



C O V E N A N T

Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship — 13 March 2016

Theme for the Year: "What Would Jesus Say About Your Church?" (Rev 3:22)

Prelude	<i>The Lord Is in His Holy Temple</i>
Call to Worship	
*Opening Hymn	7 - <i>Praise Our God</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Psalm 143:1-12
Hymn	TP 143:1-2,5-6,8-10
Tithes & Offering	
*†† <i>Doxology & Offertory Prayer</i>	
Scripture Reading	Jonah 3:5-8
Hymn	235 - <i>Pass Me Not</i>
Confession of Faith & Pastoral Prayer	
Sermon	The Anatomy of Repentance II - Real Repentance Is Visible and Discernible
*Closing Hymn	226 - <i>My Savior</i>
*Benediction & <i>Threefold Amen</i>	
Silent Prayer & Postlude	
Announcements	* <i>Congregation standing</i>

[†]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.

^{††}Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.
Amen.

Covenant Bible-Presbyterian Church meets every Sunday at 10:00 am
at 47 Davis Road, Attadale, Western Australia

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The Puritan View of Holiness (Part II)

A Holy War

Third, Puritan sanctification is progressive, operating through conflict. The Puritans said conflict is inescapable in sanctification, because indwelling sin remains in the Christian, to his great sorrow. It engages him in great warfare and many battles. Indwelling sin works from the inside, the Puritans said, while the world exerts ungodly pressure from the outside. The devil, who plays the role of ring-leader, wants to take those outside pressures and use them along with the internal pressure to regain lost territory. So, although a person conquered by the Holy Spirit seeks to expand and gain the territory of sanctification universally in his life, the devil together with the world and the indwelling old nature, form a front-line of battle in the soul. A holy war is raging.

That is why Bunyan called his book, *The Holy War*. Sanctification involves conflict with myself, with my flesh, with the world, and with Satan. If a Christian is not battling with sin, the Puritans would say that person should question whether he is a Christian at all.

One Puritan painted this picture. He said that to be a Christian is to walk a narrow, straight path. On both sides of the path there are hedges. Behind those hedges Satan has all the powers of evil at his disposal. He uses his army of demons, and even our internal inconsistencies, and our proneness to fall into backsliding. He uses all these things as arrows, and every step we take along the spiritual pilgrimage he shoots through and over the hedge, aiming at our feet, our heart, our hands, and our eyes. Every step of the way is a battle.

Accepting a Struggle

Thomas Watson said the way to heaven is "sweating work." There is a battle raging, but the work of sanctification, happily, will advance. Sanctification is not stagnant. The Puritans employed Paul's words of 2 Corinthians 3:18, that we will

be changed from one glory to another if we walk in the Spirit. So the true Christian is one who accepts that there will be conflict, but at the same time rests in the truth that the ultimate victory is his. He may lose many skirmishes, but the war will be won, because he is in Christ. The Holy Spirit will lead him, and he will increasingly advance.

However, there is a snag, said the Puritans, because the Christian will often not be able to see any progress in himself. One Puritan said that a woman who dusts her furniture may think she has cleaned away all the dust, until the sunlight shines into her room revealing all the remaining dust. So the more the Sun of righteousness shines in our hearts, even though we may be growing in holiness (and others may see it), we shall see increasingly the motives of our heart.

The important question is not "Do I view myself as growing more and more holy?" but "When I look back in my life, say three or five years ago, does Christ mean more to me today than He did then? And do I think less of myself today than I did then? Is Christ increasing and am I decreasing? Am I growing in appreciation of Christ, and in self-depreciation?" This is the Puritan way of examining ourselves with regard to holiness.

Another Puritan way of evaluating progress in holiness is to ask how we are currently battling with temptation. If we are not battling the forces pressing in upon our flesh, we are backsliding. In order, therefore, to make progress the believer must pray at the throne of grace: "Help me to be strong today, Lord. Help me to be pure today. Help me to do righteousness today." This is the constant desire of the Christian who is making progress in sanctification.

The Inner, Private Person

Fourth, Puritan sanctification is imperfect though invincible. In this life it is never

complete. Our reach will always exceed our grasp. Many people do not understand the Puritans at this point. They think that they are introspective, or that they lead us into legalistic bondage, and even into spiritual depression. This is not true.

The Puritans certainly had a very profound concept of sin and of righteousness, while many of their modern detractors have a dreadfully low concept of sin and righteousness. The Puritans felt the imperfection of their sanctification, precisely because they had God's standard of righteousness before them. They did not compare themselves with their neighbor, but with God's holy law. Righteousness for the Puritan was motivational in character. What lives inside of you is important. What you do and say reflects who you are within.

One Puritan said, what a man is in private, that is what a man really is in the sight of God. They would want us to ask ourselves: What do you think about? What motivates you? Are you really motivated by love to God? Are you motivated by Samaritanship to others, loving them, doing good to them, and laying out yourselves for their benefit and spiritual welfare? This is the heart of

a Puritan righteousness. With this high concept of holiness they naturally felt deeply their imperfections. Perhaps this is nowhere more vividly expressed than in the Westminster Larger Catechism's questions and answers on the ten commandments. Read them if you will and notice how precise they are, how they probe the heart and how they insist you must love God and your neighbor as yourself.

When, therefore, you read about how Puritans bemoaned themselves, and when you see in their diaries how they grieved over their own wretchedness, remember they are comparing themselves to the perfect God and to His holy law. They were men and women who truly felt Paul's groaning: "I delight in the law of God after the inward man... O wretched man that I am! who shall deliver me?" They felt their need to flee to Christ every day to be washed afresh. And that is the root of all genuine holiness. Such holiness is invincible. It will never die, but will one day be perfected in and with Christ forever.

This article was adapted from an address given by Dr. Beeke at the Metropolitan Tabernacle School of Theology in 1998, and printed in Sword & Trowel.



Westminster Larger Catechism

Q. 51. What was the estate of Christ's exaltation?

A. The estate of Christ's exaltation comprehendeth his resurrection, ascension, sitting at the right hand of the Father, and his coming again to judge the world.

Q. 52. How was Christ exalted in his resurrection?

A. Christ was exalted in his resurrection, in that, not having seen corruption in death, (of which it was not possible for him to be held,) and having the very same body in which he suffered, with the essential properties thereof, (but without mortality, and other common infirmities belonging to this life,) really united to his soul, he rose again from the dead the third day by his own power; whereby he declared himself to be the Son of God, to have satisfied divine justice, to have vanquished death, and him that had the power of it, and to be Lord of quick and dead: all which he did as a public person, the head of his church, for their justification, quickening in grace, support against enemies, and to assure them of their resurrection from the dead at the last day.

Worship Service Roster

Service	This Week (13.3.16)	Next Week (20.3.16)
Speaker	Mark Chen	Mark Chen
Worship Leader	Chris Budiman	Johnson Lim
Pianist	Ian Tay	Edward Lim
Welcomers	Kim & Jesslyn Leow	Jacob & Merilyn Woo
Offering Stewards	Yen Fye Yap*, Kim Leow*, Jansen Ng, Rex Sriharan	Micah Chiang*, David Pang*, Jacob Woo, LH Chua
Usher	Joyce Ng, August Ng	Jerome Ng, Jesslyn Leow
Kitchen Duties	Helen Wong*, Putri Harapan, Aliza Chiu	Sarah Siew*, Peggy Woo Chris Budiman
Prayer Meeting	18 March 2016	25 March 2016
Facilitator	Mark Chen	Mark Chen
Chairperson	Jimmy Orchard	Eugene Lim
Pianist	Valerie Ong	Evelyn Lee

Announcements

1. A warm welcome to all worshipers. May God richly bless you. Please stay behind after the service for fellowship and tea.
2. Next week's message: "The Anatomy of Repentance III" (Jonah 3:9-10)
3. Next week's Junior Worship message - "She Became Food for the Dogs" (2 Kings 9:30-37). Speaker - Ken Hong
4. Membership Covenant on 27 March 2016. Those wishing to be baptized, transfer their membership, or reaffirm their faith, please approach an elder.
5. Catechism Class (14 lessons) for baptism, transfer of membership, and reaffirmation to start Sunday 27 March 2016 at 9:00 am.
6. Attadale Friendship Group on Thursday 17 March 2016 at 9:30 am. Yen Fye Yap will speak on "Bees and Honey." For more information, contact Maureen Grady at 9418 2849.
7. Young People' Group on Saturday 19 March 2016 at 4:30 pm at the residence of Eugene and David Lim. Topic - "Cultivating Unity in the Body." For more information, please contact Jerome Ng at 0414 194 325.

Appointments for the Week			Last Lord's Day Tithes & Offering, & Attendance
WED	10:00 am	Craft Group	
THU	9:30 am	Attadale Friendship Group	
FRI	7:45 pm	CBI, Prayer Meeting, & JF	
SAT	4:30 pm	Young People's Meeting	
SUN	9:00 am	Sunday School	
	10:00 am	Worship	General Fund - \$3,956.30 (#542 - \$600.00, #543 - \$20.00). Missions Fund - \$640.00 (#540 - \$100.00, #541 - \$100.00). Building Fund - \$255 (#345 - \$100.00, #346 - \$155.00). Total Tithes & Offering - \$4,851.30. Attendance - 158.

Building Fund to Date		
Available Building Fund	\$69,110.60	Building Fund Account:
Outstanding Pledges	\$18,184.00	
Last Week's Collection	\$255.00	Covenant Bible-Presbyterian Church (Westpac Bank, Applecross)
Total	\$87,549.60	BSB: 036-031 Acct: 316969
Outstanding Loan	- \$430,000.00	SWIFT: WPACAU2S
Amount Still Needed	\$342,450.40	

Elders: **Mark Chen (Pastor)** 6114 4242, 0415 932 373. **Jimmy Orchard** 0413 274 407.
 Deacons: **Ken Chong** 0402 553 313. **LH Chua** 0435 601 373. **Terence Lee** 0418 845 617. **Johnson Lim** 0402 145 682. **Jacob Woo** 0421 212 206.

The Anatomy of Repentance II:
Real Repentance Is Visible and Discernible
Jonah 3:5-8

How do you know a person is a Christian? If he believes in the gospel and repents of his sins. And proof of salvation is seen in continual belief and repentance. Repentance bears forth visible fruit of change in behavior.

1. Repentance Is No Respecter of Persons
 - a. Repentance is required of all kinds of people
 - b. God commands repentance of people at anytime
2. Repentance Is a Change in the Inward Attitude
 - a. The king humbled himself
 - b. The people obeyed
3. Repentance Is a Change in the Outward Behavior
 - a. Repentance from general sins
 - b. Repentance from specific sins
 - c. Examples from the Bible

A Christian is a Christian because he continues to believe and repent. What is your specific sin issue you need to repent of? Luke 6:46 - "And why call ye me, Lord, Lord, and do not the things which I say?" Don't wait till your death bed to repent. You have no promise from God that there will ever be such an opportunity.

Questions for Reflection:

1. Read Hebrews 12:16-17. What does it mean that Esau found no place of repentance even though he sought it with tears? Isn't sorrow a part of repentance?
2. If God spared not his covenant people when they didn't repent, what does that mean for our children (or even ourselves) if we don't repent? Can a Christian remain unrepentant?
3. Why are visible and discernible fruits of repentance necessary?