



COVENANT

Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship — 31 July 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	55 - <i>Come, Christians, Join to Sing</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Leviticus 19:1-18
Hymn	TP 133
Tithes & Offering	
*†† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	Nehemiah 5:1-19
Hymn	178 - <i>The Bible Stands</i>
Membership Covenant	
Confession of Faith & Pastoral Prayer	
Sermon	"Internal Issues in Kingdom Building"
*Closing Hymn	372 - <i>Who Is on the Lord's Side?</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

Website: www.covenantbpc.org.au

Contact: pastor@covenantbpc.org.au

An Example that Ministers to Others (Part III)

Jesus, the Master Example and Teacher

Jesus was the master example. He was compassionate, fiercely reactive toward sin, but meekly laying down his life for his detractors.

The Christian is told to be followers - imitators - of Christ.

But Jesus was not only the master example. He was the master teacher. But he taught his disciples and by the working of his Spirit in them, they became like him.

It was not merely through his example that the disciples became like him, but by his teaching.

In fact, the disciples were described by their enemies as those who had "turned the world upside down" (Acts 17:6).

A Ragamuffin Band of Disciples

But these disciples who turned the world upside down, did not begin so well.

They were a ragamuffin band of people. They were weak-kneed, inconsistent, and unsteady disciples.

Rough and Uneducated Fishermen

At least four of them were rough and uneducated fishermen - Peter, Andrew, James and John.

They spoke with pronounced Galilean accents (Mark 14:70). They were considered country bumpkins.

They were unlearned men. When Peter and John preached at Pentecost, the people in Jerusalem could tell that they were uneducated men (Acts 4:13).

Men of this profession were a little rough around the edges. Fist-fights and brawls were common with them.

We see this in the example of Peter. He was hot around the collar. When Jesus was taken by the soldiers at the Garden of Gethsemane, Peter picked up a sword and cut off the ear of the High Priest's servant.

Jesus called James and John the Sons of Thunder. When the Samaritans refused to receive Jesus and the disciples, the brothers asked Jesus if they should command fire to come down from heaven to burn up the Samaritans.

They were rough people.

Traitorous Tax Collector

One was a hated tax collector - Matthew. They were hated because they were considered traitors.

Since they helped the Roman occupying forces to oppress the people by collecting taxes, they were despised.

The tax collector that Jesus spoke about stood afar of from the temple. He knew he was despised. He didn't even dare to raise his eyes toward heaven. And he beat his chest and sought forgiveness.

When Jesus ate with tax collectors, the Pharisees accused him of eating with sinners.

Matthew was a traitorous tax collector.

Political Revolutionary

One was a political revolutionary. He was a rebel - Simon the Zealot.

The zealots were the defenders of the Law and the national life of the Jewish people. They were a political party.

They relentlessly tried to oust the Romans. Josephus recorded they were reckless persons, zealous for good but reckless in the worst kind of actions.

Members of this group carried around daggers under their cloaks. They would hurt those who provoked anti-Jewish sentiments.

Essentially, they were the IRA, PLO, or the Hamas of the day. They were terrorists.

The Zealots held their ground even after the destruction of Jerusalem. At Masada, they committed suicide rather than surrender!

Simon the Zealot was of that group - with the same temperament.

Jesus Taught Them

With these various elements among them, it is no surprise they hardly ever got along. The disciples always argued - particularly about whose influence was to be the greatest.

But Jesus was there to teach them by example and by principle. He taught them the principle of greatness through servanthood. He taught them the principles of the gospel over against their flesh.

When James and John wanted to call down fire upon the Samaritans, Jesus rebuked their wrong spirit because the Jesus came not to destroy but to save lives (Luke 9:55-56).

When Peter cut off the ear of the High Priest's servant, Jesus told him to put away the sword, and healed the ear.

Matthew the Publican and Simon the Zealot were probably polar opposites. One made money for the evil administration; one opposed the corrupt evil administration.

Yet Jesus dined with publicans and taught his disciples that his kingdom was not of this world.

What Happened to These Disciples?

It was very evident to those hearing John and Peter preach and seeing their boldness, that these were men that had been with Jesus (Acts 4:13).

The example and teaching of Jesus permeated their hearts.

James and Peter died at the hands of the enemies they reached out to. James was the first martyr. Peter was cruelly crucified upside down.

Matthew used his education to advance the kingdom by being the first to write down the teachings of Jesus.

Simon the Zealot was said to have given his life for the gospel, being sawn in half.

Hot, young John became the apostle of love. From thunder to love.

These disciples didn't start very well. They weren't expected to. However, with Jesus the master teacher and exemplar, they too became master teachers and examples.

All of us have our rough edges and zeal, but these are the things that the Lord tempers in us. He makes us smoother in our character, but more zealous for his kingdom, and as teachers and examples to others. ~ *Pastor*



Westminster Larger Catechism

Q. 86. What is the communion in glory with Christ, which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ, which the members of the invisible Church enjoy immediately after death, is, in that their souls are then made perfect in holiness, and received into the highest heavens, where they behold the face of God in light and glory; waiting for the full redemption of their bodies, which even in death continue united to Christ, and rest in their graves as in their beds, till at the return of Christ they are again united to their souls and live and reign with him upon the earth a thousand years. Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, until the resurrection and judgment of ungodly men, after the millennial reign of Christ.

Worship Service Roster

Service	This Week (31.7.16)	Next Week (7.8.16)
Speaker	Mark Chen	Mark Chen
Worship Leader	Ken Chong	Mark Chen
Pianist	Nancy Lim	Jabez Huang
Welcomers	Josephine Austin & Cheryl Nannup	John & Adeline Ng
Offering Stewards	Ken Hong*, Ian Read* John E Tan, Rex Sriharan	Vincent Chiu*, Terence Lee* Micah Chiang, Jacob Woo
Usher	Joyce Ng, Eva Chiu	Merilyn Woo, August Ng
Kitchen Duties	Carmel Sriharan*, Lisa Lim Sarah Siew	Mary Loh*, Hui Min Chen, Nancy Lim, Jesslyn Leow
<i>Prayer Meeting</i>	<i>5 August 2016</i>	<i>12 August 2016</i>
Facilitator	Mark Chen	Mark Chen
Pianist	Jerome Ng	Nancy Lim

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 will be celebrating Lord's Supper next Lord's Day. Please bring a dish to share at the fellowship lunch.
3. Next week's message: "The People of Kingdom Building" (Nehemiah 3:1-32).
4. Next week's Junior Worship message - "Eaten Up By Little Things" (Esther 5.6-6.12). Speaker - Evelyn Lee.
5. We have collected sufficient funds (\$1,500) for Mukti Missions to buy a cow. Thank you for your gifts. The cow will be named "Covenant."
6. Volunteers needed to collect bread on Saturday afternoons. Contact Ken Chong.
7. Ministry reports for AGM 2016 are to be completed and submitted to the clerk of session by today. Nominations for office bearers are also to be submitted by today.
8. Covenant Bible Institute will start a 12 part video course this Friday on the "Farewell Discourses of Jesus (John 13-17)" by Dr Sinclair Ferguson. Please register with Pastor to have access to the online lectures and notes.

Appointments for the Week	Last Lord's Day Tithes & Offering, & Attendance
WED 10:00 am Craft Group FRI 7:45 pm CBI & Prayer Meeting SAT 4:30 pm JF & TF SUN 9:00 am Sunday School 10:00 am Worship Service	<i>General Fund - \$2,736.10 (#592 - \$17.20). Missions Fund - \$600.00 (#590 - \$200.00, #591 - \$100.00). Total Tithes & Offering - \$3,336.10. Attendance - 155.</i>

Building Fund to Date		
Available Building Fund	\$67,485.39	Building Fund Account:
Outstanding Pledges	\$4,175.00	
Last Week's Collection	\$0.00	Covenant Bible-Presbyterian Church (Westpac Bank, Applecross)
Total	\$71,660.39	
<i>Outstanding Loan</i>	<i>- \$416,000.00</i>	BSB: 036-031 Acct: 316969
<i>Amount Still Needed</i>	<i>\$344,339.61</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.

Internal Issues in Kingdom Building
Nehemiah 5:1-19

Problems do not merely come from without. They also come from within. And it is tough building the church where there are internal problems. When there is open sin and scandal, the church cannot advance. Nehemiah dealt with the toleration of open sin and scandal.

1. Open Sin Between Believers Threatens the Unity of the Kingdom
 - a. Domestic and economic problem
 - b. Reasons for their hardship
2. Anger Is Appropriate When the Unity of the Kingdom Is Threatened
 - a. Erosion
 - b. It is right to get angry against sin
3. Confrontation of Open Sin Is Necessary to Preserve Unity
 - a. He controlled his anger
 - b. Rebuked the ones responsible
 - c. The law
 - d. Confrontation is love
 - e. Their repentance
4. Personal Godly Example Promotes Unity
 - a. He met the need immediately
 - b. Great personal cost

Nehemiah taught and he modeled. He was motivated by reverence toward God and love for the people. Christ built up his kingdom by his death - for the glory of God and the love of the people.

Questions for Reflection:

1. Why are churches often unwilling to tackle open and persistent sin and scandal in their midst to preserve unity?
2. How can we know when to drop a matter versus when to go to the person to try to get it resolved? Similarly, when do we overlook a sin and when do we rebuke it?
3. Out of reverence for God, Nehemiah's decisions result in justice and generosity. How have you seen justice and generosity operating within the body of believers? How can you demonstrate fairness and generosity in your relationships in church?