



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. 2

LORD’S DAY 12 JANUARY 2014

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 57:9-11

Psalm 134

*Opening Hymn **

RHC 93 – “To God Be the Glory”

RHC 5 – “Command Thy Blessing From Above”

*Opening Prayer **

John Poh

John Poh

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 52

*Second Hymn **

Psalm 52 verses 1-9
(to the tune of All Saints, RHC 562)

Announcements & Memory Verse

John Poh

John Poh

*Tithes & Offerings & Doxology **

RHC 183 – “Jesus Paid It All”

Scriptural Text

Romans 1:1-7

Matthew 5:1-2

Pastoral Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Sermon Message

The Gospel Exalted

The Beatitudes - Introduction

*Closing Hymn **

RHC 257 – “Holy Bible, Book Divine”

RHC 389 – “Teach Me Thy Way, O Lord”

*Benediction/3-Fold Amen **

Pr Mok Chee Cheong

Pr Mok Chee Cheong

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

WAITING FOR GOD

Blessed New Year to all of you! I am very grateful that Preacher Mok and his wife Carol were able to come and minister to the New Lifers. As we are in the new year already, I would suggest “**Waiting for God**” to be this year’s theme. It will be appropriate for us to consider the phrase a bit more in order to fully grasp the spiritual implications of “wait for God.” As usual, the English dictionary will be a good source of information, which will be our starting point. First, let us begin with Noah Webster’s 1828 English Dictionary.

(1) It begins by saying that “the sense [of the word] is to stop, or to continue.” It is a very interesting and mind-stirring description of the word. It is because, in general, “wait” implicates that there are delays, unfulfilled expectations, and certain degrees of disappointments because of them. However, the first impression we get from the word description is that “wait” is a word connecting the present with the future. The sense of the word is both to stop (at the present moment) and to continue (in present and future movements). We often think that God’s exhortation for us to wait is a negative answer to our prayers. However, it must not be true. Rather, it is positive and futuristic.

(2) The first definition of “wait” is “to stay or rest in expectation; to stop or remain stationary, till the arrival of some person or event. Thus we say, I went to the place of meeting, and there waited an hour for the moderator or chairman. I will go to the hotel, and there *wait* till you come. We will *wait* for the mail.” Hence we find two implications: (a) a moment of pause and (b) certainty of future events. When we wait for God, there is a moment of pause because of the certainty of future events, though they may not happen at this present moment. Psalmists’ prayers are probably good examples in this respect. For example, Psalm 25:3 says, “Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.” It is one of David’s psalms. He discloses his current situation in verse 2 by saying, “O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.” He is desolate and afflicted (verse 16). His heart is troubled and in distress (verse 17). He suffers with pain (verse 18). His enemies are many, and they hate him greatly (verse 19). Finally, he cries out to God, “deliver me,” (verse 20). David is facing a moment of pause on his part, which is a sign of his troubles and inability to overcome them by his own might alone. Then, he is asking God to deliver him with a sure confidence in His deliverance, which is very certain in the future.

Someone asked me if there is any difference between “wait on” and “wait for” in the Bible. In English there are some differences between them because “waiting on” has a connotation of serving or attending. However, in these passages we are dealing with the “wait for” concept, we do not see any difference between them. Let us taste a bit of it by looking at Psalm 25:3. The KJV says “wait on thee [God],” while the ESV and the NAS say “wait for.” It means that probably the translators themselves did not see any difference between them at least in this context. In other words, they saw them as synonyms. When I checked both Hebrew and Greek Bibles, I also noticed that there is a verb (“wait”) but without a preposition either “for” or “on.” It indicates that it is the translators who have put such prepositions according to their own choices. I also must say that the Hebrew words for “wait” in Psalm 25:3 and Isaiah 30:18 are different (though both words are translated by same Greek word), and there is a preposition after “wait” in Isaiah passage. We find a similar case in Isaiah 40:31, “But they that wait upon [“for” in the ESV and NAS] the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.”

I explained that waiting implies a moment of pause. What does this mean? What does it mean to pause? Or how can we pause? Negatively speaking, it does not mean that we do not do anything. It does not refer to no-movement whatsoever. Rather, there are ample examples that it refers to a time of very active spiritual journey, confession of sins and faith, consecration of life, petitions to God, and praises to Him. If we return to Psalm 25, we may find some clear ideas. David said to the Lord “teach me thy paths” (verse 4), “remember not the sins of my youth, nor my transgressions” (verse 7), “Good and upright is the Lord” (verse 8), “for thy name’s sake . . . pardon mine iniquity” (verse 11), “Mine eyes are ever toward the Lord” (verse 15), and “O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee” (verse 20). As we can see, waiting in the moment of pause is an experience for soul-searching and spiritual endeavors.

(3) The next meaning of “wait” is “to rest in expectation and patience.” I think that it is related to our attitude, both internal and external. When we talk about “wait,” we cannot miss the point that there is an element of hope. As the dictionary explains, it is about expectation. If something is not expected, why do we wait? If we wait in expectation, aren’t we hopeful? As soon as we say that waiting is the same as resting in expectation or hope, the dark cloud hanging over the negative connotation of “wait” is completely removed, and a positive and bright side of waiting opens up to us. To wait is to hope. It is the inner attitude of a waiting person. Conditions or situations in which we have to wait for help may not be pleasant and even painful, but “waiting for God” supplies our needed strength and power to sustain us. Waiting is a manifestation of hope. Then, for sure, waiting is an act of faith, and it is based upon hope in God. Such a sense of hope in waiting enables us to be patient in times of waiting. When a man loses hope in times of troubles, he fails to wait for God, and his internal and external attitudes become pessimistic and eventually unfaithful to God. We may think of Abraham. He has been hailed as a father of our faith. There was a time when he felt troubled. He did not receive an heir promised by God Himself. When God reaffirmed him of the birth of his son, what did he do? Genesis 17:17 says, “Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?” There is no indication of hope or expectation of the fulfillment of God’s promise in Abraham’s heart. We find the same reaction from Sarah in Genesis 18:12, “Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?” There is no degree of expectation in their hearts for receiving a son from God. Waiting without expectation is not a biblical waiting, but a hopeless dreaming.

Second, waiting for God is the very act of believing in Him. This is because of two elements implied in waiting: our inability to provide answers to life’s issues and problems and uncertainty of the duration of waiting time. There is an indication behind an act of waiting for God that only God is able to provide us with solutions. This very thought requires us to have faith in Him. Though it is certain that God will work for His glory through our present conditions and situations, it is not certain to us when He will do so. This uncertainty of the duration of time for waiting also requires us to believe in Him. When the very act of waiting fades, the manifestation of faith also dims. We saw such a case from Abraham and Sarah. The Lord asked in Genesis 18:13-14, “. . . Wherefore did Sarah laugh . . . Is any thing too hard for the LORD?” Biblical hope/waiting is not a hopeful dream but a sure expectation. It is my earnest prayer that all of us will endeavor to wait for God, because “blessed are all they that wait for Him.”

Lovingly,

Your Pastor

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 15 Jan	No Ladies Mid-Week Bible Study		We extend a warm welcome to all worshippers this Lord's Day. We like to welcome Victor & Yen to our worship services last Lord's Day
Fri 17 Jan	7:00pm Young Adults Fellowship		
Sat 18 Jan	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	<u>TODAY: 12/01/2014</u>
Message	A Living Faith that Proclaims	Blessed are the poor in spirit	Chairman: John
Text	Romans 1:8-15	Matthew 5:3	Organist: Sarah
NEWS/ANNOUNCEMENTS			Pianist: Jasmine
<ul style="list-style-type: none"> • Pre-lunch Bible Study: There will be a short video study on "Purity" by Dr Jim Berg. • 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. • Pray for those seeking employment: Yetta, Patricia. • Pray for those on travel: Yangfan, Matthew, Sharon & Elliora, Fung, Margaret, Becky, Joy. • 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. • Thanksgiving: Thank God for the safe delivery of a baby boy to Nina's daughter, Leah. 			Ushers: Tom / Constance
			Sunday School: Hannah / Rachael
			Lunch: Hannah
			Washing Up: Volunteers
			PA Crew: Anthony
			<u>NEXT WEEK: 19/01/2014</u>
Worship Service Collections - Last Sunday: £1026.62, Lunch: £44			Chairman: Jonathan
Attendance - Morning: 24 (A) 4 (C), Evening: 14 (A) 3 (C)			Organist: Anthony
			Pianist: Sarah
			Ushers: Daniel / Evelyn
			Sunday School: Hannah / Rachael
			Lunch: Maureen
			Washing Up: Volunteers
			PA Crew: Yangfan

SHORTER CATECHISM QUESTION 105

Q: What do we pray for in the Fifth Petition?

A: In the Fifth Petition – (which is, AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS) – we pray, That God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Comments:

In the Fifth and Sixth Petitions we pray for the supply of our spiritual wants. We ask first for the pardon of our sins. This is promised in Scripture on the condition that we forgive others. If God, then, has enabled us to forgive all who have offended us, we may confidently trust that he will hear our own prayer for forgiveness. Sins are here called *debts*, because in sinning we become debtors to the law; and the law demands either obedience, or the penalty of disobedience.

Scriptural Reference:

Psalm 51:1, Matthew 6:14

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few."</i></p> <p>Matthew 9:37</p>	<p><i>"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."</i></p> <p>Matthew 9:38</p>	<p><i>"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him."</i></p> <p>Isaiah 30:18</p>