



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. 25 No. 41

LORD’S DAY 10 OCTOBER 2021

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Afternoon Service – 3pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Psalm 108:1-5	Colossians 3:16
<i>Opening Prayer</i>	Pr Mok Chee Cheong	John Poh
<i>Opening Hymn *</i>	RHC 8 – “Safely Through Another Week”	---
<i>Responsive Reading</i>	Psalm 123	---
<i>Second Hymn</i>	<i>Psalm 123</i> (to the tune of Evan, RHC 379)	
<i>Scriptural Text</i>	Ecclesiastes 5:1-7	John 4:39-42
<i>Pastoral Prayer</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Sermon Message</i>	<i>Deceptions About Life</i>	<i>Testimony and Experience</i>
<i>Closing Hymn *</i>	RHC 317 – “The Solid Rock”	---
<i>Benediction/3-Fold Amen *</i>	Pr Mok Chee Cheong	Pr Mok Chee Cheong
<i>Postlude</i>	<i>The Lord Bless You</i>	---

* Congregation Stands

SHORTER CATECHISM QUESTION 84

Q: What doth every sin deserve?

A: Every sin deserveth God’s WRATH AND CURSE, both in this life and that which is to come.

Comments:

The *wrath* of God means his holy displeasure against sin; and his *curse* is the doom which he has pronounced against it. This wrath and this doom, we are told, are the desert of every sin, and stretch over both this life and the life to come.

Scriptural Reference:

Romans 6:23; Matthew 25:41

MEMORY VERSE

Last Week

“He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

John 3:18

This Week

“I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.”

Ecclesiastes 3:14

Next Week

“But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

John 4:14

A BRIEF TREATISE OF THE WESTMINSTER SHORTER CATECHISM

II. GOD AND HIS CREATION

3. THE BEING OF GOD (Part 10)

Q4: What is God?

A: God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

THE JUSTICE OF GOD

All God's attributes are identical, and are the same with his essence. Though he has several attributes whereby he is made known to us, yet he has but one essence. Concerning God's justice, Deut 32:4 — *'Just and right is he.'* Job 37:23 — *'Touching the Almighty, we cannot find out: he is excellent in plenty of justice.'* God is said to dwell in justice. Psa. 89:14 — *'Justice and judgement are the habitation of thy throne.'* In God, power and justice meet. Power holds the sceptre, and justice holds the balance.

I. What is God's justice?

'Justice is to give every one his due.' God's justice is the rectitude of his nature, whereby he is carried to the doing of that which is righteous and equal. Prov. 24:12 — *'Shall not he render to every man according to his works?'* God is an impartial judge. He judges the cause. Men often judge the person, but not the cause; which is not justice, but malice. Gen. 18:21 — *'I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me.'* When the Lord is upon a punitive act, he weighs things in the balance, he does not punish rashly; he does not go in the way of a riot, but a circuit, against offenders. Concerning God's justice, there are six positions: —

[1] God cannot but be just. His holiness is the cause of his justice. Holiness will not allow him to do anything but what is righteous. He can no more be unjust than he can be unholy.

[2] God's will is the supreme rule of justice; it is the standard of equity. His will is wise and good. God wills nothing but what is just; and therefore it is just because he wills it.

[3] God does justice voluntarily. Justice flows from his nature. Men may act unjustly, because they are bribed or forced: God will not be bribed, because of his justice; he cannot be forced, because of his power. He does justice out of love to justice. Psa. 45:7 — *'Thou loves righteousness.'*

[4] Justice is the perfection of the divine nature. Aristotle says, "Justice comprehends in it all virtues." To say God is just, is to say, he is all that is excellent: perfections meet in him, as lines in a centre. He is not only just, but justice itself.

[5] God never did nor can do the least wrong of his creatures. God's justice has been wronged, but never did any wrong. God does not go according to the rigour of the law; he abates something of his severity. He might inflict heavier penalties than he does. *'Thou hast punished us less than our iniquities deserve'* (Ezra 9:13). Our mercies are more than we deserve, and our punishment less.

[6] God's justice is such that it is not fit for any man or angel to expostulate with him, or demand a reason of his actions. God has not only authority on his side, but equity. 'He lays judgement to the line, and righteousness to the plummet' (Isa. 28:17). It is below him to give an account to us of his proceedings. Rom. 9:20 — *'Who art thou, O man, that repliest against God?'* The plumb line of our

reason is too short to fathom the depth of God's justice. Rom. 11:33 — *'How unsearchable are his judgments.'* We are to adore God's justice, where we cannot see a reason of it.

II. God's justice runs in two channels

It is seen in two things, the distribution of rewards and punishments.

[1] In rewarding the virtuous. Psa. 58:11 — *'Verily there is a reward for the righteous.'* The saints shall not serve him for nought, he will reward; though they may be losers for him, they shall not be losers by him. *'God is not unrighteous to forget your work and labour of love, which ye have shewed to his name'* (Heb. 6:10). He gives a reward, not because we deserved it, but because he promised it.

[2] God is just in punishing offenders. He is just. (a.) Because he punishes sinners by a law. *'Where there is no law, there is no transgression'* (Rom. 4:15). But God has given men a law, and they break it, therefore he punished them justly. (b.) God is just in punishing the wicked, because he never punished them but upon full proof and evidence. What greater evidence than for man's own conscience to be witness against him! There is nothing God charges upon a sinner but conscience sets its seal to the truth of it.

Application One

God is just and righteous. He is the exemplar and pattern of justice.

But how does it seem to stand with God's justice, that the wicked should prosper in the world? *'Wherefore doth the way of the wicked prosper?'* (Jer. 12:1). This has been a great stumbling, and has led many to question God's justice. We answer:

[a.] The wicked may be sometimes instruments to do God's work. Though they do not design his glory, yet they may promote it. Cyrus (Ezra 1:7) was instrumental in the building of God's temple in Jerusalem. There is some kind of justice, that they should have a temporal reward. God lets those prosper under whose wing his people are sheltered. God will not be in any man's debt. *'Who hath kindled a fire on my altar for nought?'* (Mal. 1:10).

[b.] God lets men go on in sin, and proper, that he may leave them more inexcusable. *'I gave her space to repent of her fornication'* (Rev. 2:21). God adjourns the sessions, spins out of his mercies towards sinners; and if they do not repent, his patience will be a witness against them, and his justice will be more cleared in their condemnation. *'That thou lightest be justified when thou speakest, and be clear when thou judgest'* (Psa. 51:4).

[c.] God does not always let the wicked prosper in their sin. Some he punishes openly, that his justice may be taken notice of. *'The Lord is known by the judgement which he executeth.'* Psa. 9:16: that is, his justice is seen by striking men dead in the very act of sin. Thus God struck Zimri and Cozbi in the act of uncleanness (Old Testament); Ananias and Sapphira (Acts 5:5, 10); Herod (Acts 12:23).

[d.] If God lets men prosper a while in their sin, his vial of wrath is all this while filling; his sword is all this time whetting: and though God may forbear men a while, yet long forbearance is no forgiveness. The longer God is in taking his blow, the heavier it will be at last. As long as there is eternity, God has time enough to reckon with the impenitents and his enemies.

Justice may be as a lion asleep, but at last the lion will awake, and roar upon the sinner. Do not Nero, and Julian, and Cain, now meet with God's justice?

— adapted and edited from Thomas Watson, *A Body of Divinity*, pp 87-92

NEWS / ANNOUNCEMENTS

Dear Worshippers, as the Church Premises reopens for Morning Worship Service please note that there will be strict social distancing measures put in place. Face coverings must be worn in the church at all times out of consideration for all worshippers.

For the time being, the 3:00pm Afternoon Worship Service will still be conducted online.

If you require the link to our online zoom services, or have any questions or require further clarity, please call the church manse, or email us at admin 'at' newlifebpc.org.uk.

Tithes & Offerings – There will be an offering box at the entrance to the Church Sanctuary for you to place your offerings in.

Worship Service Collections: 26/09/21 - £226.00, Maintenance Fund: £160.00

Church Maintenance Fund Total: £7,690.50

CHURCH NOTICE

Dear fellow worshippers and friends,

We are pleased to inform the worshippers and visitors of New Life Bible Presbyterian Church that the church will resume holding worship services in the Church premise on Sunday mornings.

The church activities will take place as follows:

- Sunday Morning Worship Service, 11am – Church Premises & Online
- Sunday Afternoon Worship Service, 3pm – Online only

Provided that there is no worsening of the pandemic in London, we hope to start holding the Afternoon Worship Service and Fortnightly Bible Study within the church premises in the coming months.

Changes introduced to the Worship Services held at the church premises

In compliance with the current Government guidelines, the following changes have been introduced:

- Singing will be allowed during the Morning Worship Service
- No offering collection during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- Adopt a 2-metre social distancing seating arrangement (household members may sit with each other).
- Face coverings to be worn in the church **at all times** out of consideration for all worshippers. For young children under the age of 11, the use of face covering is optional. **Please ensure you bring your own face covering.**
- No food and drinks will be made available (Fellowship Lunch has been temporarily suspended).
- After Morning Worship Service, you may gather for fellowship inside or outside of the Church premises, but please adhere to social distancing.
- No access to non-essential areas of the church – this includes the Fellowship Hall and kitchen.
- New movement arrangements to be adopted (please follow directions).
- Temperature measurements will be taken for every worshipper and visitor.
- Worshippers and visitors are required to complete the contact details slip for the NHS Test & Trace service. These details will be kept securely in church for 21 days and then destroyed. They will only be submitted to Test & Trace if a Covid-19 case occurs.
- Alternatively, please download the NHS COVID-19 Mobile App and scan one of the QR codes in the Church entrance to check-in.

To join our online services or to obtain further updates, please visit the church website (www.newlifebpc.org.uk) or call the church manse (020 73280869).

With the Lord's blessing,

John Poh & Jonathan Kim
Task Force Members