



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. 5

LORD’S DAY 02 FEBRUARY 2014

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 67:1-3

Psalm 33:4-8

*Opening Hymn **

RHC 5 – “Command Thy
Blessing From Above”

RHC 233 – “O Breath of Life”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 55

*Second Hymn **

Psalm 55 verses 16-22
(to the tune of Cleansing Fountain, RHC 173)

*Announcements &
Memory Verse*

Jonathan Kim

Jonathan Kim

*Tithes & Offerings &
Doxology **

RHC 178 – “At the Cross”
verses 1 & 4

Scriptural Text

Romans 1: 18-22

Matthew 5:5

Pastoral Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Sermon Message

*The Wickedness and Ingratitude
of Man Condemned*

Blessed are the Meek

*Closing Hymn **

RHC 430 – “Just as I am”

RHC 385 – “May the mind of
Christ, my Saviour”

Benediction/3-Fold

Pr Mok Chee Cheong

Pr Mok Chee Cheong

*Amen **

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

My dear readers,

GOD TURNS ANXIETY INTO OPPORTUNITY FOR REJOICING

Scripture Text: Philippians 4:1-9

Introduction

The pilgrim journey that believers are called to take is often full of knotty difficulties and sinking discouragement along the way before we reach our divine destiny.

With this in mind, the Apostle Paul in Philippians 4:1-9 exhorts the Philippians Christians to find their security and true joy in the Lord Jesus Christ.

Paul exemplifies his teachings by his life in learning to rejoice in whatever circumstances, learning to be content and learning to trust in God and depending upon the Lord for all his needs. We can see his examples from v.10-20, and in the remaining verses he conveys his greetings to the brethren and close with a benediction.

For our comfort, v.6 & 7 says, *“⁶ Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. ⁷ And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”*

I trust that you will find much solace in the Word of Life to learn to rest and rejoice in the Lord in whatever state you may be in today. Whether be it anxiety over your children’s exam, whether your health is failing, or whatever affliction you must face, that you will be like the Apostle Paul and the Philippians Christians who have learned to rejoice in the Lord despite the adverse circumstances.

This is what we should exhibit in our life as believers as compared to those who are outside of God’s Kingdom who are without hope.

1. The Meaning of the Command

Paul begins v.6 with a command, “not to be anxious.” The words, “*be careful*” in the Greek is in the present tense, active voice and the mood is in the imperative. This tells us that it is a command, but it also stress the need for action and to continue in that action. This same Greek word is used in Mt. 6:25 and translated as “thought.”

When we compare these words, “*Be careful for nothing*” and “*Take no thought for your life,*” we can then understand Paul’s command to mean, “do not be anxious for those things in your present life, or do not let the cares and concern of this life to distress your mind.

Likewise from this Greek word, anxiety has to do with our thought life, our mind, and we can conclude that anxiety, in another sense is worrying, it has to do with the wrong kind of thinking.

However, Paul is not teaching us to live a care-free, easy-going life or adopting a ‘can’t be bothered’ attitude. If this is the teaching then Paul is contradicting himself when elsewhere in Scripture, he warns us, *“⁸ But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”* (1 Timothy 5:8).

Similarly in 2 Thess 3:10, he says, *“this we commanded you, that if any would not work, neither should he eat.”*

To say that we can be absolutely free from anxiety or worrying in this present life and with the sin-nature still in us, we are lying and fooling ourselves. In fact, we are instructed in the bible that we ought to be careful, be prudent about how we live our life as believers. We ought to exercise due care and God-given common sense to care for ourselves and for others.

Therefore the correct teaching from the bible is, “Do not be anxious or do not be unduly worry and do not let anything in your present life to distress your mind, such that it paralyses you, and causes you to be totally ineffective for the Lord’s use to glorify Him.

To further impress upon us the destructiveness of anxiety or worrying, the old English meaning of the word, worry/worrying means 'to strangle.' It is as if someone or a predator bite you at the throat and shaking vigorously to kill you by suffocation. The other meaning of worrying is to pull or tear apart by the teeth.

Having considered at length the meaning of this Greek word, I trust that you understand the meaning of this command better and get the full sense of the destructive force of anxiety or worrying.

2. The sin of anxiety or worrying

But more than that, from the scriptural point of view, I submit to you that anxiety or worrying is a sin against God. It is a sin simply for the following reasons:

a. *It is sin of the mind* – a feeling of fear and apprehension contrary to what Paul tells us in 2 Tim 1:7 ¹⁷ *For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*”

And in 1 John 4:18 we are told ¹⁸ *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.*”

Remember, Paul is speaking to the believers in Phil 4, and so if we have such fear and apprehension through anxiety and worrying, then we are walking contrary to the teachings of scripture, thus sin against God.

b. *It creates doubt in the mind.* It implies persistent doubting of God's ability to help, to provide for all your needs, it is doubting God's power, integrity and the promises He made to you.

When doubt set in our heart, the next natural thing to do is to alleviate ourselves and will cause us to think that all our perplexing problems are beyond God and this in turn will drive us to take our own action and to handle the problems by our own wisdom and strength. And in so doing we create more anxiety or worry for ourselves because we soon realize that not everything will fall into place neatly as we expect it to be. Doubting God is a sin.

Jesus says to His disciples in Mar 11:23 ²³ *For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.*”

Another clear passage on the sin of doubting is **James 1:5-8** ⁵ ¶ *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. ⁶ But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. ⁷ For let not that man think that he shall receive any thing of the Lord. ⁸ A double minded (doubting) man is unstable in all his ways.*”

c. *It is a state of mind burdened by heavy responsibilities.* It is no sin to be responsible for what is due yours. In fact, it is biblical to exercise responsibility and be accountable. But to go into a state where you take everything and anything upon yourself and not learning to cast *“all your care upon him; for he careth for you”* (1 Pet 5:7) is sin.

By burdening yourself and not learning to leave before the throne of grace is to reject God's care and love for us. You are indirectly telling God He is not good enough, and He does not care enough.

What did Jesus offer to those who are burdened and are heavy laden? His offer is, ²⁸ *Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰ For my yoke is easy, and my burden is light”* (Matt 11:28-30).

And so if you continue in your anxiety and worrying, it is ultimately to rob God of His glory and to reject Him for who He is and thus you sin against Him.

3. Solution to rectify the sin of anxiety

Looking at v.6 again, it says, *“but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.”*

Notice that it says “everything” not some something only. In other words, in every matter and every person whom you are concern with, “*by prayer and supplication with thanksgiving let your request be made known unto God.*”

So instead of getting yourself work-up with anxiety and distressing your mind with all these cares and concerns of this life, and instead of strangling yourself with worrying, until you turn green, go to God in prayer. This is the first thing we ought to do when we are confronted with a problem or when we are trouble by something or someone.

Please note also order of those words. He says, “*by prayer and supplication with thanksgiving,*” not supplication first, then prayer with thanksgiving.

By prayer, means, first to acknowledge God, we are to direct our prayer to the one only living and true. It has a sense of setting yourself apart in earnest prayer. So in prayer to God, you do not rush into His presence and roll out your shopping scroll.

That is why the order is important, it is acknowledgement of God first, and then supplication and it must be joined with thanksgiving. We are to give God due reverence in directing our mind, heart and soul towards Him in humble acknowledgement that He is God.

When we appear before God in prayer, we are not only acknowledging God, we are acknowledging our weaknesses and limitations before Him, and we are submitting and surrendering ourselves to Him, to let God work out His will in our life according to His ways and in His time. This is what God desires us to do instead of worrying.

By supplication, Paul is referring to seeking, asking and entreating God for help. It is a stronger term than the word prayer because it a prayer arises out of a need or want. Very often these two words are used together to mean the same thing, but prayer can be in general, whereas supplication is more specific. It has a sense of urgency.

But no matter how urgent our request may be, Paul reminds us not to forget thanksgiving in our prayer and supplication. Prayer is not complete without thanksgiving. It goes hand in hand with prayers and supplications.

In giving thanks to God, it is God’s antidote for anxiety and worrying. Why is this so? In thanksgiving to God, do you not acknowledge God’s past blessings upon you? In thanksgiving, you are recalling, reflecting upon those events in the past, which God had shown Himself to be faithful, strong, mighty, reliable, trustworthy and able to deliver just as He has promised in His Word.

In thanksgiving we are recalling and reflecting upon God’s bestowments, which we do not deserve. Therefore are we not comforted and strengthen to trust God once again in a new crisis that He would once again prove Himself to be who He is?

If we truly desire to obey and keep this command, “*Be careful for nothing,*” then we will be rewarded. V.7 says, “*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*” This is the reward promise to those who diligently seek to keep this command.

What blessing do we derive from keeping this command? The blessing is the peace of God. When Paul talks of the peace of God, he is referring to the peace that only believers will receive when they are reconciled to God through salvation in Jesus Christ.

This is the peace which only believers can enjoy, it is peace with God through Christ Jesus our Lord and it is this peace which only God can give that will calm the anxious and boisterous heart and ease the troubled mind.

The peace of God shall keep (guard, protect) your heart and mind through Christ Jesus, such that you will be guarded, protected and preserve from the attack of anxiety or worrying when you call upon God in prayer.

Did you realize in v.7 that it does not promise to relief us from all our troubles, problems and afflictions, whatever it may be? However, it does promise us the peace of God which will enable us to remain calm and unruffled even in the midst of these trials and perplexing issues of life.

The second solution to rectify the sin of anxiety or worrying is in v.8 & 9, ¹⁸ *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.* ⁹ *Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*”

The first solution is passive and here the second solution is active. To counter wrong thinking by right thinking, is to let your mind dwell on those things that are true, honest, just, pure, lovely, of good report, any virtue and anything worthy of praise. This is follow by imitating the example of the apostle Paul, and we can also infer from v.9, learning from the examples of those who are godly.

“An idle mind is a devil’s workshop,” I am sure you have heard of this saying and it is very true, that is why Paul gives us a practical solution. Do not just sit and pray but follow up with action by occupying your mind with all those good thoughts and keep doing those things you have learned from Scripture, from the sermons you have heard, from the BS and from other believers.

Remember the Greek word for “Be careful” and “give no thought” has to do with our mind, our thought life, so we are to make sure the right and good kind of stuff goes into our mind which will form our thought pattern. The word, ‘think’ in the original means ‘to take into account, to meditate on or to enumerate.’ Paul, by divine inspiration knew that beside prayer, there must be practical action too, which in fact, is referring to human responsibility.

Conclusion

The best way to fill your mind with these things mentioned in v.8 and doing those things in v.9 is to spend much time and effort in reading and meditation of God’s Word and conjoining this with prayer, supplication with thanksgiving.

Believers are not free altogether from anxiety and worrying. Anxiety does come upon us from time to time and it is good for us because God has allowed it such that it will brings much benefit to our soul and for His own glory.

A little anxiety here and there is good for us, it makes us realise that we are human; extreme self-confidence will destroy us. Anxiety makes us feel vulnerable and exposes our weaknesses, limitation and helplessness. It humbles us and strip us of our pride to feel the need for God and drives us to our knees in prayer before God.

Like a river glorious, is God’s perfect peace,
Over all victorious, in its bright increase;
Perfect, yet it floweth, fuller every day,
Perfect, yet it groweth, deeper all the way.

Refrain:

Stayed upon Jehovah, hearts are fully blest
Finding, as He promised, perfect peace and rest.

Hidden in the hollow of His blessed hand,
Never foe can follow, never traitor stand;
Not a surge of worry, not a shade of care,
Not a blast of hurry touch the spirit there.

Refrain:

Every joy or trial falleth from above,
Traced upon our dial by the Sun of Love;
We may trust Him fully all for us to do.
They who trust Him wholly find Him wholly true.

Refrain:

This week’s bulletin article is written by Preacher Mok Chee Cheong...

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 Feb	No Ladies Mid-Week 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.
Fri 07 Feb	No Young Adults Fellowship		
Sat 08 Feb	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	<p style="text-align: center;"><u>TODAY: 02/02/2014</u></p> <p>Chairman: Jonathan</p> <p>Organist: Jasmine</p> <p>Pianist: Sarah</p> <p>Ushers: Daniel / Evelyn</p> <p>Sunday School: No Sunday School</p> <p>Lunch: Carry In</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Scott</p> <p style="text-align: center;"><u>NEXT WEEK: 09/02/2014</u></p> <p>Chairman: John</p> <p>Organist: Sarah</p> <p>Pianist: Matthew</p> <p>Ushers: Tom / Constance</p> <p>Sunday School: Hannah / Rachael</p> <p>Lunch: Maureen</p> <p>Washing Up: Volunteers</p> <p>PA Crew: Yangfan</p>
Message	From Idolatry to Depravity	Blessed are they which do hunger – Part 1	
Text	Romans 1:23–27	Matthew 5:6	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> • No Pre-lunch Bible Study: The pre-lunch video series on “Purity” by Dr Jim Berg will continue next week. • 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, Magdalene, Matthew, John • Pray for those seeking employment: Yetta, Patricia. • Pray for those on travel: Margaret, Magdalene • Pulpit Ministry: Please pray for the Church and the calling of Rev Colin Wong as our resident minister, and that the visa application will be accepted and completed without delay. 			
<p>Worship Service Collections - Last Sunday: £766.01, Lunch: £45</p> <p>Attendance - Morning: 25 (A) 5 (C), Evening: 17 (A) 4 (C)</p>			

SHORTER CATECHISM QUESTION 1

Q: What is the chief end of man?

A: Man's chief end is to glorify God, and to enjoy him forever.

Comments:

The *chief end* of a thing means the *chief purpose for which it is made*. For instance, the chief end of a window is to let in light. Man's chief end is *to serve God*; and if he do so faithfully on earth, he will be happy with him for ever in heaven.

Scriptural Reference:

1 Corinthians 10:31, Revelation 7:15-17

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>“And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”</i></p> <p>Ephesians 4:32</p>	<p><i>“Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”</i></p> <p>Matthew 5:16</p>	<p><i>“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”</i></p> <p>Hebrews 13:5</p>