



COVENANT

Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship – 5 February 2017

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

Prelude *The Lord Is in His Holy Temple*

Call to Worship

*Opening Hymn 12 - *Great God of Wonders!*

*Invocation & †*Gloria Patri*

Scripture Reading Isaiah 6:1-8

The Lord's Supper

Hymn 323 - *More Love to Thee*

Hymn Insert - *His Robes for Mine*

Tithes & Offering

**†*Doxology* & Offertory Prayer

Scripture Reading Acts 4:36-5:11

Hymn TP 24:1-6

Confession of Faith & Pastoral Prayer

Sermon "The Fiery Holiness of God"

*Closing Hymn 343 - *I Want a Principle Within*

*Benediction & *Threefold Amen*

Silent Prayer & Postlude

Announcements

**Congregation standing*

†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

Q: Mark, You Said Tithing Is No Longer a Requirement. Why?

Premise

The actual question was much longer - *"If we say that the Old Testament law of tithing is no longer a New Testament requirement, how can we ensure that people will give 10%?"*

This was asked because I mentioned in last week's sermon that "tithing" was an OT civil & ceremonial requirement.

Since Christ has fulfilled the ceremonial law, and we are not national Israel, tithing laws are done away with.

Yet the principle of giving is a NT requirement. In fact, under the gospel, the Christian should give more extravagantly than the OT believer.

Old Testament Tithing

The tithe was required by the ceremonial law. 10% of crops and livestock were to be given to God.

Leviticus 27:30 says, *"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD."*

"Holy" means separated - it belonged to the Lord and his purposes.

But how much was the tithe? The breakdown is more extensive and exacting than 10%.

OT law required multiple tithes. One to support the Levites and Priests (Num 18:21,24). Another for the care of the poor (Deut 14:28, 29). And another for the feasts (Deut 14:22-27).

This all added up to about 23.3%! It was not only 10%. Israel was a nation and the tithe was a method of taxation.

Flavius Josephus confirms it. *"In addition to the two tithes which I have already directed you to pay each year, the one for the Levites and the other for the banquets, ye should devote a third every third year to the distribu-*

tion of such things as are lacking to widowed women and orphan children."

OT Tithing Law Obsolete in NT Church

The OT tithe has been done away with in the church for 2 reasons.

Firstly, the church transcends national boundaries. OT tithing was instituted when Israel was a nation. The church is not a national but a spiritual body.

Secondly, the tithe was part of the ceremonial law. The tithe was given for the priests and feasts. But the ceremonial laws are now obsolete because the temple, sacrifices, and priesthood are fulfilled by Christ.

Ephesians 2:15 says, *"having abolished in his flesh the enmity, even the law of commandments contained in ordinances..."* Because of this, no legalistic tithing system exists today.

The NT Principle of Extravagant Giving Succeeds the Ceremonial & Civil Laws

While the OT law of tithing is abrogated, the principle of giving is still seen in the NT church.

Firstly, giving to God is a command. 1 Cor 16:1-2 says, *"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him..."*

Paul gave an order for believers to set aside a portion of their income on the Lord's Day.

Secondly, giving is according to income. 1 Cor 16:2 says they should give as God had prospered - it was in keeping with income.

Thirdly, giving must be generous and from the heart. 2 Cor 9:7 says, *"Every*

man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

It is a heartfelt, ungrudging, prompt, and generous giving.

Fourthly, generous giving is always rewarded. 2 Cor 9:8 - *"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."*

He who gives generously will always have enough. Malachi 3:10 speaks of the exaggerated response of God to the generous giver.

Generous Giving Is Motivated by the Gospel

What motivates generous giving if not for the law? In one sense, there is still a law at work. It is the moral law. It is the gospel. God saves us to love him with all our being and our neighbor as ourselves.

While there is no set amount of required giving, Christians who grow in the gospel and love for God and man, will give unreservedly and not rob God.

The danger of stipulating 10% is that it forgets the gospel. (And stipulating 10% completely ignores the other 13.3% stipulated by the OT).

When the gospel is forgotten, a false righteousness is fostered. When that happens, a Pharisaical spirit appears.

The gospel always humbles us and strips away any righteousness we think we have.

The gospel is also threatened because the generosity of Christ can't be emulated.

Christ gave his all - not 10%. The doubly mitey widow gave her all which was greater than the Pharisee's tithe.

We don't give generously because we don't understand or live the gospel fully. Neither do we understand the purpose of our riches.

1 Tim 6:17-19 tells us that riches are given by God for us to enjoy but not to indulge in that we may give abundantly for the work of his kingdom, that we may build heavenly treasures.

This was the case with Barnabas who sold his assets for the kingdom. He certainly gave more than 10%. He gave his all.

Conclusion

It is always difficult to talk about giving. Some want me to speak on it for others' sakes. Some don't want me to speak on it for guilt's sake.

How can we ensure people give 10%? We dare not cheapen the gospel by asking that. When our giving reflects one's love for God, the gospel, and the brethren; it will be extravagant. Not 10%, but our all, as Christ gave his all.

And that is something we all need to grow in. We are utterly insufficient. We have no righteousness of our own.

~ Pastor



Westminster Larger Catechism

Q. 122. What is the sum of the six commandments which contain our duty to man?

A. The sum of the six commandments which contain our duty to man, is, to love our neighbor as ourselves, and to do to others what we would have them to do to us.

Worship Service Roster

Service	This Week (5.2.17)	Next Week (12.2.17)
Speaker	Mark Chen	Mark Chen
Worship Leader	Mark Chen	Chris Budiman
Pianist	Elizabeth Huang	Valerie Ong
Welcomers	Danny & Susie Tan	John & Adeline Ng
Offering Stewards	David Pang*, Ian Read* Rex Sriharan, Micah Chiang	Yen Fye Yap*, Jansen Ng* Vincent Chiu, Steven Lim
Ushers	Josephine Austin, Angela Yap	August Ng, Jemima Ng
Kitchen Duties	Mary Loh*, Jemima Ng August Ng, Victor Poon	Merilyn Woo*, Ken Hong May Poon
<i>Prayer Meeting</i>	<i>10 February 2017</i>	<i>17 February 2017</i>
Facilitator	Mark Chen	Mark Chen
Pianist	Nancy Lim	Jerome Ng

Announcements

1. A warm welcome to all worshippers. 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 Power of God through Man" (Acts 5:12-16).
4. Next week's Junior Worship message - "When Man Rebels Against God" (Jonah 1:1-3). Speaker - Lye Heng Chua.
5. Covenant Bible Institute will begin a new course on Friday, 10 February 2017 - "Apologetics" by Dr RC Sproul. Please contact Pastor to register.
6. Men's Bible Study and Dinner. Saturday, 11 February 2017, 7 pm. Please RSVP Vincent Chiu at 0417 929 149.
7. Bible Conference 2017. Dates: 18-21 April 2017. Theme: "Love One Another Fervently". Speaker: Dr Bob Jones III. Venue: Bayview Geographe Resort. Register ASAP with Ken and Jackie Hong. Electronic payment option - CBPC General Fund: BSB: 036-031, Acct: 316942, Ref: BC(Surname)(Initial). Please email Jackie (pihfong@gmail.com) the amount paid and attach the electronic transfer record.

Appointments for the Week

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

Last Lord's Day Tithes & Offering, & Attendance

General Fund - \$3,086.90.
Missions Fund - \$270.00 (#663 - \$100.00).
Building Fund - \$105.00 (#512 - \$100.00,
 #513 - \$5.00).
Total Tithes & Offering - \$3,461.90.
 Attendance - 132.

Building Fund to Date

Available Building Fund	\$81,523.93	Building Fund Account:
Last Week's Collection	\$105.00	Covenant Bible-Presbyterian Church
Total	\$81,628.93	(Westpac Bank, Applecross)
<i>Outstanding Loan</i>	- \$416,000.00	BSB: 036-031 Acct: 316969
<i>Amount Still Needed</i>	\$334,371.07	SWIFT: WPACAUZS

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. **Johnson Lim** 0402 145 682. **Jacob Woo** 0421 212 206.

The Fiery Holiness of God

Acts 4:36-5:11

Lying is a way of life for many. But God hates lying and liars. 6 things does the Lord hate, 7 are an abomination - a lying tongue and a false witness. Liars have their place in the lake of fire. God's fiery holiness is not something we understand because we continue to sin.

1. The Love of Honor Leads to Hypocrisy
 - a. Luke reveals the ugliness
 - b. The ugliness was the love for honor
 - c. The extent people will go for honor
2. The Continual Working of Satan in God's Body
 - a. Satan always attacks a growing church
 - b. Satan attacks through temptation
 - c. Ananias lied to God by lying to his body
3. The Fiery Holiness of God Upon His People
 - a. God himself judged
 - b. The judgment was just
 - c. God's people must be holy

God's people must be holy. We must preserve unity. Thank God for the gospel. We must always ask for forgiveness especially concerning the church - are we selfish? Do we grumble? Do we want preeminence? Are we hypocritical? We must have grace to acknowledge our sins against the body and run to the cross.

Questions for Reflection:

1. Would you be ashamed if people were to discover what you really are in terms of your spiritual maturity and character? How does that compare to the shame you feel when you know that God already knows this of you? Is there a disparity? Why?
2. Knowing the fiery holiness of God, how does this compare to the forgiveness of God? Does God forgive defiance and hypocrisy if they are not repented of? Has God forgiven these things in Christ? Is there anything to fear then? Did Ananias go to heaven?

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 dam - ing
3. His robes for mine: God's just - ice is ap - peared. 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

fiel. In Christ I live, for in my place He died, I cling to
mine, Served 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!

Bmin 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

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

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