



# NEW LIFE

## BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: [newlifebplondon@yahoo.co.uk](mailto:newlifebplondon@yahoo.co.uk)

Website: [www.newlifebpc.org.uk](http://www.newlifebpc.org.uk)

Resident Minister: Rev Timothy Ki

Email: [pastor@newlifebpc.org.uk](mailto:pastor@newlifebpc.org.uk)

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

Vol. 19 No. 09

**LORD’S DAY 01 MARCH 2015**

### ORDER OF WORSHIP

#### *Morning Service – 11am*

#### *Evening Service – 4pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

Psalm 36:5-10

Psalm 98:1-4

*Opening Hymn \**

RHC 36 – *“High in the Heavens, Eternal God”*

RHC 312 – *“We Bless the Name of Christ, the Lord”*

*Opening Prayer \**

Jonathan Kim

Jonathan Kim

*Gloria Patri \**

*Glory Be to the Father*

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*Responsive Reading*

Psalm 109

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*Second Hymn \**

*Psalm 109 verses 26-31*  
(to the tune of Green Hill, RHC 192)

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*Announcements & Memory Verse*

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology \**

RHC 536 – *“Safe in the arms of Jesus”*

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*Scriptural Text*

Colossians 3:5-9

John 16:20-24

*Pastoral Prayer*

Dr Carl Martin

Dr Carl Martin

*Sermon Message*

*Developing Your New Lifestyle in Christ*

*When Sorrow Gives Birth to Joy*

*Closing Hymn \**

RHC 385 – *“May the Mind of Christ, My Savior”*

RHC 52 – *“Jesus, Thou Joy of Loving Heart”*

*Benediction/3-Fold Amen \**

Dr Carl Martin

Dr Carl Martin

*Postlude*

*The Lord Bless You*

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\* 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 2015 – “Build a God-Honouring Family” – Joshua 24:15b**

*From the pastor's heart...*

## **WAITING ON GOD – PART 15**

Adapted from Weekly Lively Hope Newsletter, Sunday 21<sup>st</sup> December 2014

Psalm 40:1-3, “I waited patiently for the LORD; and he inclined unto me, and heard my cry. <sup>2</sup> He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. <sup>3</sup> And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.”

I looked in an English Dictionary to find the definitions of wait. The first four definitions of wait from 1828 Noah Webster's English Dictionary are as follows: (1) “To stay or rest in expectation; to stop or remain stationary, till the arrival of some person or event”; (2) “To stay proceedings, or suspend any business, in expectation of some person, event, or the arrival of some hour”; (3) “To rest in expectation and patience”; and (4) “To stay; not to depart.” I also looked up another word, “patiently” which is defined as (1) “With calm and constant diligence” and (2) “Without agitation, uneasiness or discontent.” These two words appear side by side in verse 1. The meanings and combinations of these two words are significant to understand this psalm. Before we observe the whole psalm and its context, we may begin with some preliminary observations. First, its Hebrew construction requires our attention. If I describe its construction according to Hebrew grammar, then I must say that it has a combination of an infinitive and a verb. In this case, both words are from the same Hebrew word. In other words, these two Hebrew words share the same root word and appear in two different forms side by side. The significance of this particular combination is that the first word (infinitive) emphasizes the force of the second word (verb) in the context. Whatever the second word (verb) asserts, the certainty of this word is reinforced by the first word (infinitive). Now we go back to ordinary meaning of all of these by applying the rule to the context in verse 1, “I waited patiently for the LORD; and he inclined unto me, and heard my cry.” The verb is “waited,” and the infinitive is “patiently.” It may sound strange to your mind. How could it be possible that “wait” and “patiently” are coming from the same word? However, it is true. This Hebrew construction is to reflect the certainty or affirmation of the fact or state of waiting. We must be able to feel the force in this waiting. It is not just a casual or ordinary waiting, but waiting with all seriousness, which is translated as in verse 1, “wait patiently.” Therefore, what we need to know is that waiting for God in this context is truly a waiting with intensity. This waiting is real, and there is a nuance of intensification of waiting. Second, we may learn a few lessons from English definitions of both words. We cannot but notice that there is a sense of staying, remaining, or resting in certain state of mind. There are no ebbs but constant staying, which is waiting in this case. This waiting is not mindless or a vain thought but hopeful and expectant. This waiting has its purpose, goal, aim, or direction. Therefore, there is a definiteness of this waiting. Interestingly, the psalmist is talking about the intensity and certainty of waiting, but not about the duration of waiting. Instead, he expresses the positive side of his waiting, which will result in satisfied ends. The state of mind is calm and quiet, despite the necessity of waiting. Third, waiting in this psalm goes with an attitude of hope. It is not just a wishful thinking but a strong expectation that what he is waiting for is going to happen. This sort of waiting cannot be separated from the exercise and reality of faith. The waiting has a firm ground in his faith in the unmovable and unchangeable God. Waiting without hope bring us only despair but with hope, contentment and even joy.

Having seen a few implications and meanings from the dictionary and grammatical meanings, we need to see a bit of background of the psalmist's waiting. First, we need to see it through the life of David. The heading of the psalm testifies of Davidic authorship. He was an outlaw during Saul's reign and had to flee from place to place. He was falsely accused and wrongfully...

targeted by his king. His personal and family life was abruptly shattered, and he had to find refuges in different places including a land of his enemies. David's waiting came out of such desperations. Second, David was in obvious troubles. He was in an horrible pit and miry clay. In particular, verse 12 says, "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me." It is interesting to see that David talked about evils and his iniquities. It is probably that he was thinking about his afflictions and adversities as consequences of his sins. Like most of us, in times of troubles, he was under the conviction of sins. There were many enemies who were trying to hurt him and to kill him as he said in verse 14, "Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil." Third, we must not ignore one more important aspect of his waiting. David was constantly crying to and hoping for God to help and deliver him. On the one hand, he believed that the Lord was going to deliver him. Thus, he began his psalm with a praise to God who delivered him in verses 1-3, "I waited patiently for the LORD; and he inclined unto me, and heard my cry. <sup>2</sup> He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. <sup>3</sup> And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD." At the same time, he was pleading to God for help in verse 13, "Be pleased, O LORD, to deliver me: O LORD, make haste to help me." We can imagine that his faith told him that the Lord would help him and he accepted it by faith. In the meanwhile, the present reality was that he needed help had not come yet and he was still in troubles. Fourth, in such difficult times, he was characterized by his faith and faithfulness. He declared in verse 4a, "Blessed is that man that maketh the Lord his trust." Verses 9-10 say, "I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. <sup>10</sup> I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation."

A patient waiting is so foreign to our nature, natural expectation, or even self-confidence. We wish to see what we desire happen right now at our own disposals. However, Psalm 40:1-3 teaches us that patient waiting and genuine faith are leaning to each other's shoulder. Both are indispensable to our Spirit-filled life as we walk in the light and the truth. David spoke of such matters from his own experiences. There are a few lessons we must learn. First, the believers of God may experience sufferings. In fact, Andrew Murray says that patience comes from the Latin word for "suffering." Therefore, we ought not to consider suffering as a strange foe (1 Peter 1:6-7). Second, patient waiting in times of afflictions is a token of our submission to the providential and mysterious will of God. Such submissiveness will calm our troubled souls despite the roaring and terrifying sounds from the troubled sea. Third, patient waiting is a direct confession that we are helpless without the help of God. It includes our humble spirit and our acknowledgement of God's sovereignty over us. Fourth, patient waiting is also a sign of God's grace to us. Under the pressures of life and complicated events in life circumstances, when we do not have any wisdom and strength to overcome them and we recognize our inability to bring solutions and rescues upon us, where can we find to strength to patiently wait upon the Lord for His deliverance? David prayed in verse 17, "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God." The strength we have in order to patiently wait for God is the strength from above. Therefore, my friends, "Wait only upon the Lord," always!

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
Thurs 5 Mar	7:00pm	Bible Study - <i>Study on the book of Mark</i>	We extend a warm welcome to all this Lord's Day. We welcome J. Binning and Moses to our worship services last Lord's Day.
Sat 7 Mar	8:45am	Trip to Bedford – <i>A Guided Walk of Bunyan Country</i>	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
<b>Preacher</b>	Dr Carl Martin	Dr Carl Martin	<p style="text-align: center;"><b><u>TODAY: 01/03/2015</u></b></p> <p><b>Chairman:</b> Jonathan</p> <p><b>Organist:</b> Anthony</p> <p><b>Pianist:</b> Keene</p> <p><b>Ushers:</b> Daniel / Evelyn</p> <p><b>Sunday School:</b> Hannah / Rachael</p> <p><b>Lunch:</b> Helen</p> <p><b>Washing Up:</b> Volunteers</p> <p><b>PA Crew:</b> Scott</p> <p style="text-align: center;"><b><u>NEXT WEEK: 08/03/2015</u></b></p> <p><b>Chairman:</b> Jonathan</p> <p><b>Organist:</b> Anthony</p> <p><b>Pianist:</b> Anthony</p> <p><b>Ushers:</b> Daniel / Tom</p> <p><b>Sunday School:</b> Hannah / Rachael</p> <p><b>Lunch:</b> Maureen</p> <p><b>Washing Up:</b> Volunteers</p> <p><b>PA Crew:</b> Scott</p>
<b>Message</b>	Connecting with Others through Christ	When You Think You Understand	
<b>Text</b>	Colossians 3:9-11	John 16:25-31	
NEWS/ANNOUNCEMENTS			
<ul style="list-style-type: none"> <li>• <b>Pray for those who are sick:</b> Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Pastor &amp; Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Nina, Helen, Eld Chew's mother, Patricia, Hannah, Shirley, Daniel, Dr Tow, Elizabeth, Jonathan's father, Sarah, Matthew</li> <li>• <b>Pray for expecting mothers:</b> Sharon, Magdalene.</li> <li>• <b>Pray for those seeking employment:</b> Yetta, Nana.</li> <li>• <b>Pray for those on travel:</b> Margaret, John, Fung, Jiak Eng.</li> <li>• <b>Pulpit Ministry:</b> Pray for Pr Mok's visa application.</li> <li>• <b>Lord's Supper, 8<sup>th</sup> Mar:</b> Please come with hearts prepared.</li> <li>• <b>Church Easter Camp:</b> 3rd-6th April 2015. Please see Jonathan for more information.</li> </ul>			
<p><b>Worship Service Collections</b> – Last Sunday: £463.73</p> <p><b>Attendance</b> - Morning: 19 (A) 3 (C), Evening: 13 (A) 4 (C)</p>			

## SHORTER CATECHISM QUESTION 57

**Q: Which is the Fourth Commandment?**

**A:** *The Fourth Commandment is, REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. Six days shalt thou labour, and do all thy work; but the seventh day is the SABBATH of the LORD thy God; in it THOU SHALT NOT DO ANY WORK, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it.*

Comments:

This commandment fixes the *portion of our time* which God requires us and our households to give exclusively to his worship – namely, one day in seven. Six days for *work* – one for *worship*. Such is the division of our time appointed for us by God, and required by the nature he has given us. The word *remember* is used in this commandment as implying that the Sabbath was not instituted here for the first time.

## MEMORY VERSE

Last Week	This Week	Next Week
<p><i>“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”</i></p> <p><b>Matthew 10:32</b></p>	<p><i>“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.”</i></p> <p><b>Joshua 24:15</b></p>	<p><i>“But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”</i></p> <p><b>Matthew 10:33</b></p>