



COVENANT

Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship – 29 October 2017

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	21 - <i>Fairest Lord Jesus!</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Romans 3:21-28
Hymn	537 - <i>Not I, but Christ</i>
Tithes & Offering	
**† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	Romans 1:1-17
Hymn	Insert - <i>His Robes for Mine</i>
Confession of Faith & Pastoral Prayer	
Sermon	"The Man Who Brought a Hammer to Church"
*Closing Hymn	588 - <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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How the Reformation Has Transformed the Way We View the Individual

There are significant ways that the Reformation has transformed how we view ourselves as individuals.

And that mainly has to do with the issue of authority. Whatever authority it is that governs us, determines how we view ourselves.

The Medieval Church

Before the Reformation, the individual, - his life and his role - was defined or governed by the Medieval Church.

Spiritually, the only way he could gain access to God was through the Medieval Church.

The church and her priests were the ones who made sacrifice for him at the daily and the weekly Mass.

If he sinned, his sins could only be absolved if he confessed his sins to the priest and received absolution.

At the Mass, he didn't participate - he didn't sing, he didn't pray, he didn't read, he didn't understand.

He just sat or stood at the nave gazing at what was happening at the chancel, where the priests and their helpers were conducting the service.

This marked him out as an ordinary non-priestly person. It reminded him that he could not approach God by himself, he needed a priest.

As a non-priest, he did not sing, because he didn't know how to sing the Latin songs.

Neither did he pray - nor could he understand the Latin prayers that were uttered.

All he did was watch. In fact, the Medieval Mass was called by Voltaire as the Grand Opera of the Poor. The individual was not a participant in worship, but an observer.

He didn't read the Bible, because he couldn't read Latin. And even if he could, he wasn't allowed to read it.

It was forbidden to him because he could not be trusted to understand it.

The only thing he did in terms of participation was to open his mouth to partake of the host.

Vocationally, his profession was looked down upon. Individuals in Medieval Europe were mostly merchants and peasants. His work was viewed only as a necessity, because the perfect Christian life (according to Eusebius) was one devoted to worshiping God. Physical labor was distasteful.

The concept of marriage was also affected. If the highest vocation was to be a celibate monk, then marriage was seen as inferior - and so was the desire for sex. Sex was only for the procreation of children.

The individual was shaped and defined by the Medieval Church - by her theology and traditions.

Changes Wrought By the Reformation

When the Reformation took place, another authority came into play.

There is always an authority. But now, it was no longer the Medieval Church tradition - but the Word of God.

Spiritually, the changes to the perception of the individual were staggering.

The individual did not need to go through the priests of the church for salvation. Only one priest was necessary - Jesus Christ, the Great High Priest.

And because of that, all who were saved by Christ are priests (1 Peter 2:9).

This significantly raised the status of the Christian individual. If the individual was a priest, then no one had spiritual authority over him that was not granted by the Word of God.

Luther - "How then if they are forced to admit that we are all equally priests, if they recognize this they would know that they have no right to exercise power over us."

Thus, prayer was no longer the domain of the priests. Individuals could pray to God directly.

The Reformers took great pains to educate the Christians how to pray, because no one knew how to pray.

Martin Luther wrote an 18 page letter instructing his barber how to pray because his barber asked him how to pray. It was entitled "How One Should Pray, for Master Peter the Barber."

Luther was convinced that any individual could go to God in prayer, without the need of a human priest.

John Calvin used to lock the church doors in Geneva outside of regularly scheduled worship times, to prevent superstition in the people.

Any individual Christian could approach God in prayer, anywhere, and anytime. That was his privilege as a child of God.

And perhaps one of the crowning achievements of the Reformation for the individual was that of conscience and the Word of God.

Any Christian could read, understand, and interpret the Word of God for himself.

Because of these changes, even the non-church vocation was elevated.

Luther said, "What seems to be secular works are actually the praise of God

and represent an obedience which is well-pleasing to him."

Even physical labor, Luther said, despite "no obvious appearance of holiness, yet these very household chores are more to be valued than all the works of monks and nuns."

No occupation, no calling, is too mean or lowly to God.

Calvin himself said, "All human work is capable of appearing truly respectable and being considered highly important in the sight of God."

And this led to invention, innovation, and industry - all because the individual was transformed.

The Huguenots were famous for their production of a sturdy cloth for farmers - a cloth that would last despite their rigorous profession. It was blue, after the color of the Huguenots. They produced their cloth in southern France, in Nîmes, calling it the cloth of Nîmes or "le fabrique de Nîmes." Denim.

Marriage was now held in high regard. Sex in marriage was celebrated. It was not just about procreation, but recreation and companionship.

Luther said of it, "We are permitted to laugh and have fun with and embrace our wives, whether they are naked or clothed."

God has redeemed a people for himself, who would be priests, have direct access to him through Christ, who would serve him in the world in all sorts of professions and in marriage.

We often take for granted what we have today. A free access to God in prayer, a personal salvation, the dignity of our person. These are really fruits of the Reformation on the individual.

~ Pastor

Worship Service Roster

Service	This Week (29.10.17)	Next Week (5.11.17)
Speaker	Glen Lock	Mark Chen
Worship Leader	Jacob Woo	Mark Chen
Pianist	Merylyn Woo	Jabez Huang
Welcomers	John & Adeline Ng	Johnny & Lydia Orchard
Offering Stewards	Paul Butler*, Terence Lee* Rex Sriharan, David Lim	Jansen Ng*, Steven Lim* Chris Budiman, Jacob Woo
Ushers	Wendy Gong, Jemima Ng	Eva Ng, Merylyn Woo
Kitchen Duties	Aliza Chiu*, August Ng Eileen Tay	Jesslyn Leow*, Josephine Austin Rosemary Fitzpatrick, Jackie Hong
PA Duty	Ken Hong	Raymond Woo
Prayer Meeting	3 November 2017	10 November 2017
Facilitator	Mark Chen	Mark Chen
Pianist	Ian Tay	Jerome Ng

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. We welcome Pastor Glen Lock to our pulpit today.
4. Next week's message: "A Shut Door, an Open Heart, a Locked Prison" (Acts 16:6-24).
5. Next week's Junior Worship message: "Coming Near to God" (Hebrews 10:19-25). Speaker: John Tan.

Appointments for the Week	Last Lord's Day Tithes & Offering, & Attendance
<p>WED 10:00 am Craft Group</p> <p>FRI 7:30 pm CBI & Prayer Meeting</p> <p>SAT 4:00 pm YPG</p> <p style="padding-left: 20px;">4:30 pm JF & TF</p> <p>SUN 9:00 am Sunday School</p> <p style="padding-left: 20px;">10:00 am Worship Service</p>	<p>General Fund - \$3,875.05 (*DD - \$200.00, #753 - \$13.00). Missions Fund - \$400.00 (#754 - \$200.00). Building Fund - \$300.00 (*DD - \$300.00).</p> <p>Total Tithes & Offering - \$4,575.05.</p> <p>Attendance - 153.</p> <p><i>*DD: direct deposit</i></p>

Building Fund to Date & Bank Account Details	
<p>Available Building Fund \$84,801.82</p> <p>Last Week's Collection \$300.00</p> <p>Total \$85,101.82</p> <p><i>Outstanding Loan - \$390,000.00</i></p> <p><i>Amount Still Needed \$304,898.18</i></p>	<p>General Fund:</p> <p>BSB: 036-031 A/C: 316942</p> <p>Missions Fund:</p> <p>BSB: 036-031 A/C: 316950</p> <p>Building Fund:</p> <p>BSB: 036-031 A/C: 316969</p>

Elders: **Mark Chen (Pastor)** 6114 4242, 0415 932 373. **Jimmy Orchard** 0413 274 407.
 Deacons: **Johnson Lim** 0402 145 682. **Jacob Woo** 0421 212 206. **Vincent Chiu** 0417 929 149.

His Robes for Mine

Chris Anderson

Greg Habegger

D A7 D A7 D A7

1. His robes for mine: O won - der - ful ex - change! Clothed in my
 2. His robes for mine: what cause have I for dread? God's daunt - ing
 3. His robes for mine: God's just - ice is ap - peased. Je - sus is
 4. His robes for mine: such ang - uish none can know. Christ, God's be -

D G Em7 A D/F# G A A7/G

sin, Christ suf - fered 'neath God's rage. Draped in His right - eous - ness, I'm just - i -
 Law Christ mas - tered in my stead. Fault - less I stand, with right - eous works not
 crushed, and thus the Fa - ther's pleased. Christ drank God's wrath on sin, then cried "Tis
 loved, con - demned as though His foe. He, as though I, ac - cursed and left a -

F#min Bm7 F#min/A G D/A A7 D *Chorus*

fied. In Christ I live, for in my place He died. I cling to
 mine. Saved by my Lord's vi - car - ious death and life.
 done!" Sin's wage is paid; pro - pi - ti - a - tion won.
 lone; I, as though He, em - braced and wel - comed home!

B min E/G# A D/F# G A A7/G D/F#

Christ, and mar - vel at the cost: Je - sus for - sak - en, God e - stranged from God. Bought by such

B min E/G# A D/F# G D/F# G E min7 A7 D

love, my life is not my own: — My praise— my all— shall be for Christ a - lone. —

Westminster Larger Catechism

Q. 175. What is the duty of Christians, after they have received the Sacrament of the Lord's Supper?

A. The duty of Christians, after they have received the Sacrament of the Lord's Supper, is seriously to consider how they have behaved themselves therein, and with what success; if they find quickening and comfort, to bless God for it, beg the continuance of it, watch against relapses, fulfill their vows, and encourage themselves to a frequent attendance on that ordinance: but if they find no present benefit, more exactly to review their preparation to, and carriage at, the Sacrament; in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time: but, if they see that they have failed in either, they are to be humbled, and to attend upon it afterwards with more care and diligence.