



# **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)

Minister: Dr Carl Martin

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. 20 No. 40

**LORD'S DAY 02 OCTOBER 2016**

### **ORDER OF WORSHIP**

#### ***Morning Service – 11am***

#### ***Evening Service – 4pm***

***Prelude***

*The Lord Is in His Holy Temple*

***Call to Worship***

Psalm 28:6-9

Psalm 109:25-31

***Opening Hymn \****

RHC 40 – *"God the Omnipotent"*

RHC 130 – *"I Waited For The Lord My God"*

***Opening Prayer \****

Jonathan Kim

Keene Chen

***Gloria Patri \****

*Glory Be to the Father*

---

***Responsive Reading***

Psalm 32

---

***Second Hymn \****

*Psalm 32 verses 1-2, 5-8*  
(to the tune of No Other Plea, RHC 301)

---

***Announcements & Memory Verse***

Jonathan Kim

Keene Chen

***Tithes & Offerings & Doxology \****

RHC 304 – *"I Am Trusting Thee, Lord Jesus"*

---

***Scriptural Text***

Malachi 2:1-10

John 20:11-18

***Pastoral Prayer***

Dr Carl Martin

Dr Carl Martin

***Sermon Message***

***When God's Blessing Expires***

***Meeting Jesus***

***Closing Hymn \****

RHC 388 – *"O for a Closer Walk With God"*

RHC 381 – *"Sitting At The Feet Of Jesus"*

***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.

***"Growing in the grace and knowledge of our Lord and Saviour Jesus Christ" - 2 Peter 3:18***

# **THE GOSPEL, THE HOPE OF MANKIND (PART 12)**

**Adapted from Weekly Lively Hope Newsletter, Sunday 12th June 2016**

The Bible tells us that there are two ways of life in Matthew 7:13-14: the strait gate with the narrow way and the wide gate with the broad way. There are many different ways we can describe or explain these two ways of life. It could be described as two humanities of the heart: love of self and love of God. It could be described as the city of God and city of man, or as the people in the world and the people not of the world. It could even be expressed as the people of the world and the pilgrims (strangers) in the world, or as the people conformed to this world and the people transformed in the world. The Hartford Declaration in 1975 says that Christians are called to be “against the world, for the world.” All of these different descriptions of fundamentally the same concept regarding the believers of Jesus Christ in the world, pose both hopes and challenges to us. The number one challenge is that there are difficulties in attempting to be critical of the world, while being engaged with the world. These challenges put faithful Christians uncomfortable in the world at times. Their discomforts come also from their spiritual discernments, which allow them to see clearly what it means to be in the world and not in the world. These discomforts are even encouraged to resist, refuse, or reject the world not to be conformed to or complied with the world, if it is against the values, priorities, and ways of the Lord as written in the Bible. If Christians feel at home in the world and its culture, they are probably in it and of it. It means that they are not capable of shining forth their light before the world. They do not have any taste to offer as the salt of the world. G. K. Chesterton put the issue beyond question when he observed, “A dead thing can go with the stream, but only a living thing can go against it” (Everlasting Man, 361).

In order to come to such realization, the first thing we need to do is to be critical of ourselves. It is because we cannot properly see the mote in the eyes of the world, until we see the beam in our own eyes first. In fact, it is the work of the Gospel and the Holy Spirit within us. When the Spirit comes, He convicts us of our sins. And also the Gospel works in our hearts. In order not to be conformed to the world but to be transformed with the newness of mind, we ought to search our hearts, seek sin out and confess them to the Lord for forgiveness. We often find problems here. How can we find and know that we have sinned? The first measurement we use is probably the commandments of God like honoring parents, not stealing, not killing, or not lying. We begin to think of our life and examine it to see if there is any violation against them. In fact, when a young rich ruler came to Jesus to ask Him about eternal life, Jesus gave him a few commandments for him to review his life. Luke 18:20, “Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.” This young man’s answer was quick and swift. In verse 21, he said, “And he said, All these have I kept from my youth up.” We all know the end of the story. He could not resist the pleasure from wealth and this world, and he left the Lord with sadness.

When we deal with sin issues, there is a danger in looking upon sin as if it consists of disobeying particular commandments, as we could see from the story in Luke 18. As long as we do not remember that we have lied, cheated, stolen, murdered, or disrespected our parents, we judge ourselves as morally clean and spiritually acceptable to God. However, what we have not understood is that, though any evaluation of our morality and spirituality may begin with such commandments, it should not end with it. As we saw before, we know that there are people coming from different religious persuasions and even atheism, who are moralists who do not break such mentioned commandments in the literal sense. And also we must not forget that even the compliance with such commandments can be accomplished in two different levels: external and internal.

For example, we may not kill someone literally. However, the Lord equates hatred of someone with murderous acts. Lustful thoughts are not different from adulterous acts. It means that, though we have complied with external requirements of the commandments, it is more than possible that we have committed such heinous sins inside of our hearts.

To cleanse the external part of our transgressions is important. It must be done quickly and thoroughly. However, we must know that external purge is not the same as internal cleansing. There are inclinations in our hearts toward selfishness, lusts, lies, jealousy, or even hatred. We must be surprised that we can be still moralists externally, though we carry all kinds of corruption and depravity within us. It is no wonder that even spiritually minded Christians are mourning over their sinfulness and low state of their heart conditions. They are often broken hearted, and interestingly, David says in Psalm 51:17, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." When our thoughts reach to the holiness and glory of God and we begin to feel deeply about our inadequacies in fully manifesting them all in our hearts and lives, we do groan. William Shedd, in his book "Sermons to the Spiritual Man" said of such a grief in the hearts of the people known to be spiritual as following: "When they prayed, their prayers were defective from a lack of full faith in God's being and readiness to bless; and this was coming short of God's glory. When they praised and worshipped, their emotions and utterances were far below God's worthiness and desert; and this was coming short of God's glory. When they obeyed the statutes and commandments of God, it was not with that totality and completeness of service which is due to such a perfect and excellent Being; and this was to come short of the Divine glory. They could not say, as did the only perfect man that ever lived upon earth: 'I have glorified thee on the earth: I have finished the work thou gavest me to do.' And their apprehension of the sinfulness of this falling short of the chief end of man's creation was as painful as that which accompanies an ordinary Christian's sense of guilt when he violates some particular commandment of the decalogue. They had passed beyond the more common forms of sin, because they had, in a great measure, overcome and subdued them. A class of temptations which assail us, on our low position and with our low degree of spirituality, had little or no influence with them."

I cannot but introduce you to a few more precious thoughts of William Shedd from "Sermons to the Spiritual Man." Hope and pray that we will be able to examine the kind of our spirituality, morals, and righteousness. He said, "A worldly mind is selfish in its love, and selfish in its hatred. It is displeased with sin when it interferes with its own enjoyment, and it is pleased with righteousness when it promotes its own happiness. If the worldly loses something in his own mind, body, or estate, by the theft or the lie of a transgressor, he inveighs bitterly against these particular sins. And if he is the gainer in his worldly circumstances by the industry, honesty, or godliness of a Christian man, he is profuse in his praise of these virtues and graces. But he does not love holiness for its own intrinsic excellence, neither does he hate sin because of its abstract odiousness. If the sins of his fellow-men would promote his selfish purposes, he would encourage them, and be highly displeased at any attempt to check or remove them. His character and feelings are exactly the reverse of those of God. He has no love for the soul of his fellow-man as the workmanship of the Creator, and no abhorrence of his sin as an evil thing in itself and under all circumstances. He cares not what becomes of the immortal part of his fellow-creature. He never toils or prays for its welfare. And his feelings towards the sins of a fellow creature depend entirely upon how his interests are affected by them. Terrible as is the fact, that the selfishness of the natural heart hesitates not to sacrifice the very soul, the very being itself, of a fellow-creature, in order to attain its own purposes."

- Rev Timothy Ki

# 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  |
|--|-------------------|--|--|
| Weds 5th Oct   | 7pm               | <b>Mid-Week Outreach Bible Study</b>           | 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 8th Oct  | 4pm               | <b>Bible Study &amp; Prayer Meeting</b>        |  |
| Next Lord's Day  | Morning Service   | Evening Service                                | LORD'S DAY DUTIES  |
| <b>Preacher</b>  | Dr Carl Martin    | Dr Carl Martin                                 | <b><u>TODAY: 02/10/2016</u></b>  |
| <b>Message</b>   | What is Marriage? | The Role of Women in the Advance of the Gospel | <b>Chairman:</b> Jonathan/Keene  |
| <b>Text</b>  | Malachi 2:10-17   | John 20:18                                     | <b>Organist:</b> Anthony   |
| NEWS/ANNOUNCEMENTS   |                   |  | <b>Pianist:</b> Matthew  |
| <ul style="list-style-type: none"> <li>• <b>Pre-lunch Bible Study:</b> This week, Dr Martin will continue with the study on "Building Firm Foundations".</li> <li>• <b>Basic Bible Knowledge Class, 2.30pm:</b> Dr Martin will continue the series of studies aimed at those wishing to become church members.</li> <li>• <b>7 Laws of the Teacher, 5:30pm:</b> Dr Martin will continue the series of studies after evening service.</li> <li>• <b>Pulpit Ministry:</b> Pray for Dr Martin as he serves as the minister and for the continuation of his PhD studies.</li> <li>• <b>Church Maintenance Day: Saturday 15th October, 11am.</b> All are encouraged to come and help do maintenance to the church building.</li> <li>• <b>Lord's Supper:</b> We will be observing the Lord's Supper next week. Please come with hearts prepared.</li> </ul> |                   |  | <b>Ushers:</b> Tom / Evelyn  |
|  |                   |  | <b>Sunday School:</b> Hannah/Rachael   |
|  |                   |  | <b>Lunch:</b> Hannah   |
|  |                   |  | <b>Washing Up:</b> Volunteers  |
|  |                   |  | <b>PA Crew:</b> Scott  |
|  |                   |  | <b><u>NEXT WEEK: 09/10/2016</u></b>  |
| <b>Worship Service Collections</b> – Last Sunday: £727.35,<br>Baalah Fund: £140<br><b>Attendance</b> - Morning: 48 (A) 13 (C), Evening: 21 (A) 6 (C)   |                   |  | <b>Chairman:</b> John / Joel   |
|  |                   |  | <b>Organist:</b> Anthony   |
|  |                   |  | <b>Pianist:</b> Keene  |
|  |                   |  | <b>Ushers:</b> Jonathan / Yetta  |
|  |                   |  | <b>Sunday School:</b> Hannah/Rachael   |
|  |                   |  | <b>Lunch:</b> Shami  |
|  |                   |  | <b>Washing Up:</b> Volunteers  |
|  |                   |  | <b>PA Crew:</b> Scott  |

## SHORTER CATECHISM QUESTION 34

**Q: What is adoption?**

*A: Adoption is an act of God's free grace, whereby we are received into the number – and have a right to all the privileges – of the SONS OF GOD.*

Comments:

*Adoption denotes the taking of a child who is a stranger into a family, and treating him as a member of it. Such is the adoption meant here. It too, like justification, is an act of pure favour on God's part, and confers blessings to which we had lost all claim. It confers upon us both the rank and rights of children, and makes us feel that we have both a place and a portion as sons in God's family.*

Scriptural Reference:

1 John 3:1, Romans 8:17

## MEMORY VERSE

| Last Week  | This Week  | Next Week  |
|--|--|--|
| "In thee, O Lord, do I put my trust;<br>let me never be ashamed: deliver<br>me in thy righteousness."<br><b>Psalm 31:1</b> | "The fear of the Lord is the<br>beginning of knowledge: but fools<br>despise wisdom and instruction."<br><b>Proverbs 1:7</b> | "For the word of the Lord is right;<br>and all his works are done in<br>truth."<br><b>Psalm 33:4</b> |