



# COVENANT

## Bible-Presbyterian Church

*Preaching Christ for His Glory and His Kingdom*

### Order of Worship — 19 March 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	24 - <i>God of Earth, God of Sky</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Isaiah 53:1-12
Hymn	TP 69:17-21
Tithes & Offering	
**† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	Acts 7:1-8
Hymn	408 - <i>Blessed Assurance</i>
Confession of Faith & Pastoral Prayer	
Sermon	"The God of Glory"
*Closing Hymn	651 - <i>Face to Face</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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## Mark, Do I Need to Keep On Repenting as a Christian?

This question was posed to me because in last week's article I mentioned that spiritual growth is achieved in part by repentance.

The premise of the question was this:

*"If I have repented before God and he has saved me, why do I need to keep on repenting of my sins?"*

*If I am saved, and all my sins are forgiven, isn't it redundant to repent?"*

*Once saved, always saved. My sins are forgiven, aren't they?"*

The question misunderstands 3 things. Firstly, it confuses positional forgiveness with relational forgiveness. Secondly, it stresses one doctrine over the clear commands of another. Thirdly, it forgets practical Christian living requires repentance.

### *Positional Forgiveness vs Relational Forgiveness*

When we ask Christ to save us, when we grieve for our sins, and when we repent of them, believing in Christ, we are saved.

This is called positional forgiveness or justification. Romans 10:9 says, *"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."*

In other words, if you confess your sins and need for Christ and believe in him, you are saved. Nothing more is ever required to gain salvation. Nothing more is ever required to maintain salvation.

All our sins - past, present, and future - are forgiven. Jesus died to pay for our sins - and when he forgives them, they are forgiven.

Colossians 1:14 says, *"In whom we have redemption through his blood, even the forgiveness of sins."*

Acts 10:43 says, *"Whosoever believeth in him shall receive remission of sins."*

But if this is the case, why does the Bible still tell Christians to repent?

1 John 1:9-10 says, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."*

Why does John tell Christians to confess their sins for forgiveness of sins, when their sins are already forgiven? And why does John say that there is still sin in us? And why would Christ be faithful and just to forgive when he has already forgiven?

This speaks of relational forgiveness. Yes, all our sins are forgiven when we trust Christ at our justification.

But as Christians, we still do sin, and by sinning, we grieve the Holy Spirit (Ephesians 4:30). When we grieve God, should we not ask for forgiveness?

A child who sins against his father will not be kicked out of the house. He is already a son positionally. But in order for there to be a restored relationship, the son needs to confess his faults and ask for forgiveness. God is our Father!

This is why we confess our sins and repent - not to keep our salvation - but because we love God our Father.

Is there a difference between repentance and confession? Very slight. Confession means to agree you have sinned and to admit sin while repentance is a change of heart not to commit the sin again. The two go hand in hand.

A son would be quite insincere if he were to confess and say sorry with no intention to change. It doesn't speak much of his love for his father or his sorrow.

### *Imbalanced Emphasis*

When we say that Christians don't need to repent - because we are already saved - we are imbalanced in our theology.

We are stressing the doctrine of justification over against the other clear teachings of Scripture. Just because we are justified, doesn't mean that we don't continue to repent as children of God.

If we didn't have to repent, why are there so many instructions to Christians to repent?

In Revelation 2-3, Jesus kept telling Christians to repent. The churches of Asia had not been walking aright. And Jesus commanded the churches of Ephesus, Pergamos, Thyatira, Sardis, and Laodicea to repent.

Why does he tell them to repent? Because he loves these Christians. Revelation 3:19 - *"As many as I love, I rebuke and chasten: be zealous therefore, and repent."*

In the same way, when Paul wrote his first letter to the Corinthians, he was very stern. That made them very sad. But he was glad that they were sad - because their sadness led them to repent! 2 Corinthians 7:9 - *"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance..."*

If Christians aren't supposed to repent, then Jesus and Paul were wrong to expect it of the Christians. No. Continued repentance is right.

We must not stress one doctrine over another - it leads to imbalanced emphasis.

*Practical Christian Living Requires Repentance*

The Christian life is one of repentance. Repentance means to change your ways. It is not only a regret, nor just a

change of heart; rather, it is also a change of behavior.

If repentance was not required, then why does Paul tell the Christians in Ephesians 4 not to steal but to work, not to lie but to tell the truth, and not to be bitter but to be loving?

If they were not required to repent, then they would not be required to change. In other words, if this were true, then a Christian could justifiably live in sin.

*"If I'm saved, and I can't lose my salvation, then I might as well sin as hard as I can."*

But no, Christian salvation is proven by sanctification. Paul himself tells the Christians to work out their salvation with fear and trembling - to let God work in them to do his pleasure - that Christians should be blameless and harmless in the midst of a sinful world (Philippians 2:12-15)

*Conclusion*

Do not say that repentance for Christians is not necessary anymore. To do so is to misunderstand positional and relational forgiveness.

It is also to have an imbalanced emphasis on justification to the neglect of sanctification.

And the results are very detrimental to the individual as well as to the church - you will not grow in holiness.

In fact, you will grow in pride, haughtiness, and rebellion - because you will not confess and repent. Save yourself from this great error! Love God your Father - continue to repent.

*~ Pastor*



## **Westminster Larger Catechism**

Q. 133. What is the reason annexed to the fifth commandment, the more to enforce it?

A. The reason annexed to the fifth commandment, in these words, that thy days may be long upon the land which the Lord thy God giveth thee, is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.

# Worship Service Roster

Service	This Week (19.3.17)	Next Week (26.3.17)
Speaker	Mark Chen	Mark Chen
Worship Leader	Mark Chen	Jimmy Orchard
Pianist	Ian Tay	Edward Lim
Welcomers	Ian & Merrill Read	Danny & Susie Tan
Offering Stewards	Paul Butler*, Ken Hong* Ken Chong, Terence Lee	Vincent Chiu*, David Lim* LH Chua, Kim Leow
Ushers	Joyce Ng, Eva Ng	Wendy Gong, Jesslyn Leow
Kitchen Duties	Lydia Orchard*, Eva Ng Carmel Sriharan	Sandy Chua*, Sally Tan Rosemary Fitzpatrick
<i>Prayer Meeting</i>	<i>24 March 2017</i>	<i>31 March 2017</i>
Facilitator	Mark Chen	Mark Chen
Pianist	Eugene Lim	Ian Tay

## Announcements

1. A warm welcome to all worshippers. May God richly bless you. Please stay behind after the service for fellowship and tea.
2. Next week's message: "Joseph and God the Deliverer" (Acts 7:9-16).
3. Next week's Junior Worship message: "God Is Overflowing in Mercy" (Jonah 4:1-11). Speaker: Ken Chong.
4. Church Busy Bee. Saturday, 25 March 2017, 9am.
5. Bible Conference 2017. Dates: 18-21 April 2017. Theme: "Love One Another Fervently". Speaker: Dr Bob Jones III. Venue: Bayview Geographe Resort.
6. Men's & Ladies' Seminar. Saturday, 22 April 2017, 4.30pm. Speakers: Dr Bob Jones and Mrs Beneth Jones.
7. Church Anniversary Dinner. Saturday, 22 April 2017, 7pm. Registration and payment commences next Lord's Day.
8. Combined Church Youth Camp. Dates: 14-15 July 2017. Theme: "Living as a Christian in a Non-Christian World". Speaker: Pastor Ron Nugent. Cost: \$55. Age range: High schoolers to working adults. Registration closes 4 June 2017. Please register with Eugene Lim, Jerome Ng or Micah Chiang.

### Appointments for the Week

WED 10:00 am Craft Group  
 FRI 7:30 pm CBI & Prayer Meeting  
 SAT 4:30 pm JF & TF  
       7:30 pm Ladies' Bible Study  
 SUN 9:00 am Sunday School  
       10:00 am Worship Service

### Last Lord's Day Tithes & Offering, & Attendance

*General Fund* - \$3,597.05 (#678 - \$9.10, #679 - #200.00). *Missions Fund* - \$495.00 (#680 - \$205.00, #681 - \$100.00). *Building Fund* - \$600.00 (#519 - \$600.00). *Total Tithes & Offering* - \$4,692.05. Attendance - 172.

### Building Fund to Date

Available Building Fund	\$82,633.93	Building Fund Account:
Last Week's Collection	\$600.00	Covenant Bible-Presbyterian Church
Total	\$83,233.93	(Westpac Bank, Applecross)
<i>Outstanding Loan</i>	- \$416,000.00	BSB: 036-031 Acct: 316969
<i>Amount Still Needed</i>	\$332,766.07	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. **Johnson Lim** 0402 145 682.  
**Jacob Woo** 0421 212 206.

Abraham and the God of Glory  
Acts 7.1-8

We are often passed over for something else. We also have misplaced priorities. This is the same with our faith. We often forget Jesus Christ for the things that point to him. We despise and reject him.

1. Abraham Obeyed the God of Glory
  - a. A pagan man
  - b. An obedient man
  - c. Implications
    - i. Don't trust your heritage
    - ii. You have not the obedience of Abraham
    - iii. He believed the God of Glory
2. Abraham Trusted the God of Glory
  - a. He had no land
  - b. His descendants possessed it
  - c. He looked for a better land
3. Abraham Kept the Covenant of the God of Glory
  - a. Circumcision was a sign and pledge
  - b. The meaning of circumcision

The Jews were concerned about their heritage, the land, the temple, and circumcision. These became more important than God himself. Likewise, many religious things become more important to us than God. And unless we understand that, and let these things point to Christ, we never truly see his glory.

Questions for Reflection:

1. God blesses us, and we in turn should love him - the giver of all good things. Why do you think that we frequently make an idol of the gift instead of worshipping the giver?
2. What are many common gifts that we have from God that frequently take the place of God?
3. What are the risks of surrendering these marks in order to experience the glory of Christ in a fuller way? Are the risks worth it?