



NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: newlifeplondon@yahoo.co.uk

Website: www.newlifebpc.org.uk

Supervisory Pastor: Rev Lim Chee Boon

Resident Minister: Pr Mok Chee Cheong

Email: pastor@newlifebpc.org.uk

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

Vol. 24 No. 02

LORD’S DAY 12 JANUARY 2020

ORDER OF WORSHIP

Morning Service – 11am

Afternoon Service – 3pm

Prelude

The Lord Is in His Holy Temple

Call to Worship

Psalm 96:1-4a

Romans 8:38-39

*Opening Hymn **

RHC 19 – “Come, We That Love the Lord”

RHC 87 – “I Know Whom I Have Believed”

*Opening Prayer **

Jonathan Kim

Jonathan Kim

*Gloria Patri **

Glory Be to the Father

Responsive Reading

Psalm 42

*Second Hymn **

RHC 38 – “As Pants the Hart for Cooling Streams”

Announcements & Memory Verse

Jonathan Kim

Jonathan Kim

*Tithes & Offerings & Doxology **

RHC 134 – “Why Do I Sing About Jesus?”

Scriptural Text

Colossians 1:9-12

Romans 11:11-16

Pastoral Prayer

Pr Mok Chee Cheong

Pr Mok Chee Cheong

Sermon Message

Spiritual Growth through Prayer

The Purpose of God

*Closing Hymn **

RHC 50 – “Jesus, My Lord, My God, My All”

RHC 17 – “Begin, My Tongue, Some Heavenly Theme”

*Benediction/3-Fold Amen **

Pr Mok Chee Cheong

Pr Mok Chee Cheong

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.

The Patience of God

Arthur W. Pink

FAR LESS HAS BEEN WRITTEN UPON THIS THAN THE OTHER excellencies of the divine character. Not a few of those who have expatiated at length upon the divine attributes have passed over the patience of God without any comment. It is not easy to suggest a reason for this, for surely the longsuffering of God is as much one of the divine perfections as is His wisdom, power, or holiness, and as much to be admired and revered by us. True, the actual term will not be found in a concordance as frequently as the others, but the glory of this grace itself shines forth on almost every page of Scripture. Certain it is that we lose much if we do not frequently meditate upon the patience of God and earnestly pray that our hearts and ways may be more completely conformed thereto.

Most probably the principal reason why so many writers have failed to give us anything, separately, upon the patience of God was because of the difficulty of distinguishing this attribute from the divine goodness and mercy, particularly the latter. God's longsuffering is mentioned in conjunction with His grace and mercy again and again, as may be seen by consulting Exodus 34:6, Numbers 14:18, Psalm 86:15, etc. That the patience of God is really a display of His mercy, that it is indeed one way in which it is frequently manifested, cannot be denied. But that patience and mercy are one and the same excellency, and are not to be separated, we cannot concede. It may not be easy to discriminate between them, nevertheless, Scripture fully warrants us in affirming some things about the one which we cannot about the other.

Stephen Charnock, the Puritan, defines God's patience, in part, thus:

It is part of the divine goodness and mercy, yet differs from both. God being the greatest goodness, hath the greatest mildness; mildness is always the companion of true goodness, and the greater the goodness, the greater the mildness. Who so holy as Christ, and who so meek? God's slowness to anger is a branch...from His mercy: *"The Lord is full of compassion, slow to anger"* (Psa 145:8). It differs from mercy in the formal consideration of the object: mercy respects the creature as miserable, patience respects the creature as criminal; mercy pities him in his misery, and patience bears with the sin which engendered the misery, and is giving birth to more.

Personally, we would define the Divine patience as that power of control which God exercises over Himself, causing Him to bear with the wicked and forbear so long in punishing them. In Nahum 1:3 we read, *"The Lord is slow to anger and great in power,"* upon which Mr. Charnock said:

Men that are great in the world are quick in passion, and are not so ready to forgive an injury, or bear with an offender, as one of a meaner rank. It is a want of power over that man's self that makes him do unbecoming things upon a provocation. A prince that can bridle his passions is a king over himself as well as over his subjects. God is slow to anger because great in power. He has no less power over Himself than over His creatures.

It is at the above point, we think, that God's patience is most clearly distinguished from His mercy. Though the creature is benefitted thereby, the patience of God chiefly respects Himself, a restraint placed upon His acts by His will; whereas His mercy terminates wholly upon the creature. The patience of God is that excellency which causes Him to sustain great injuries without immediately avenging Himself. He has a power of patience as well as a power of justice.

Thus the Hebrew word for the divine longsuffering is rendered *“slow to anger”* in Nehemiah 9:17, Psalm 103:8, etc. Not that there are any passions in the divine nature, but that God’s wisdom and will is pleased to act with that stateliness and sobriety which is becoming to His exalted majesty.

In support of our definition above let us point out that it was to this excellency in the divine character that Moses appealed, when Israel sinned so grievously at Kadesh-Barnea, and there provoked Jehovah so sorely. Unto His servant the Lord said, “I will smite them with the pestilence and disinherit them.” Then it was that the mediator Moses, as a type of the Christ to come, pleaded, *“I beseech Thee, let the power of my Lord be great, according as Thou hast spoken saying, The LORD is longsuffering”* (Num 14:17). Thus, His “longsuffering” is His “power” of self-restraint.

Again, in Romans 9:22 we read, *“What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction.”* Were God to immediately break these reprobate vessels into pieces, His power of self-control would not so eminently appear; by bearing with their wickedness and forbearing punishment so long, the power of His patience is gloriously demonstrated. True, the wicked interpret His longsuffering quite differently—*“Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil”* (Eccl 8:11)—but the anointed eye adores what they abuse.

“The God of patience” (Rom 15:5) is one of the divine titles. Deity is thus denominated, first, because God is both the Author and Object of the grace of patience in the saint. Secondly, because this is what He is in Himself: patience is one of His perfections. Thirdly, as a pattern for us: *“Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering”* (Col 3:12). And again, *“Be ye therefore followers [emulators] of God, as dear children”* (Eph 5:1). When tempted to be disgusted at the dullness of another, or to be revenged on one who has wronged you, call to remembrance God’s infinite patience and longsuffering with yourself. (Underlined mine).

The patience of God is manifested in His dealings with sinners. How strikingly was it displayed toward the antediluvians. When mankind was universally degenerate, and all flesh had corrupted its way, God did not destroy them till He had forewarned them. He *“waited”* (I Peter 3:20), probably no less than 120 years (Gen 6:3), during which time Noah was a *“preacher of righteousness”* (II Peter 2:5). So, later, when the Gentiles not only worshipped and served the creature more than the Creator, but also committed the vilest abominations contrary even to the dictates of nature (Rom 1:19-26) and thereby filled up the measure of their iniquity, yet, instead of drawing His sword for the extermination of such rebels, God *“suffered all nations to walk in their own ways,”* and gave them *“rain from heaven and fruitful seasons”* (Acts 14:16,17).

Marvellously was God’s patience exercised and manifested toward Israel. First, He *“suffered their manners”* for forty years in the wilderness (Acts 13:18). Later, when they had entered Canaan, but followed the evil customs of the nations around them, and turned to idolatry, though God chastened them sorely, He did not utterly destroy them, but in their distress, raised up deliverers for them. When their iniquity was raised to such a height that none but a God of infinite patience could have borne them, He spared them many years before He allowed them to be carried down into Babylon. Finally, when their rebellion against Him reached its climax by crucifying His Son, He waited forty years ere He sent the Romans against them, and that, only after they had judged themselves *“unworthy of everlasting life”* (Acts 13:46).

How wondrous is God's patience with the world today. On every side people are sinning with a high hand. The divine law is trampled under foot and God Himself openly despised. It is truly amazing that He does not instantly strike dead those who so brazenly defy Him. Why does He not suddenly cut off the haughty infidel and blatant blasphemer, as He did Ananias and Sapphira? Why does He not cause the earth to open its mouth and devour the persecutors of His people, so that, like Dathan and Abiram, they shall go down alive into the Pit? And what of apostate Christendom, where every possible form of sin is now tolerated and practiced under cover of the holy name of Christ? Why does not the righteous wrath of Heaven make an end of such abominations? Only one answer is possible: because God bears with *"much longsuffering the vessels of wrath fitted to destruction."*

And what of the writer and the reader? Let us review our own lives. It is not long since we followed a multitude to do evil, had no concern for God's glory, and lived only to gratify self. How patiently He bore with our vile conduct! And now that grace has snatched us as brands from the burning, giving us a place in God's family, and has begotten us unto an eternal inheritance in glory, how miserably we requite Him. How shallow our gratitude, how tardy our obedience, how frequent our backslidings! One reason why God suffers the flesh to remain in the believer is that He may exhibit His *"longsuffering to us-ward"* (II Peter 3:9). Since this Divine attribute is manifested only in this world, God takes advantage to display it toward "His own."

May our meditation upon this Divine excellency soften our hearts, make our consciences tender, and may we learn in the school of holy experience the "patience of saints," namely, submission to the Divine will and continuance in well doing. Let us earnestly seek grace to emulate this Divine excellency. *"Be ye therefore perfect, even as your Father which is in heaven is perfect"* (Matt 5:48). In the immediate context of this verse Christ exhorts us to love our enemies, bless them that curse us, do good to them that hate us. God bears long with the wicked notwithstanding the multitude of their sins, and shall we desire to be revenged because of a single injury?

Taken from the author's own work entitled — The Attributes of God

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our Lord's Day activities begins with the **Pre-Worship Prayer Meeting** at **10:00 am** followed by the **Worship Services** at **11.00 am and 3.00 pm**. Please stay back for fellowship lunch after the morning worship and for tea after the afternoon service. Do invite your friends to come to Church.

APPOINTMENTS FOR THE WEEK		WELCOME
Wed 15 th Jan, 7pm	Mid-Week Bible Study	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.
Sun 19 th Jan, 10am	Pre-worship Prayer Meeting	
Next Lord's Day	Morning Service Afternoon Service	LORD'S DAY DUTIES
Preacher	Pr Mok Chee Cheong Pr Mok Chee Cheong	TODAY: 12/01/2020
Message	TBC TBC	Chairman: Jonathan
Text	TBC TBC	Organist: Anthony
NEWS/ANNOUNCEMENTS		Pianist: Venise
<ul style="list-style-type: none"> • Sunday School: Sunday School for young children and toddlers will be held at 1:45pm. Please invite friends and family to attend. • Catechism Class: For those seeking baptism or church membership, the catechism classes will commence today at 2pm. Please inform Pr Mok if you would like to join the classes. • Chinese New Year Carry-in Lunch: Sunday 26th January. Please see Daniel, Jonathan or John if you wish to bring in a dish for Sunday lunch. 		Ushers: Tom / Margaret
		Lunch: Maureen
		Washing Up: Volunteers
		PA Crew: Jonathan/Jason
		NEXT WEEK: 19/01/2020
		Chairman: John
Organist: Anthony	Chairman: John	
Pianist: Anthony	Organist: Anthony	
Ushers: Daniel / Yetta	Pianist: Anthony	
Lunch: Jonathan	Ushers: Daniel / Yetta	
Washing Up: Volunteers	Lunch: Jonathan	
PA Crew: Jonathan/Jason	Washing Up: Volunteers	
PA Crew: Jonathan/Jason	PA Crew: Jonathan/Jason	
Worship Service Collections - Last Sunday: £1145.00, Lunch: £33.55	Church Maintenance Fund	Total: £6,060.50
Attendance - Morning: 23 (A) 12 (C), Afternoon: 10 (A) 6 (C)		

SHORTER CATECHISM QUESTION 100

Q: What doth the Preface of the Lord's Prayer teach us?

A: *The preface of the Lord's Prayer – (which is, OUR FATHER WHICH ART IN HEAVEN) – teacheth us to draw near to God with all holy reverence and confidence – as children to a father, able and ready to help us; - and that we should pray with and for others.*

Comments:

Preface means introduction or beginning. And we here learn that the Preface of the Lord's Prayer teaches us three things: 1. That we should draw near to God reverently, seeing he is in heaven; 2. That we should draw near confidently, seeing he is our Father, 3. That we should pray along with others, and for them, seeing he is our Father.

Scriptural Reference:

Matthew 6:9, Romans 8:15, Isaiah 64:9

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"The wise in heart will receive commandments: but a prating fool shall fall."</i></p> <p>Proverbs 10:8</p>	<p><i>"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."</i></p> <p>Psalms 143:10</p>	<p><i>"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."</i></p> <p>Proverbs 2:6</p>