



# COVENANT

## Bible-Presbyterian Church

*Preaching Christ for His Glory and His Kingdom*

### Order of Worship — 6 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	37 - <i>How Great Thou Art</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Psalm 34:1-22
The Lord's Supper	
Hymn	191 - <i>Here O My Lord, I See Thee Face to Face</i>
Hymn	114 - <i>There Is a Green and Hill Far away</i>
Tithes & Offering	
**† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	Psalm 145:8-9
Hymn	TP 145:1-4, 8-10
Confession of Faith & Pastoral Prayer	
Sermon	"The Goodness of God"
*Closing Hymn	36 - <i>A Mighty Fortress Is Our God</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 I)

The Puritans wrote a great deal about how to live a sanctified life. Little of what they preached and wrote contains anything unique or strange, measured by their doctrinal heritage.

What is special about the Puritan view of holiness is its fullness and balance, rather than its distinctive shape.

The Puritan classic definition of sanctification is well known; we find it in The Westminster Shorter Catechism, questions 35 and 36:

“What is Sanctification? Sanctification is the work of God’s free grace, whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and live unto righteousness.

“What are the benefits which in this life do accompany or flow from justification, adoption and sanctification? The benefits which in this life do accompany or flow from justification, adoption and sanctification are assurance of God’s love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.”

From these two questions it is obvious that sanctification in the Puritan mind encompasses all Christian living—the entire process of being conformed to the image of Jesus Christ. It is a process which begins at the moment of the new birth, and presses on throughout the entire life of the believer until his last breath.

The Puritans wanted to see people growing up into strong assurance of God’s love, great peace of conscience, and authentic joy in the Holy Spirit. They said that the way to receive these blessings is through Spirit-worked sanctification. They advised

their people: If you don’t seek sanctification, you not only dishonor God, but you also impoverish your own spiritual life.

What did they actually mean by sanctification? Here are four elements in the Puritan view.

### Universal and Moral Renewal

First, sanctification for the Puritans is a divine work of renewal, involving a radical change of character. It springs from a regenerated heart, which is something deeper than any psychoanalyst or counselor could ever reach.

God works in the heart, and out of the change of heart comes a new character.

This work of renewal is (using Puritan language) universal. This means that it touches and affects every area of the person’s entire life. Paul tells us in 1 Timothy 4:4-5 that everything is to be sanctified—every sphere of life.

Holiness is an inward thing that must fill our heart, our core being, and it is an outward thing that must spill over into every detail of our lives.

1 Thessalonians 5:23 says, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” Many Puritans preached on that text. Sanctification is to be universal.

But sanctification is also moral, said the Puritans. By this they meant that it would produce moral fruits, the very fruits we read of in Galatians 5—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Had you

asked a Puritan—what really do these fruits mean when you combine them all together?—he would have said that they represent the moral profile of the Lord Jesus Christ Himself.

That is what the Spirit is doing in sanctification. He is patterning the believer after the profile of Christ. He is reproducing Christ's qualities in the lives of His own people.

God's people are those in whom the "Christ nature" (the sum total of all that His human life was) finds new, albeit imperfect, expression. That is the Puritan concept of sanctification.

### True Repentance

Second, sanctification for the Puritans consists of repentance and righteousness—the two-sided activity of turning from sin to obedience. Repentance, said the Puritans, is turning from sin, and it is a lifelong activity.

We must repent every day of our lives, and as we do so, we must also turn to righteousness.

Repentance, they said, is a work of faith. Without the Holy Spirit there is no repentance. The Puritan concept of repentance goes much deeper than mere remorse, or than saying, "I am sorry." The Puritan idea of repentance certainly starts with remorse, but it goes deeper into an essential change of life. Repentance is an actual turning. It is a hating the things I loved before, and a loving the things I hated before.

Repentance involves mortification, said the Puritans, and vivification. By mortification they meant putting the sword through sin; killing sin; putting sin to death, as the apostle says in Romans 6. By vivification they meant coming alive to righteousness, and giving ourselves more and more to practice and exhibit the fruit of the Spirit.

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



## **Westminster Larger Catechism**

Q. 48. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the law, which he perfectly fulfilled; and by conflicting with the indignities of the world, temptations of Satan, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.

Q. 49. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his disciples, scorned and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath, he laid down his life an offering for sin, enduring the painful, shameful, and cursed death of the cross.

Q. 50. Wherein consisted Christ's humiliation after his death?

A. Christ's humiliation after his death consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day; which hath been otherwise expressed in these words, He descended into hell.

# Worship Service Roster

Service	This Week (6.3.16)	Next Week (13.3.16)
Speaker	Glen Lock	Mark Chen
Worship Leader	Jimmy Orchard	Chris Budiman
Pianist	Jabez Huang	Ian Tay
Welcomers	Jansen Ng & Eva Chiu	Kim & Jesslyn Leow
Offering Stewards	Ian Read*, Paul Butler*, Steven Lim, Ken Chong	Yen Fye Yap*, Kim Leow*, Jansen Ng, Rex Sriharan
Usher	Josephine Austin, Marilyn Woo	Joyce Ng, August Ng
Kitchen Duties	Florence Orchard*, Jackie Hong, Ken Hong, Rosemary Fitzpatrick	Helen Wong*, Putri Harapan, Aliza Chiu
<i>Prayer Meeting</i>	<i>11 March 2016</i>	<i>18 March 2016</i>
Facilitator	Mark Chen	Mark Chen
Chairperson	Johnson Lim	Jimmy Orchard
Pianist	Nancy Lim	Valerie Ong

## Announcements

1. A warm welcome to all worshipers. May God richly bless you. Please stay behind after the service for fellowship and tea.
2. We are celebrating the Lord's Supper today. First time visitors wishing to partake the Lord's Supper should see an elder before the service.
3. Next week's message: "The Anatomy of Repentance II" (Jonah 3:5-8).
4. Next week's Junior Worship message - "A Desperate Woman" (Mark 5:21-34).  
Speaker - Terence Lee.
5. Membership Covenant on 27 March 2016. Those wishing to be baptized, transfer their membership, or reaffirm their faith, please approach an elder.
6. Catechism Class (14 lessons) for baptism, transfer of membership, and reaffirmation to start Sunday 27 March 2016 at 9:00 am.
7. Covenant Bible Institute classes with Ligonier Ministries starts this Friday at 7:45 pm.
8. Men's Bible Study on Saturday 12 March 2016 at the residence of Micah Chiang. For more information, please contact David Ong at 0414 194 325.

Appointments for the Week	Last Lord's Day Tithes & Offering, & Attendance
WED 10:00 am Craft Group FRI 7:45 pm CBI, Prayer Meeting, & JF SAT 7:30 pm Men's Bible Study SUN 9:00 am Sunday School 10:00 am Worship	<i>General Fund - \$3,136.00 (#539 - \$70.00).                      Missions Fund - \$450.00 (#538 - \$100.00).                      Building Fund - \$2,205.00 (#342 - \$2,000.00,                      #343 - \$100.00, #344 - \$105.00). Total Tithes                      &amp; Offering - \$5,791.65. Attendance - 157.</i>

Building Fund to Date		
Available Building Fund	\$66,905.60.60	Building Fund Account:
Outstanding Pledges	\$18,439.00	
Last Week's Collection	\$2,205.00	Covenant Bible-Presbyterian Church
Total	\$87,549.60	(Westpac Bank, Applecross)
<i>Outstanding Loan</i>	<i>- \$430,000.00</i>	BSB: 036-031 Acct: 316969
<i>Amount Still Needed</i>	<i>\$342,450.40</i>	SWIFT: WPACAU2S

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 Goodness of God

Psalm 145:8-9

### Introduction

I begin with the question. "Do all things really work together for good?" A seemingly healthy 12-year-old girl develops severe migraine headaches. On the Friday she is taken to the hospital; on Saturday she dies. Her father calls her "the sunshine of my life."

Dr. Ologunde, a promising young Nigerian surgeon who died suddenly from Sickle cell anaemia. He was a role model, a husband-to-be, a source of pride to his family and hope to a town—GONE.

Why? Why? Why do these things happen? And why do they happen to good people, decent people, Christian people?

My theme this morning is found in Psalm 145: verses 8–9.

"The Goodness of God". "There are three foundational truths that have weathered the storms of life, that I have found to be unshakable—and all of them surround the Goodness of God. He is good!"

If you want to be an over-comer in any area of life, you must have this foundational truth in place. **God is good all the time**. Everything else hinges on this one truth!

### 1. Providence Defined

The goodness of God is linked to the Providence of God. It refers to "God's gracious oversight of the universe."

Here are five statements that unfold the meaning of God's Providence in more detail.

He upholds all things; He governs all events; He directs everything to its appointed end; He does this all the time and in every circumstance; He does it always for his own glory.

We're not supposed to understand all this. We're simply supposed to believe it.

Because of God's Providence we can keep believing in God even in the face of many unanswered questions. Providence forces us to make a choice by faith.

The Doctrine of God's Providence teaches us several important truths :

First, God cares about the tiniest details of life.

Second, he uses everything and wastes nothing.

Third, God's ultimate purpose is to shape his children into the image of Jesus Christ (Romans 8:29)

### 2. Providence Illustrated

If you want to see the story of Providence illustrated, then go no further than the story of Joseph.

Now all of this happened at “just the right moment” and “just the right way” so that the right people would be in the right place, so that in the end everything would come out the way God had ordained in the beginning.

God never violated anyone’s free will, yet everything happened as he had planned.

That’s the Providence of God in action.

### 3. Some Implications of God’s Providence

- A. Providence frees us from bitterness.
- B. Providence gives us a new perspective on our tragedies.
- C. Providence gives us courage to keep going in hard times.
- D. Providence forces us to make a choice by faith.
- E. Providence helps us understand why Jesus died.

Listen to these amazing words from Acts 2:23, “This man handed over to you by God’s set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.”

God’s Providence leads us to Jesus and Jesus leads us back to the Cross.