



COVENANT

Bible-Presbyterian Church

Preaching Christ for His Glory and His Kingdom

Order of Worship – 22 September 2019

Theme for the Year: "Strength in Weakness" (2 Corinthians 12:9)

Prelude	<i>The Lord Is in His Holy Temple</i>
Call to Worship	
*Opening Hymn	3 – <i>Holy, Holy, Holy</i>
*Invocation & † <i>Gloria Patri</i>	
Scripture Reading	Ephesians 5:15-18
Hymn	452 – <i>Oh, to Be Like Thee</i>
Tithes & Offering	
*†† <i>Doxology</i> & Offertory Prayer	
Scripture Reading	2 Corinthians 13:1-10
Hymn	522 – <i>Tis So Sweet to Trust in Jesus</i>
Confession of Faith & Pastoral Prayer	
Sermon	"The Need to Be Holy and Saved"
*Closing Hymn	607 – <i>He Hideth My Soul</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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Should We Practice Biblical Separation?

The Bible teaches unity. That is important. Believers and churches should always strive to be one in witness. Despite minor differences in doctrine, there should be cooperation and unity between Bible-believing churches.

But the Bible also speaks about biblical separation. And while it is difficult to apply at times, there are two reasons why we should practice it. Firstly, God has commanded us to do so. Secondly, it is for the purity of the Christian and the Church.

Biblical Separation Commanded

Biblical separation is based on the command of God. God commands, "Be ye holy; for I am holy" (Leviticus 11:44-45). The Hebrew word *qodesh* translated as "holy" has the idea of separation, withdrawal or apartness.

The Greek word *hagios* translated as "holy" also has the idea of being set apart for God, to be exclusively his.

There are two ways that this is applied. Firstly, there is personal separation. Because God is holy, he commands that believers are to separate themselves from sin.

1 Peter 2:11 commands, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Holiness is separation.

Secondly, there is ecclesiastical separation. Because God is holy, he commands that believers have no spiritual fellowship with individuals and groups that are against the gospel.

There are three categories from whom Christians should separate.

Firstly, God commands Christians to separate from unbelievers. 2 Corinthians 6:14-17 commands us not to be unequally yoked with unbelievers - there is no agreement or fellowship between righteousness and unrighteousness, light and darkness, Christ and Satan, and a believer and an unbeliever.

Now, this does not mean we cannot be

friends individually with unbelievers or folks of other religions. Jesus befriended prostitutes, tax-collectors, and Samaritans. They were his neighbors whom he loved. But there was no spiritual agreement with them. Instead, he preached to them.

Practically, this means that the church should not cooperate spiritually or have unity with other religions. Jesus is the way, the truth, and the life!

Secondly, we are commanded to separate from those who profess to be Christians, but oppose the Gospel.

1 Timothy 6:3,5b commands, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness...from such withdraw thyself."

Practically, this means that there can be no cooperation with Liberalism, Romanism, and the cults. Anyone who rejects salvation by faith alone, grace alone, and Christ alone is not a Biblical Christian. They are objects of love who need the gospel.

Thirdly, God also commands Christians to separate from disobedient Christians.

This practice is commonly called "second-degree separation." It is thus called not because it is secondary in importance, but simply because it distinguishes it from the first kind. This is a lot harder to apply!

2 Thessalonians 3:6,14 gives these instructions - "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us...And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

These are hard words from Paul. How are you supposed to withdraw yourself from a brother? But there are times, where our fellowship with some Christians needs to be limited because of their disobedience. This expresses itself in church discipline with

regard to individuals. And with regard to churches, Jesus, himself, rebuked some churches in Asia for their compromise. To some, it may seem rather rather judgmental - but Paul commands it.

For the Purity of the Christian and the Church

The purpose of personal separation is for the purity of the Christian.

Since a Christian ought not to practice sin habitually (1 John 3:9), and is not characterized by sin and disobedience (Ephesians 5:1-7), Christ taught the Christian to remove sin from his life (Matthew 5:28,29).

This brings glory to Christ. Ephesians 5:27 says that Christ desires a holy church - it is glorious to him.

The purpose of ecclesiastical separation is for the purity of the Church.

False religion and false teaching, unopposed, can spread easily in the body of Christ. Because of Ahaz' alliance with Assyria, he brought false worship into Judah.

Paul warns in 1 Corinthians 5:6b-7a, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened."

The purpose of secondary separation is also for the purity of the Church.

In 2 John 11, the one who even expresses a blessing to a false teacher is a participant in his evil deeds. Unfortunately, this does happen - and God does assign guilt to the

compromiser. It's not something we should brush aside easily.

Because of Jehoshaphat's alliance with Ahab, he was rebuked by Jehu the prophet. He was rebuked for helping the wicked and loving those who hate God. He was also rebuked because his compromise would bring God's wrath on himself and Judah. Indeed, this alliance finally led to widespread idolatry in Judah.

Charles Spurgeon practiced secondary separation. He said, "That I might not stultify my testimony I have cut myself clear of those who err from the faith, and even from those who associate with them."

In 1963, Billy Graham asked D. Martyn Lloyd-Jones if he would chair the first Worldwide Congress on Evangelism. Lloyd-Jones said he would gladly do it if Graham stopped including liberals and Roman Catholics on his crusade platform and staff. Why? Because Graham would channel those who made professions of faith to Roman Catholic and liberal churches.

They talked for three hours, but when Graham refused to agree to this, Lloyd-Jones said he could not offer any support or endorse Graham's campaigns. Lloyd-Jones had a high regard for Billy Graham but separated from him formally because of his associations with unbelievers.

Was this wrong? Not at all - there was evident compromise. Was it hard? Certainly. This doctrine and practice of the Scriptures cannot be fully expounded in one article. Next week at the Adult Bible Class, I will be starting a study on the doctrine of biblical separation. ~ Pastor



Catechism for Younger Children

28. Did Adam keep the covenant of life? No. He sinned against God.

29. What is sin? Sin is any lack of conformity to, or transgression of, the law of God.

30. What is meant by lack of conformity? Not being or doing what God requires.

Worship Service Roster

<i>Service</i>	<i>This Week (22.9.19)</i>	<i>Next Week (29.9.19)</i>
Speaker	Mark Chen	Mark Chen
Worship Leader	Johnson Lim	Chris Budiman
Pianist	Nancy Lim	Eugene Lime
Welcomers	Kim & Jesslyn Leow	Danny & Susie Tan
Offering Stewards	Kim Leow, Eugene Lim John Chandran, Yen Fye Yap	Micah Chiang, Vincent Chiu Xin Yi Hong, Rex Sriharan
Ushers	Wendy Gong & Rebecca Lee	Josephine Austin & Nicole Tan
Kitchen Duties	Hui Min Chen, Dina Portillo Adeline Ng	Angela Yap, Alison Wong Lydia Orchard
PA Duty	Ian Tay	Ken Hong
<i>Prayer Meeting</i>	<i>27 Sep 2019</i>	<i>4 Oct 2019</i>
Chairman	Mark Chen	Eugene Lim
Pianist	Eugene Lim	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. Next week's message: "Receiving God's Benediction and Going in Peace" (2 Cor 13:11-14).
3. Ministry reports for ACM 2019. Please submit by 1 October 2019 - email Jacob Woo (jacob.woo[at]gmail.com).
4. Retirees' Bible Study: Tuesday, 24 September 2019, 10am. DVD screening on Paul's 2nd Missionary Journey to Greece. Potluck lunch after the meeting.
5. Ladies Fellowship: Sunday 29th September at 12:30pm. Lunch and continuation of the DVD "How People Change". Please bring a dish to share. Ladies of all ages welcome! Please see Sis Wendy for more details.

Appointments for the Week

FRI 7:45 pm CBI & Prayer Meeting
 TUE 10:00 am Retiree's Bible Study
 SUN 9:00 am Sunday School
 10:00 am Worship Service

Last Lord's Day Tithes & Offering, & Attendance

General Fund - \$1,974.000 (ET- \$210.00)
 Mission Fund - \$200.00 (ET- \$100.00)
 Building Fund - \$300.00 (ET- \$300.00)
 Total - \$2,474.00

*ET: Electronic Transfer Attendance - 118.