

Announcements and Information:

Pastor: Rev. Todd Ruddell
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Elders: Carl Betsch, Tom Dillard

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Denomination: Reformed Pres. Church, General Assembly: www.rpcga.org

CCRPC Website: <http://www.christcovenantrpc.org>

Pray with fervency and strength for the following:

- Whitefield Seminary, and other seminaries, and those studying for Church Office: That seminaries would train according to the pure doctrines of Scripture, standing in the stream of our Reformation and Biblical heritage. **Pray** for the presbyteries that have men under care, that they might know their fitness not only doctrinally, but as men of honor and integrity as well. **Pray** that the Lord of the harvest would raise up and send laborers into His field in the next generation. **Pray** also for officers and members in our own, and like-minded denominations, for strength of conviction in Biblical faith and practice.

Pray, in keeping with LC-6, that we would "know the God of our Fathers" (1 Chronicles 28.9) that we would "behold our God" (Isaiah 40.9). **Pray** that we would make use of the means of knowing our God: Reading Scripture, hearing preaching and exposition, reading other important commentary works, etc.; By meditation upon God, His Person Attributes, and Works, and that the Lord would grant understanding, knowledge, faith, and a sanctified repose upon "Him that sits above the circle of the earth" our Father, which art in heaven.

CCRPC: **Pray for one another!** **Pray for your Pastor and your Elders!** **Pray** for minds that meditate upon Scripture, and upon what we hear from the Word in reading and preaching. **Pray** for progress in patience, holiness, meekness, and the fruit of the Spirit in a sanctified use of affliction and difficulty.

Deaconal/Mercy/Service/Giving Opportunities:

- Rev. Victor Atallah and the ministry of MERF: Prayer, Monetary gifts.
- Rockie Simbajon: Prayer, Monetary Gifts for Church work in the Philippines, and for Heidelberg Seminary's work there training men for the ministry.

CHRIST COVENANT REFORMED PRESBYTERIAN CHURCH



But ye are come unto mount Sion... And to Jesus the mediator of the new covenant (Hebrews 12.22, 24)

**SCRIPTURE ALONE—GRACE ALONE—FAITH ALONE—BY
CHRIST ALONE—TO GOD ALONE BE GLORY
REFORMED, AND ALWAYS REFORMING**

19 November 2017

Lord's Day Morning Worship: 10:00 A
Afternoon Fellowship Meal (all are welcome) 12.30 P
Lord's Day Early Evening Worship: 2:00 P

Catechism and Memory Class shortly following evening worship.

Open Ended fellowship and Lord's Day conversation afterward. Pastor and Mrs. Ruddell's home is open after services each Lord's Day to all for refreshments, Sabbath Day conversation, and good fellowship. Theological reading class is held every Wednesday evening at the Church. All interested folks are welcome, class begins at 7:30. We also host a monthly men's prayer breakfast at the Church for our men and boys. Speak to one of our men for details. We also gather to sing the Psalms the first Lord's Day of every month at the Church, 4:45 or so.

We are pleased to have you join with us as we worship the Triune God. If you are visiting with us, please allow us to extend our warmest welcome. If you are a member in good standing of a Confessional, Reformed Church, and desire to commune with us at the Lord's Table, please contact the Pastor prior to the morning worship service.

Our Name:

Christ: Our only Surety and Mediator, Sacrifice and Substitute, Righteousness and Sanctification; the Wisdom of God, the Logos of God, triumphing as the Second Adam where the first Adam fell, God, the Second Person of the Holy Trinity

Covenant: The means whereby the Triune God has brought His people into everlasting and gracious communion with Himself, unilaterally, uniting them to Christ, the only Mediator of the Covenant of Grace

Reformed: Teaching the Biblical Doctrines of God's Sovereignty, of Divine Monergism in our redemption, of His initiating and sovereign Grace and Salvation as the only hope of man to escape eternal judgment; the sufficiency of the Scriptures, and the "righteousness of God which is by the faith of Jesus Christ" alone, preached and restored to the Church at large during the Protestant Reformation

Presbyterian: Confessing and practicing the Biblical doctrines of Church government, of a broader authority than that of the local congregation, held in a plurality of elders, and those as distinctively taught in the Westminster Standards, 1647.

Church: The Visible people of God, Called out of the world as His people, under Christ's government, discipline, and instruction; administered by Elders, called as saints to serve Him together with their children regardless of age; and testifying to His invisible Church, the whole number of the elect that have been, are, or shall be gathered into one under Christ the Head.

LC Question 6: What do the Scriptures make known of God? Answer: The scriptures make known what God is,^a the persons in the Godhead,^b his decrees,^c and the execution of his decrees.^d

a. Heb. 11:6. b. 1 John 5:17. c. Acts 15:14–15, 18. d. Acts 4:27–28.

Thomas Ridgley: It is an amazing instance of condescension, and an inexpressible favour which God bestows on man, that he should not only manifest himself to him, as he does to all mankind, by the light of nature, which discovers that he is; but that he should, in so glorious a way, as he does in his word, declare what he is. This is a distinguishing privilege. The Psalmist observes that it is such, when speaking of God's 'showing his word unto Jacob, his statutes and his judgments unto Israel;^g and he mentions it, as an instance of discriminating grace, that 'he has not dealt so with any other nation.' This raised the admiration of one of Christ's disciples, when he said, 'Lord, how is it that thou wilt manifest thyself to us, and not unto the world?'^h And it is still more wonderful, that he should discover to man what he does, or rather what he has decreed or purposed to do, and so should impart his secrets to him.ⁱ How familiarly does God herein deal with man! Thus he says concerning the holy patriarch of old, 'Shall I hide from Abraham the thing which I do?'^j It is one thing, however, to know the secret purposes of God, and another, thing to know the various properties of them. The former, however known of old by extraordinary intimation, are now known to us only by the execution of them: the latter may be known by a careful study of the scriptures.

Now, as the scriptures make known, First, what God is,—Secondly, the Persons in the Godhead.—Thirdly, his Decrees,—and, Fourthly, the Execution thereof; we are directed hereby in the method to be observed in treating of the great doctrines of our religion. Accordingly, the first part of this Catechism, which treats of doctrinal subjects, contains an enlargement on these four general heads,—the first of which we now proceed to consider.

BEFORE we proceed to consider the divine perfections, as stated in this answer, let it be premised, that it is impossible for any one to give a perfect description of God; since he is incomprehensible. No words can fully express, or set forth, his perfections. When the wisest men on earth speak of him, they soon betray their own weakness, or discover, as Elihu says, that they 'cannot order their speech by reason of darkness,^k or that 'they are but of yesterday, and know,' comparatively, 'nothing.'^l When we speak of the infinite perfections of the divine nature, we are but like children, talking of matters above them, which their tender age can take in but little of. 'This knowledge is too wonderful for us; it is high, we cannot attain to it.'^m 'How little a portion is heard of him?'ⁿ

But though God cannot be perfectly described, yet there is something of him which we may know, and ought to make the matter of our study and diligent inquiries. When his glory

is set forth in scripture, we are not to look upon the expressions made use of, as words without any ideas affixed to them,—for it is one thing to have adequate ideas of an infinitely perfect being, and another thing to have no ideas at all of him; neither are our ideas of God, though imperfect, to be for this reason reckoned altogether false,—for it is one thing to think of him in an unbecoming way, not agreeable to his perfections, or to attribute the weakness and imperfection to him which do not belong to his nature, and another thing to think of him, with the highest and best conceptions we are able to entertain of his infinite perfections, while, at the same time, we have a due sense of our own weakness and the shallowness of our capacities. When we thus order our thoughts concerning the great God, though we are far from comprehending his infinite perfections, yet our conceptions are not to be concluded erroneous, when directed by his word.

Let us consider then, how we may conceive aright of the divine perfections, that we may not think or speak of God that which is not right, though at best we know but little of his glory. And, 1. We must first take an estimate of finite perfections, which we have some ideas of, though not perfect ones in all respects,—such as power, wisdom, goodness, faithfulness, &c.; then we must conceive that these are eminently, though not formally, in God. Whatever perfection is in the creature, the same is in God, and infinitely more; or it is in God, but not in such a finite, limited, or imperfect way, as it is in the creature. 'He that planted the ear, shall he not hear? He that formed the eye, shall not he see? He that teacheth man knowledge, shall not he know?'^o 2. When the same words are used to denote a perfection in God, and in the creature, such as wisdom, power, &c., we must not suppose that they import the same thing in their different application. When they are applied to the creature, they denote properties, which, though we call them perfections, are, at best, but finite, and have many imperfections attending them,—all which we must separate or abstract in our thoughts, when the same words are used to set forth any divine perfection. Thus knowledge is a perfection of the human nature; and the word knowledge is used to denote a divine perfection; yet we must consider that 'the Lord seeth not as man seeth.'^p The same may be said of all his other perfections. He worketh not as man worketh. Whatever perfections are ascribed to the creature, are to be considered as agreeable to the subject in which they exist; and when the words denoting them are used to set forth any of the divine perfections, they are to be understood in a way becoming a God of infinite perfection.

This has given occasion to divines to distinguish the perfections of God, into those that are communicable, and

^g Psal. 147:19, 20.

^h John 14:22.

ⁱ Gen. 18:17.

^k Job 37:19.

^l Chap. 8:9.

^m Psal. 139:6.

ⁿ Job 26:14.

^o Psal. 94:9, 10.

^p 1 Sam. 16:7.

those that are incommunicable. The communicable perfections of God are those some faint resemblance of which we find in intelligent creatures; though at the same time, there is an infinite disproportion. When, for example, we speak of God as holy, wise, just, powerful, or faithful, we find something like these perfections in the creature; though we are not to suppose them, in all respects, the same as they are in God. In him, they are in his own, that is, an infinite way. In us, they are in our own, that is, a finite and limited way. The incommunicable perfections of God are those of which there is not the least shadow or similitude in creatures. They rather represent him as contrasted by them. Thus when we speak of him as infinite, incomprehensible, unchangeable, without beginning, independent, &c., we ascribe to him perfections which exhibit the vast distance that there is between God and the creature, or how infinitely he exceeds all other beings, and is the opposite of every thing that argues imperfection in them.

From the general account we have given of the divine perfections, we may infer, 1. That there is nothing common between God and the creature; that is, there is nothing which belongs to the divine nature which can be attributed to the creature, and nothing proper to the creature is to be applied to God. There are, however, some rays of the divine glory, which may be beheld as shining forth or displayed in the creature, especially in the intelligent part of the creation, angels and men; who are for that reason, represented as made after the divine image. 2. Let us never think or speak of the perfections of God, but with the highest reverence, lest we take his name in vain, or debase him in our thoughts. ‘Shall not his excellency make you afraid, and his dread fall upon you?’⁹ And whenever we compare God with the creatures, namely, angels and men, that bear somewhat of his image, let us abstract in our thoughts all their imperfections, whether natural or moral, from him, and consider the infinite disproportion that there is between him and them. We now come to consider the perfections of the divine nature, in the order in which they are laid down in this answer.¹

Prayer Requests-11/11/2017

If you have a matter for prayer during the second service, please make that request known to the Pastor.

- **Pray** for Alison DeTroye, expecting. Pray for Cassie Aruldas and her health.
- **Pray** for Steven Schempp, and the treatment on his foot.
- **Pray** for the Larsons, for wisdom toward Gabriel’s long term care, and his upcoming surgery, (11/13)
- **Pray** for Mr. Rocky Simbajon, & family, and for the work in the Philippines, and for the completion of the ancillary Church building in Loreto.
- **Pray** for Mrs. Lyla Ruddell, and Mr. “Sonny” Dillard, for Greg Schempp’s father who is on dialysis, Nick Wehlau’s grandfather, and for Nick and Eric’s grandmother, for health.
- **Pray** for Rev. and Tonya Stodghill, as they make their plans to move over the next few months, and for the Elliot family, as they try to find a Church in the San Marcos area.
- **Pray** for our Elder Visitations, that the Lord would grant growth in grace, and good fellowship.
- **Pray** for Rev. Stephen Welch, and Rev. George Lacy as they search for new ministerial calls. Rev. Welch is currently teaching a Sabbath School class in Maryville TN (OPC).
- **Pray** for Jonathan and Marissa, and Josiah Ruddell and Katie Groth as they plan their wedding and lives together, and prepare themselves for marriage.
- **Pray** for those ill-affected by flood and fire in our nation, for the recovery effort.
- **Pray** for emergency personnel and other volunteers who labor on behalf of others, for safety for those who are yet in perilous circumstances, for protection, and a sanctified use of affliction.
- **Pray** for those who lost loved ones on the 5th in Sutherland Springs, and for those who continue their recovery. **Pray** for vigilance in our Churches.
- **Pray** for Dr. and Mrs. Talbot as they deal with health issues, and especially for Mrs. Talbot as she recovers from shoulder surgery.
- **Pray** for those of our number who have been ill, for their recovery, and a sanctified use in their affliction.
- **Pray** for the Ruddell household, as they recover from various maladies.
- **Pray** for the Wilkinsons and their move to Colorado, and the loading up this coming Saturday.

⁹ Job 13:11.

¹ Thomas Ridgley, *A Body of Divinity*, vol. 1 (New York: Robert Carter & Brothers, 1855), 78–80.