

Announcements and Information:

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

Pastor's email: pastor@christcovenantreformedpc.org

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 as we consider LC 14, that we would not be influenced by the spirit of the age, or the postulations of science falsely so called, so as to distrust the account of God's Word concerning the creation of the world in six days. **Pray** that in the maintaining of this explicit doctrine of Scripture, the Lord would grant faith in what He has said, that we would walk by faith and not sight, that what Scripture says would be received authoritatively, and that we would understand the world around us according to the Scriptures. **Pray** as well, as the 4th commandment us bound up with creation in six days, and resting the 7th, that in remembering and believing the Bible's account, we would be the more induced to remember and keep the Sabbath holy.

Pray for one another! Pray for your Pastor and your Elders!

Pray for humility for us all, and for our extended church relations as well, according to the Scriptures, that "God resists the proud, and gives grace to the humble". (1 Peter 5.5) That in our various places and station, we would exercise a godly humility: That leaders of nations, churches, and families would lead according the model of leadership given by Christ, serving, spending, and being spent. That inferiors would submit, in the Lord, to their superiors, humbly, and that as equals, we would prefer and defer to one another. **Pray** that the Lord would bring such providence upon us as will conduce to this end. (Psalm 39.1-13)

Diaconal/Mercy/Service/ and Prayer 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**

14 January 2018

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. NT Greek 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 14: How doth God execute His decrees? Answer: God executeth his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.^a

a. Eph. 1:11

Thomas Ridgley: God is said to have created all things by the word of his power. Thus the psalmist says, 'By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.' Some, indeed, understand this, and several other scriptures in which God is said to create all things by his word, as implying that God the Father made all things by the Son, his personal Word. This indeed is a great truth; it is expressly ascribed in such terms as these, 'All things were made by him;' and, as was considered under a foregoing Answer, it directly proves the divinity of Christ. Here, however, we speak of creation, as it is an effect of that power which is a perfection of the divine nature. This being called 'the word of his power,' signifies that God produced all things by an act of his power and sovereign will; so that how difficult soever the work was in itself, as infinitely superior to finite power, yet it was performed by God without any manner of difficulty. The work was as easy to him as a thought, or an act of will, is to any creature. Accordingly it is said, 'He spake and it was done; he commanded, and it stood fast.' As nothing could resist his will, or hinder his purpose from taking effect, so all things were equally possible to him. In this respect, creation differs from the natural production of things. Though things of natural production are the effects of power, yet nothing is produced by a powerful word, or, as it were, commanded into being, but that which is the effect of almighty power, as the creation of all things is said to be.

The end for which God made all things, was his own glory. It is said, 'He made all things for himself;' that is, that he might demonstrate his eternal power and Godhead, and all those divine perfections which shine forth in this illustrious work, and so might receive a revenue of glory as the result. Not that he was under any natural necessity to do this, or would have been less happy and glorious in himself, than he was from all eternity, if he had not given being to any thing. We are far from supposing that there is any addition made hereby to his essential glory. This appears from the independence of his divine perfections. As they are not derived from the creature, so they cannot receive any additional improvement from him. The lustre of the sun is not increased by its being beheld by our eyes; nor does it sustain any real diminution, when its brightness is obscured by the interposition of any thing which hides it from us. God made the world, not that his power or wisdom might be improved by it, but that he might be admired and adored, or that his relative glory might be advanced by us, which would be the highest advantage to us. This was the great end for which he made all things. Accordingly, the whole scope and design of scripture puts us upon giving him the glory due to his name; and incites to this by all the displays of his glory in his works.

It is, hence, a very unbecoming way of speaking, and tends very much to detract from the divine perfections, to say as a judicious writer represents some as objecting, "that God is not so selfish, and desirous of glory, as to make the world, and all creatures therein, only for his own honour, and to be praised by men." Another writer speaks his own sense of this matter, in words no less shocking. He says, indeed, "that God cannot really suffer any diminution of his own by our dislike, or is advanced in honour by our approbation of his dispensations;" which, as it respects his essential glory, is an undoubted truth. Yet he speaks, in other respects, of the glory of God,—by which it is plain, he means that which is generally called his relative or manifest glory,—in a very unbecoming manner. He says, "God, being infinitely perfect, must be infinitely happy within himself, and so can design no self-end without himself; therefore what other end can he be supposed to aim at in these things, but our good? It is therefore a vain imagination, that the great design of any of God's actions, his glorious works and dispensations, should be thus to be admired, or applauded, by his worthless creatures, that he may gain esteem, or a good word, from such vile creatures as we are. We take too much upon us, if we imagine that the all-wise God can be concerned whether such blind creatures as we approve or disapprove of his proceedings; and we think too meanly of, and detract from his great Majesty, if we conceive that he can be delighted with our applause, or aim at reputation from us in his glorious design, that therefore such as we should think well of him, or have due apprehensions of those attributes, by the acknowledgment of which we are said to glorify him." This is completely to divest him of all that glory which he designed from his works. But far be it from us to approve of any such modes of speaking. Though God did not make anything with a design to render himself more glorious than he was from all eternity, yet he made all things that his creatures might behold and improve the displays of his divine perfections, and so render himself the object of desire and delight, that religious worship might be excited, and that we might ascribe to him the glory which is due to his name.

We might observe also, that God created all things by his power, that he might take occasion to set forth the glory of all his other perfections, in his works of providence and grace, and particularly in the work of our redemption, all which suppose the creature brought into being. Hence his first work made way for all others, which are or shall be performed by him in time, or throughout the ages of eternity.

We are now to consider the space of time, in which God created all things, namely, in six days. This could not have been determined by the light of nature, and therefore must

be concluded to be a doctrine of pure revelation; as also the account we have, in Gen. 1, of the order in which things were brought to perfection, or the work of each day. Here we cannot but take notice of the opinion of some who suppose that the world was created in an instant. They think, that this is more agreeable to the idea of creation, and more plainly distinguishes it from the natural production of things, which are brought to perfection by degrees, and not in a moment, as they suppose this work was. This opinion has been advanced by some ancient writers. And as it seems directly to contradict that account which is given by Moses, they suppose that the distribution of the work of creation into six days, is designed only to lead us into the knowledge of the distinct parts of the work, whereby they may be better conceived of, as though they had been made in the order described one after another. But this is to make the scripture speak what men please to have it, without any regard to the genuine sense and import of its words. Had it been asserted only that the first matter out of which all things were formed, was created in an instant, the assertion would correspond not only with the proper notion of the work of creation, but with the literal sense of the text; for the world is said to have been created ‘in the beginning,’ that is, in the first point of time. Or if it had been said only that God could have brought all things to perfection in an instant, we would not have denied it. But to assert that he did so, we cannot but think an ill-grounded sense of a plain part of scripture. That which induces persons to maintain this opinion is, that they think it redounds to the glory of God, and seems most agreeable to a supernatural production of things, and to those expressions by which the work of creation is represented. In the scripture formerly quoted, for example, it is said, ‘God spake, and it was done;’ and that, say they, which is produced by a word’s speaking, is performed in an instant. They suppose, that their notion is agreeable to the account which we have of that change which shall pass on the bodies of those who shall be found alive at the last day, which shall take place ‘in a moment, in the twinkling of an eye;’ and to some other miracles and supernatural productions, which have been instantaneous. But all this is not sufficient to support their opinion: which cannot be defended otherwise than by supposing that the express words of scripture must be understood in an allegorical sense.¹

Prayer Requests-01/09/2018

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

- **Pray** for Alison DeTroye, Taylor Williamson, expecting.
- **Pray** for Steven Schempp, and the continued treatment on his foot, that the Lord would grant healing and long-term strength and use.
- **Pray** for the Larsons, for wisdom toward Gabriel’s long term care.
- **Pray** for Mr. Rocky Simbajon, & family, and for the work in the Philippines.
- **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.
- **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.
- **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 the Wilkinsons and their move to Colorado, for their settling in a finding a good church.
- **Pray** for the students and teacher as we continue our Greek studies this week, (DV).
- **Pray** for Dr. Ken Talbot, for his health, and especially his eyesight.
- **Pray** for those of our Church who are seeking advancement in their employment: Nick Wehlau, Tim Allie, and Matthew Allie.

¹ Thomas Ridgley, *A Body of Divinity*, vol. 1 (New York: Robert Carter & Brothers, 1855), 330–332.