



NEW LIFE

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

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LORD'S DAY 27 DECEMBER 2009

Sermon for New Year's Day – Part 1 (of 2)

*A Sermon delivered on Thursday Evening, January 1st 1885, by
C. H. SPURGEON, at the Metropolitan Tabernacle, Newington*

"And he that sat upon the throne said, Behold, I make all things new." Revelation 21:5.

How pleased we are with that which is new! Our children's eyes sparkle when we talk of giving them a toy or a book which is called new; for our short-lived human nature loves that which has lately come, and is therefore like our own fleeting selves. In this respect, we are all children, for we eagerly demand the news of the day, and are all too apt to rush after the "many inventions" of the hour. The Athenians, who spent their time in telling and hearing some new thing, were by no means singular persons: novelty still fascinates the crowd. As the world's poet says – "All with one consent praise new-born gawds."

I should not wonder, therefore, if the mere words of my text should sound like a pleasant song in your ears; but I am thankful that their deeper meaning is even more joyful. The newness which Jesus brings is bright, clear, heavenly, enduring. We are at this moment specially ready for a *new year*. The most of men have grown weary with the old cry of depression of trade and hard times; we are glad to escape from what has been to many a twelve-months of great trial. The last year had become wheezy, croaking, and decrepit, in its old age; and we lay it asleep with a psalm of judgment and mercy. We hope that this newborn year will not be worse than its predecessor, and we pray that it may be a great deal better. At any rate, it is new, and we are encouraged to couple with it the idea of happiness, as we say one to another, "I wish you a happy New Year."

*"Ring out the old, ring in the new; Ring, happy bells, across the snow;
The year is going, let him go; Ring out the false, ring in the true."*

We ought not, as men in Christ Jesus, to be carried away by a childish love of novelty, for we worship a God who is ever the same, and of whose years there is no end. In some matters "the old is better." There are certain things which are already so truly new, that to change them for anything else would be to lose old gold for new dross. The old, old gospel is the newest thing in the world; in its very essence it is for ever good news. In the things of God the old is ever new, and if any man brings forward that which seems to be new doctrine and new truth, it is soon perceived that the new dogma is only worn-out heresy dexterously repaired, and the discovery in theology is the digging up of a carcase of error which had better have been left to rot in oblivion. In the great matter of truth and godliness, we may safely say, *"There is nothing new under the sun."*

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Yet, as I have already said, there has been so much evil about ourselves and our old nature, so much sin about our life and the old past, so much mischief about our surroundings and the old temptations, that we are not distressed by the belief that old things are passing away. Hope springs up at the first sound of such words as these from the lips of our risen and reigning Lord: "*Behold, I make all things new.*" It is fit that things so outworn and defiled should be laid aside, and better things fill their places.

The first day of a new year is nearly upon us, and therefore a solemnly joyous day. Though there is no real difference between it and any other day, yet in our mind and thought it is a marked period, which we regard as one of the milestones set up on the highway of our life. It is only in imagination that there is any close of one year and beginning of another; and yet it has most fitly all the force of a great fact. When men "cross the line," they find no visible mark: the sea bears no trace of an equatorial belt; and yet mariners know whereabouts they are, and they take notice thereof, so that a man can hardly cross the line for the first time without remembering it to the day of his death. We are crossing the line now. We will be sailing into a new year of grace; therefore, let us keep a feast unto the Lord. If Jesus has not made us new already, let the new year cause us to think about the great and needful change of conversion; and if our Lord has begun to make us new, and we have somewhat entered into the new world wherein dwelleth righteousness, let us be persuaded by the season to press forward into the center of his new creation, that we may feel to the full all the power of his grace.

The words he speaks to us are truly divine. Listen,—"*Behold, I make.*" Who is the great I? Who but the eternal Son of God? "*Behold, I make.*" Who can make but God, the Maker of heaven and earth? It is his high prerogative to make and to destroy. "*Behold, I make all things.*" What a range of creating power is here! Nothing stands outside of that all-surrounding circle. "*Behold, I make all things new.*" What a splendor of almighty goodness shines out upon our souls! Lord, let us enter into this new universe of thine. Let us be new-created with the "all things." In us also may men behold the marvels of thy renewing love.

Let us now, at the nearness of the new year, sing a hymn to Jesus, as we hear these encouraging words which he speaks from his throne. O Lord, we would rejoice and be glad for ever in that which thou dost create. The former troubles are forgotten, and are hid from our eyes because of thine ancient promise, "*Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.*" (Isaiah 65:17).

I am going to talk for a little upon *the great transformation* spoken of in the text, "I make all things new;" and then upon *the earnest call* in the text to consider that transformation: "He that sat upon the throne said, '*Behold*': attend, consider, look to it!" "*Behold, I make all things new.*" Oh for a bedewing of the Holy Spirit while entering upon this theme! I would that our fleece might now be so wet as never to become dry throughout the whole year. Oh for a horn of oil to be poured on the head of the new year, anointing it for the constant service of the Lord!

I. Briefly, then, here is one of the grandest truths that ever fell even from the lips of Jesus:—"Behold, I make all things new." Let us gaze upon THE GREAT TRANSFORMATION.

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This renewing work has been in our Lord's hands from of old. We were under the old covenant, and our first father and federal head, Adam, had broken that covenant, and we were ruined by his fatal breach. The substance of the old covenant was on this wise, "*If thou wilt keep my command thou shalt live, and thy posterity shall live; but if thou shalt eat of the tree which I have forbidden thee, dying, thou shalt die, and all thy posterity in thee.*" This is where we were found, broken in pieces, sore wounded, and even slain by the tremendous fall which destroyed both our Paradise and ourselves. We died in Adam as to spiritual life, and our death revealed itself in an inward tendency to evil which reigned in our members. We were like Ezekiel's deserted infant unswaddled and unwashed, left in our pollution to die; but the Son of God passed by and saw us in the greatness of our ruin. In his wondrous love our Lord Jesus put us under *a new covenant*, a covenant of which he became the second Adam, a covenant which ran on this wise, "*If thou shalt render perfect obedience and vindicate my justice, then those who are in thee shall not perish, but they shall live because thou livest.*" Now, our Lord Jesus, our Surety and Covenant Head, has fulfilled his portion of the covenant engagement, and the compact stands as a bond of pure promise without condition or risk. Those who are participants in that covenant cannot invalidate it, for it never did depend upon them, but only upon him who was and is their federal head and representative before God. Of Jesus the demand was made and he met it. By him man's side of the covenant was undertaken and fulfilled, and now no condition remains; it is solely made up of promises which are unconditional and sure to all the seed. Today believers are not under the covenant of "If thou doest this thou shalt live," but under that new covenant which says, "Their sins and their iniquities will I remember no more." It is not now "Do and live," but "Live and do;" we think not of merit and reward, but of free grace producing holy practice as the result of gratitude. What law could not do, grace has accomplished.

We ought never to forget this bottom of everything, this making of all things new by the fashioning of a new covenant, so that we have come out from under the bondage of the law and the ruin of the fall, and we have entered upon the liberty of Christ, into acceptance with God, and into the boundless joy of being saved in the Lord with an everlasting salvation, so that we "shall not be ashamed nor confounded world without end." You young people, as soon as ever you know the Lord, I exhort you to study well that word "covenant." It is a key-word opening the treasures of revelation. He that rightly understands the difference between the two covenants has the foundation of sound theology laid in his mind. This is the clue of many a maze, the open sesame of many a mystery. "I make all things new," begins with the bringing in of a better hope by virtue of a better covenant.

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The foundation being made new, the Lord Jesus Christ has set before us *a new way of life*, which grows out of that covenant. The old way of life was, "If thou wilt enter into life, keep the commandments." There they are, perfect, and holy, and just, and good; but, alas, dear friends, you and I have broken the commandments. We dare not say that we have kept the ten commands from our youth up; on the contrary, we are compelled by our consciences to confess that in spirit and in heart, if not in act, we have continually broken the law of God; and we are therefore under sin and condemnation, and there is no hope for us by the works of the law. For this reason the gospel sets before us another way, and says, "*It is of faith, that it might be by grace.*" "*Believe on the Lord Jesus Christ, and thou shalt be saved.*" Hence we read of being "*justified by faith,*" and being made acceptable to God by faith. To be "justified" means being made really just: though we were guilty in ourselves we are regarded as just by virtue of what the Lord Jesus Christ has done for us. Thus we fell into condemnation through another, and we rise into justification through another. It is written, "*By his knowledge shall my righteous servant justify many; for he shall bear their iniquities*"; and this scripture is fulfilled in all those who believe in the Lord Jesus unto eternal life. Our path to eternal glory is the road of faith, "*The just shall live by faith.*" We are "accepted in the Beloved" when we believe in him whom God has set forth to be our righteousness. "*By the deeds of the law there shall no flesh be justified in his sight*"; but we are "*justified freely by his grace through the redemption that is in Christ Jesus.*"

What a blessing it is for you and for me that Jesus has made all things new in that respect! I am glad that I have not to stand here and say, "My dear hearers, do this and do that, and you will be saved": because you would not do as you were commanded; for your nature is weak and wicked. But I have to bid you

"Lay your deadly doing down, down at Jesus' feet;
Stand in him, in him alone, gloriously complete."

I trust you will accept this most gracious and suitable way of salvation. It is most glorious to God and safe to you: do not neglect so great salvation. After you have believed unto life you will go and do all manner of holy deeds as the result of your new life; but do not attempt them with the view of earning life. Prompted no longer by the servile and selfish motive of saving yourself, but by gratitude for the fact that you are saved, you will rise to virtue and true holiness. Faith has brought us into the possession of an indefeasible salvation; and now for the love we bear our Savior, we must obey him and become "zealous for good works."

By grace every believer is brought into *a new relationship* with God. Let us rejoice in this: "*Thou art no more a servant but a son, and if a son, then an heir of God through Christ.*" Oh you who are now children, you were servants a little while ago! Some of you, my hearers, are servants now, and as servants I would bid you expect your wages. Alas, your service has been no service, but a rebellion; and if you get no more wages than you deserve you will be cast away for ever. You ought to be thankful to God that he has not yet recompensed you that he has not dealt with you after your sins, nor rewarded you according to your iniquities. Do you not also know, you servants, what is likely to happen to you as servants? What do you yourself do with a bad servant? You say to him, "There are your wages: go." "A servant abideth not in the house for ever." You, too, will be driven out of your religious profession and your period of probation, and where will you go? The wilderness of destruction lies before you. Oh that you may not be left to wander with Ishmael, the son of the bondwoman!

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"Behold, I make all things new," says Jesus, and then he makes his people into sons. When we are made sons do we work for wages? We have no desire for any present payment, for our Father says to us, *"Son, thou art ever with me, and all that I have is thine"*; and, moreover, we have the inheritance in reversion, entailed by the covenant. We cannot demand the servile wage because we have already all that our Father possesses. He has given us himself and his all-sufficiency for our everlasting portion; what more can we desire? He will never drive us from his house. Never has our great Father disowned one of his sons. It cannot be; his loving heart is too much bound up in his own adopted ones. That near and dear relationship which is manifested in adoption and regeneration, binds the child of God to the great Father's heart in such a way that he will never cast him off, nor suffer him to perish. I rejoice in the fact that we are no longer bond-slaves but sons. *"Behold,"* says Christ, *"I make all things new."*

There has also been wrought in us by the work of the Holy Spirit *a new life*, with all the new feelings, and new desires, and new works which go therewith. The tree is made new, and the fruits are new in consequence. That same Spirit of God who taught us that we were ruined in our old estate, led us gently by the hand till we came to the New Covenant promise and looked to Jesus, and saw in him the full atonement for sin. Happy discovery for us; it was the kindling of new life in us. From the moment that we trusted in Jesus, a new life darted into our spirit. I am not going to say which is first, the new birth, or faith, or repentance. Nobody can tell which spoke of a wheel moves first; it moves as a whole. The moment the divine life comes into the heart we believe: the moment we believe the eternal life is there. We repent because we believe, and believe while we repent. The life that we live in the flesh is no longer according to the lusts of the world, but we live by faith in the Son of God, who loved us and gave himself for us. Our spiritual life is a new-born thing, the creation of the Spirit of life. We have, of course, that natural life which is sustained by food, and evidenced by our breath; but there is another life within which is not seen of men, nor fed by the provisions of earth. We are conscious of having been quickened, for we were dead once, and we know it; but now we have passed from death into life, and we know it quite as certainly. A new and higher motive sways us now; for we seek not self but God. Another hand grasps the tiller and steers our ship in a new course. New desires are felt to which we were strangers in our former state. New fears are mighty within us, holy fears which once we should have ridiculed. New hopes are in us, bright and sure, such as we did not even desire to know when we lived a mere carnal life. We are not what we were: we are new, and have begun a new career. We are not what we shall be, but assuredly we are not what we used to be. As for myself, my consciousness of being a new man in Christ Jesus is often as sharp and crisp as my consciousness of being in existence. I know I am not only and solely what I was by my first birth; I feel within myself another life, a second and a higher vitality which has often to contend with my lower self, and by that very contention makes me conscious of its existence. This new principle is, from day to day, gathering strength, and winning the victory. It has its hand upon the throat of the old sinful nature, and it shall eventually trample it like dust beneath its feet. I feel this within me: do not you? Since you feel this, I know you can say tonight that Jesus Christ, who sits on the throne, makes all things new. Blessed be his name. It needed the Lord himself to make such as we are new. None but a Savior on the throne could accomplish it; and therefore let him have the glory of it.

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.

| Worship Services | | | WELCOME |
|--|--------------------------|---|---|
| Morning | <i>Today: 27/12/2009</i> | <i>Next Week: 03/01/2010</i> | We extend a warm welcome to all worshippers this Lord's Day. |
| <i>Chairman:</i> | Jonathan Kim | Joey Seow | |
| <i>Preacher:</i> | Rev Timothy Ki | Rev Timothy Ki | |
| <i>Message:</i> | Grace Till End | New Beginning and New Challenges | NEWS/ANNOUNCEMENTS |
| <i>Text:</i> | Matthew 3:1-12 | Matthew 4:1-11 | <ul style="list-style-type: none"> • Church Resident Minister: Pray that Pastor & Mrs Ki's shipment will arrive safely in January. • Saturday Bible Study: Rev Ki has commenced a series of studies based on the Shorter Catechism. • Pray for those who are sick: - Constance (ankle), Douglas (knee pain), Barbara (Alzheimer's), Prema (thyroid & skin condition), Eld Jack Ford (old age and knees), Margaret (asthma), Eld Chew (recovery from shoulder injury), Maureen (knee/leg pain) • Pray for those who are/will be travelling: John & Sharon, Sophia, Joshua, Lee-Wei, Jia Yun (S'pore), Nicolas (Belgium), Yetta (S. Africa), Fung (HK), Margaret (US), Joy (Madrid), Grace (US) • Pray for those seeking employment/new opportunities: Joy, Yetta • The Church would like to wish all worshippers a Blessed New Year. |
| <i>Organist:</i> | Anthony | Grace | |
| Evening | | | |
| <i>Chairman:</i> | Jonathan Kim | Joey Seow | |
| <i>Preacher:</i> | Rev Timothy Ki | Rev Timothy Ki | |
| <i>Message:</i> | Importance of Faith | Noah's Faith | |
| <i>Text:</i> | Hebrews 11:6 | Hebrews 11:7 | |
| <i>Pianist:</i> | Anthony | Joy | |
| Other Duties | | | |
| | <i>Today: 27/12/2009</i> | <i>Next Week: 03/01/2010</i> | |
| <i>Ushers:</i> | Joey / Evelyn | Daniel / Jonathan | |
| <i>Lunch:</i> | Mrs Ki | Tbd | |
| <i>Washing-up:</i> | Volunteers | Volunteers | |
| <i>PA Crew:</i> | Brian | Brian | |
| <i>Bible Study:</i> | Lesson 30 (Gen 39) | Lesson 31 (Gen 40) | |
| Appointments of the Week | | | |
| Fri 01 Jan | 7:30pm | Young Adults Fellowship: No YAF | |
| Sat 02 Jan | 4:00pm | Prayer Meeting & Bible Study: Led by Jonathan | |
| Worship Service Collections | | | |
| Offering: £368.15 | | Lunch: £47.50 | |
| <u>Darkened Rooms</u> | | | |
| <i>Adapted from "In Green Pastures" by J.R. Miller, D.D.</i> | | | |
| <p>God carries many of his children into the darkened rooms of affliction, and when they come forth again there is more of the beauty of Christ in their souls. We get many of the best things of our lives out of suffering and pain. It may be the easiest, but it surely is not the best, life and the most blessed that is free from trial. The crown is not given to untried lives.</p> | | | |