



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. 12

LORD’S DAY 22 MARCH 2015

ORDER OF WORSHIP

Morning Service – 11am

Evening Service – 4pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 68:32-35

1 John 2:28-29

*Opening Hymn **

RHC 32 – “Immortal, Invisible”

RHC 115 – “Constantly Abiding”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 112

*Second Hymn **

Psalm 112 verses 1-4
(to the tune of Crimond, RHC 344)

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 332 – “Moment by Moment”

Scriptural Text

Colossians 3:10-14

John 16:33

Pastoral Prayer

Dr Carl Martin

Dr Carl Martin

Sermon Message

Embracing a Christian Lifestyle

Peace in a Troubled World

*Closing Hymn **

RHC 389 – “Teach Me Thy Way, O Lord”

RHC 368 – “From Every Stormy Wind That Blows”

*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 18

Adapted from Weekly Lively Hope Newsletter, Sunday 8th February 2015

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.”

The message we are going to consider today is a bit different. I have written 17 articles under the same heading, “Waiting on God,” in which we have seen various circumstances and conditions of life for which the children of God have to wait on Him. The passage we just read from the book of Isaiah turns the table around and tells us that it is God who is waiting on us. The very thought that it is not we but God who is waiting must make our mind dazzled and cause us to be breathless. It is because we have not thought of God in such a way, especially in times when we are troubled and tried. In order to appreciate the depth of the divine wait on us, we should look into the context a bit more carefully. Let us consider about:

The people for whom God waits

Isaiah 30 begins with an unpleasant message, which says, “Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: ² That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!” (verses 1-2). First, the people of God’s interest in this passage are “rebellious children.” We may find some of their characteristics from them: (1) they are rebellious people. The word for “rebellious” also indicates their stubbornness. They are stubborn against God; (2) they are rebellious children. We ought to pay attention to the word, “children.” It may refer to their immaturity, or more correctly their affinity to God. They ought to be His children. Thus, they should have relied on Him and respected His guidance and authority. However, they are rebellious children. We must be reminded that God still considers them as His children. What we must notice is that the rebellion is not just a problem of the ruling class but of everyone in the land. Second, God’s rebellious children have some bad traits: (1) they do not take the counsel from God but from someone else; (2) they cover themselves with covering but not with the Spirit of God; (3) They add sin to sin according to verse 1.

At this point, probably we need some more explanations about the historical background. There was a time when the children of Judah/Israel turned to the Assyrians for help. The Assyrians destroyed the northern kingdom of Israel, and the southern kingdom of Judah suffered under their constant threats. In the first place they sinned against God by not trusting in Him but in the Assyrians’ military power. However, the Assyrians were not friendly toward Judah and they invaded into Judah. Even in such critical times, there was a pro-Egyptian party that wanted to bring the Egyptians into the war for help. Thus, again they wanted to depend on the foreign forces not on God. They did not listen to Him. For sure, they are in trouble. Their peace was lost, and the enemies’ attacks were cruel and powerful, and they could not stand against them.

During these critical times, they did not seek God’s advice or counsel but went after someone else. It is hard to understand that they covered themselves with a covering. This expression literally means that they poured out a libation. Different translations employ different words including “who carry out a plan” (ESV, RSV), “Who execute a plan” (NAS), and “to those who carry out plans” (NIV). I would like to borrow a thought from E. J. Young’s commentary on the book of Isaiah as follows: “A second action is attributed to the nation, namely, the concluding of a covenant [hk'Sem; maccekah, Possibly the word may have the sense of a libation, evidently used in the making of a covenant].

Actually, the action is described in the terms, a pouring out of libations; but in as much as such an action took place at the ratifying of a covenant, we may probably conclude that what the people are accused of is the actual entering into a covenant. This evidently was an agreement with another power (Egypt) by which Judah sought protection against Assyria. The prophets had been endued with the Spirit who spoke through them. The nation, however, did not inquire of the Spirit, i.e., they did not consult the prophet, but went ahead on their own. For this reason they were willingly adding sin to sin" (*The Book of Isaiah*, vol. 2, Grand Rapids: MI: Eerdmans, 1992, reprint, 336-7).

Third, the children of Israel were in troubles both physically and spiritually. (1) Man cannot help them. The strength of Pharaoh will be their shame. The trust in Egypt will be only confusion (verse 3). No one will profit them (verse 5). Even if the Egyptians want to help them, their help will be in vain (verse 7). (2) They, rather, go down to ask for help, instead of asking God for help (verse 2). They do not hear the law of the Lord (verse 9). Verses 10-11 say, "*Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:*"¹¹ *Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.*" (3) The consequences of such rebellious heart are very evident. Verses 12-14 say, "*Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:*"¹³ *Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.*"¹⁴ *And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.*" Despite all of their problems and natural consequences of their sins, God is still waiting, waiting on them.

Fourth, God's waiting on His people must stun them all and encourage them to wait on God. Isaiah 30:18 tells us about the purpose of God's waiting: "*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.*" If we begin with a conclusion first, we must say, "Blessed are all they that wait for Him." Waiting for God brings only blessings and pleasure to all who wait for Him. Despite sins, iniquities, and rebellions, God's constant appeal is found in verse 15, "*For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.*" God is waiting for His people to save them and help them live in quietness and confidence. God longs and delights to bless. He is gracious to them and shows mercies to them who wait for Him. God desires to be exalted in their midst. When we are waiting for Him, we ought to be reminded that He is also waiting for us. Andrew Murray aptly said, "And if you ask : How is it, if He waits to be gracious, that even after I come and wait upon Him, He does not give the help I seek, but waits on longer and longer ? There is a double answer. The one is this. God is a wise husbandman, who 'waiteth for the precious fruit of the earth, and hath long patience for it' (James 5: 7). He cannot gather the fruit until it is ripe. He knows when we are spiritually ready to receive the blessing to our profit and His glory. Waiting in the sunshine of His love is what will ripen the soul for His blessing. Waiting under the cloud of trial, that breaks in showers of blessing, is as necessary. Be assured that if God waits longer than you could wish, it is only to make the blessing doubly precious" (*The Andrew Murray Collection: 21 Classic Works*, Kindle Locations 19646-19652). In the heart of God, He is waiting for a thousand years as one day and a day as a thousand years. Our times are in His hands. He will avenge His elect speedily. He will make haste for our help and not delay one hour too long.

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 26 Mar No Bible Study	We extend a warm welcome to all worshippers this Lord's Day. We welcome Louisa, Isaac, Kushaiya and Rolex to our worship services last Lord's Day.
Sat 28 Mar No Bible Study & Prayer Meeting	

Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Dr David Allen	Dr David Allen	<u>TODAY: 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 <u>NEXT WEEK: 28/03/2015</u> Chairman: Jonathan Organist: Anthony Pianist: Keene Ushers: Tom / Yetta Sunday School: Hannah / Rachael Lunch: Volunteers Washing Up: Volunteers PA Crew: Scott
Message	TBC	TBC	
Text	TBC	TBC	

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, Helen. • Pray for those seeking employment: Yetta, Nana. • Pray for those on travel: Jiak Eng, Elizabeth Gill, Dr Martin. • 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 today. 	
Worship Service Collections – Last Sunday: £648.55, Lunch: £36.11 Attendance - Morning: 29 (A) 3 (C), Evening: 22 (A) 2 (C)	

SHORTER CATECHISM QUESTION 60

Q: How is the Sabbath to be sanctified?

A: The Sabbath is to be sanctified by a holy RESTING all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of NECESSITY and MERCY.

Comments:

This answer teaches us that the proper way of observing the Sabbath is by: 1. Resting from all secular work; 2. Ceasing from amusement; 3. Engaging in public worship; 4. Engaging in private worship. The only kinds of work allowable on the Sabbath are works of *necessity* – that is, such as cannot be done on the Saturday, nor left over till the Monday; and works of *mercy* – that is, such as it would be cruel to omit.

Scriptural Reference:

Leviticus 23:3; Psalm 92:1; Matthew 12:11-12

MEMORY VERSE

Last Week	This Week	Next Week
“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	“For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.” Mark 8:35