



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. 19 No. 11

LORD’S DAY 15 MARCH 2015

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 103:17-22

Romans 16:25-27

*Opening Hymn **

RHC 37 – “Praise, My Soul, the King of Heaven”

RHC 61 – “O for a Thousand Tongues”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 111

*Second Hymn **

Psalm 111 verses 1-4
(to the tune of Ballerma, RHC 130)

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 310 – “Glorious Freedom”

Scriptural Text

Exodus 2:1-10

John 16:30-32

Pastoral Prayer

Dr Carl Martin

Dr Carl Martin

Sermon Message

Jochebed, a Godly Mother in a Toxic World

Accompanied by God Though Friends Scatter

*Closing Hymn **

Insert – “Lord of Life and King of Glory”

RHC 316 – “Jesus Never Fails”

*Benediction/3-Fold Amen **

Dr Carl Martin

Dr Carl Martin

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

From the pastor's heart...

WAITING ON GOD – PART 17

Adapted from Weekly Lively Hope Newsletter, Sunday 18th January 2015

Isaiah 26:8-9, “Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. ⁹ With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”

Isaiah 30:18, “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.”

We believe in God. This is a solemn statement of our faith. This statement of faith also needs to be properly defined by explaining who this God in whom we believe is. Oxford Dictionary says that God is “the creator and ruler of the universe, source of all moral authority, and supreme being.” Even if a person does not believe in the God of the Bible, he will say that a “god is a superhuman being or spirit worshipped as having power over nature or human fortunes,” when he speaks of god, deity, or religion. A difficulty we find when we talk about God comes from the very notion that God is the supreme being and the source of everything including moral authority. We simply do not have capacities to understand the source of our beings. We talk about God as the supreme being, but we cannot grasp what it means. When Noah Webster says that God is “eternal and infinite spirit,” again we feel like striking at a solid rock. We simply do not know what it means to be eternal and infinite because we are mortal and finite beings. Even when we read the scriptures, it is hard for us to grasp the concept of God with just a couple of words. Thus, when the scholars were gathered and discussed such important doctrinal matters, they also struggled and carefully presented the summarized thoughts on various subjects including the doctrine of God. Their definition or description of God is basically a list of His attributes. Westminster Confession of Faith 2.1 says of God as following: “There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of His own immutable and most righteous will, for His own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek Him; and withal, most just, and terrible in His judgments; hating all sin, and who will by no means clear the guilty.” Every one of these attributes requires our careful study.

The focus of this article will be given to a contrast found within God’s attributes. This contrast is also harmonious with God’s overall attributes, which sounds a bit complicated. The confession says that God is “most loving, gracious, merciful...abundant in goodness...forgiving iniquity, transgression and sin.” In contrast, it also says that God is terrible in His judgments, hating all sin, and who will by means clear the guilty.” There are some scripture references echoing both of God’s attributes. Psalm 89:14 says, “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.” Psalm 101:1, “I will sing of mercy and judgment: unto thee, O LORD, will I sing.” Isaiah 16:5, “And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.” Isaiah 30:18, “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.”

All these verses say that God is the God of both mercy and judgment. Mercy and judgment are not separated in God but both are dealt together in Him. God delivered Noah and his family, while judging the whole world by flood. He delivered the children of Israel, while judging the Egyptians. There many stories about the conquest of the Promised Land. They talk about God's deliverance of His people, while judging the sinful nations. However, such works of God shown in His judgment and mercy are not limited to His dealing with the enemies of His people. God judged His own people because of their sins, but He provided means to deliver them from their sins, too. He judges the sinner, and at the same time His mercy saves them.

Isaiah 26:8-9 says, "Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.⁹ With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." The first part of verse 8 astounds us: "in the way of thy judgments, O LORD, have we waited for thee." In order to understand this verse, we need to see the overview of the chapter. In the first 6 verses, we find a song of praise sung in the land of Judah. We may say that the people of God sing a praise to Him. The phrase, land of Judah should not mislead us to understand it as a part of past history. In fact, this song of praise must be prophetic. Verse 2 speaks about the righteous nation that keeps the truth. There was and is not such a nation on earth. God thrusts His enemies out from Him and His people and reduces them to literally nothing. These expressions must anticipate future fulfillments. Then, verse 7 leads us to consider the way of the just. Their way is uprightness. Verse 8 implies that there will be worldwide struggles because God's long awaited judgment finally breaks out. It will be God's judgment. Verse 9 clearly implies that it will be worldwide judgment, and this judgment should not include the people of God who are righteous: "With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness." When these judgments come upon the world, the people of God will be spared from their destructions. Instead, in the midst of judgment, they wait for God. Waiting for Him on the part of the enemies of God mean only their destruction and punishment, but as for the people of God the Day of Judgment is the day of hope and peace.

If we take this passage out and reapply to a new setting as Andrew Murray did, we may see the same truth from more relevant and applicable perspectives. He says, "If we are honest in our longing for holiness—in our prayers to be wholly the Lord's— His holy presence will stir up and discover hidden sin. It will bring us very low in the bitter conviction of the evil of our nature, its opposition to God's law, and its inability to fulfill that law." Thus, he identifies the enemies of God as His people, sin is the enemy that must be brought low and judged. "In great mercy, God executes, within the soul, His judgments upon sin, as He makes it feel its wickedness and guilt. Many try to flee from these judgments. The soul that longs for God, and for deliverance from sin, bows under them in humility and in hope. In silence of soul, it says, "Rise up, LORD, and let thine enemies be scattered" (Numbers 10: 35). . . . Let no one who seeks to learn the blessed art of waiting on God, wonder if at first the attempt to wait on Him only reveals more of sin and darkness. Let no one despair because unconquered sins, evil thoughts, or great darkness appear to hide God's face. Was not, in His own beloved Son, the gift and bearer of His mercy on Calvary, the mercy as hidden and lost in the judgment? Oh, submit and sink down deep under the judgment of your every sin. Judgment prepares the way and breaks out in wonderful mercy. It is written, "Zion shall be redeemed with judgment" (Isaiah 1: 27). Wait on God, in the faith that His tender mercy is working out His redemption in the midst of judgment. Wait for Him; He will be gracious to you."

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 19 Mar 7:00pm Bible Study - Study on the book of Mark	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.
Sat 21 Mar 10:00am Outing to the British Museum	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Dr Carl Martin	Dr Carl Martin	<u>TODAY: 15/03/2015</u> Chairman: Jonathan Organist: Anthony Pianist: Keene Ushers: Daniel / Yetta Sunday School: Hannah / Rachael Lunch: Maureen Washing Up: Volunteers PA Crew: Helen
Message	Embracing a Christian Lifestyle	Peace in a Troubled World	
Text	Colossians 3:10-14	John 16:33	

NEWS/ANNOUNCEMENTS	
<ul style="list-style-type: none"> • Pray for those who are sick: Douglas, Barbara, Prema, Margaret, May Chew, Constance, Deborah, Pastor & Mrs Ki, Susan, Dr Carl Martin, Dr Scott-Pearson, Nina, Helen, Eld Chew's mother, Hannah, Shirley, Daniel, Dr Tow, Elizabeth, Jonathan's father, Sarah, Matthew. • Pray for expecting mothers: Sharon, Magdalene. • Pray for those seeking employment: Yetta, Nana. • Pray for those on travel: John, Jiak Eng, Elizabeth Gill. • Pulpit Ministry: Pray for Pr Mok's visa application. • Church Easter Camp: 3rd-6th April 2015. Camp speaker: Mr Gavin Fernandes. Camp theme: "God is with us on our Journey". Please see Yetta for Camp registration forms. • Church ECM: Please note that there will be an ECM after morning service on Sunday 22nd March 2015. 	<u>NEXT WEEK: 22/03/2015</u> Chairman: Jonathan Organist: Anthony Pianist: Keene Ushers: Tom / Yetta Sunday School: Hannah / Rachael Lunch: Volunteers Washing Up: Volunteers PA Crew: Scott
Worship Service Collections – Last Sunday: £1026.41 Attendance - Morning: 28 (A) 4 (C), Evening: 21 (A) 4 (C)	

SHORTER CATECHISM QUESTION 59

Q: Which day of the seven hath God appointed to be the weekly Sabbath?

A: From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the CHRISTIAN Sabbath.

Comments:

The Patriarchal and Jewish Sabbath was held on the *Saturday*, because that was the day on which God rested from Creation. The Christian Sabbath is held on the *Sunday*, because that is the day on which our Saviour arose from the grave. The change was made in accordance with the practice of the Apostles and the early Church.

Scriptural Reference:

Genesis 2:3, Acts 20:7, Revelation 1:10

MEMORY VERSE

Last Week	This Week	Next Week
"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew 10:33	"And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3	"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8:34