted from "In Green Pastures" by J.R. Miller, D.D.</i></p> <p style="margin: 5px 0 0 40px;">It is easy enough to love some people — people with tastes like ours, people who belong to our "set," people who are particularly kind to us. But that is not the way Christ wants us to live and to love. True Christian fellowship takes in all the followers of our Lord, all who bear his name. We are to be known as disciples by our love for one another. It requires grace to love all Christians. We must have the love of God in our hearts before we can do it. We must be close to Christ before we can be close to each other. We must cultivate the thoughts and feelings of the brotherhood that is in Christ. The humblest believer is our brother, because he is a Christian. We are one in Christ.</p>			