

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 for those churches who are striving for faithfulness in less than optimal situations, that they might find good ecclesiastical connections, and a place to call home in faithfulness. **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 ponder LC 23, we would understand our sin and misery, and cry out to the Lord for mercy, forgiveness, and deliverance from such an estate. Pray that we would grow in our understanding of the "heavenly life" that is, living as those delivered from sin's bondage, and according to "that which is above" in our thoughts and desires. Pray that the Lord would be pleased to raise us above that which is merely worldly or earthly, that we would love His Word and ways, walking by faith, observing and loving His commands, and according to the liberty of the sons and daughters of God Himself, as those delivered from the estate of sin and misery.

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

Pray for that Godly refusal: To **flee** temptation and sin, to **resist** the offers and enticements of the devil, and to **replace** the behavior of the "Old Man" putting him off, and putting on the "New Man" with his actions, according to Ephesians 4. **Pray** that we would place a proper blame, and take responsibility, that we would be found at the gates of wisdom, seeking the Lord, looking for those "good and perfect gifts" living as those who have been "begotten by His will".

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**

18 March 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 23: Into what estate did the fall bring mankind? Answer: The fall brought mankind into an estate of sin and misery.^a a. Rom. 5:12; 3:23.

Thomas Ridgley: HAVING considered the fall of our first parents, and the imputation of the sin of it to all mankind, we are now led to speak concerning the sin and misery which followed. This is not called merely a single act of sin, or one particular instance of misery, but a state of sin and misery. Man's being brought into a state of sin, is sometimes called sin's reigning or having dominion over him; and his being brought into a state of misery, is called the reign or dominion of death. As, by various steps, we proceed from one degree of sin unto another, so our condemnation is gradually enhanced. This is the subject of the first of these Answers. Here we have a brief definition of sin. In this something is supposed, namely, that there was a law given and promulgated, as a rule of obedience to the reasonable creature, without which there could be no sin committed, or guilt contracted. 'Where no law is, there is no transgression.' 'Sin is not imputed where there is no law.' And its being observed that the subjects bound by this law are reasonable creatures, gives us to understand, that, though other creatures are the effect of God's power, and the objects of his providence, they are not the subjects of moral government. Hence, they cannot be under a law; in as much as they are not capable of understanding their relation to God as a Sovereign, or their obligation to obey him, or the meaning of a law as the rule of obedience.

Moreover, we have, in this Answer, an account of the formal nature of sin. It is considered, first, in its negative or rather privative idea, as a defect or want of conformity to the law, a privation of that rectitude of nature or righteousness which man had at first, or our not performing that which we are bound by this law of God to do. Those particular instances of sin which are included in the idea of it, are called sins of omission. It is next described by its positive idea; and so is called a transgression of the law, or a doing of that which is forbidden by it. The apostle calls it, 'The transgression of the law.' We shall not, however, insist on this subject at present; as we shall have occasion to enlarge on it, when we consider the sins forbidden under each of the Ten Commandments, and the various aggravations of them.

We are, in the next Answer, led to consider the sinfulness of all mankind, as fallen in Adam, or original sin, as derived to and discovered in us. This consists more especially in our being guilty of Adam's first sin, in our wanting that righteousness which he was possessed of, and in that corruption of nature whence all actual transgressions proceed.

1. We shall inquire what we are to understand by the guilt of Adam's first sin. His disobedience, as was formerly shown, being imputed to his posterity, the result is, that all the world becomes guilty before God. Guilt is an obligation or liability to suffer punishment for an offence committed, in proportion to its aggravations. Now, as this guilt was not contracted by us but imputed to us, we must consider it as the same in all, or as not admitting of any degrees. Yet there is a very great difference between that guilt which is the result of sin imputed to us, and that which arises from sin's

being committed by us. They who do not put a just difference between these, give occasion to many prejudices against this doctrine, and do not sufficiently vindicate the perfections of God, in his judiciary proceedings, in punishing the one or the other of them. That we may avoid this inconvenience, let it be considered, that original and actual sins differ more especially in two respects. First, the sin of our first parents, how heinous soever it was in them, as being an actual transgression, attended with the highest aggravations, cannot be said to be our actual sin, or committed by an act of our will. Hence, though the imputation of it to us, as has been before proved, is righteous; yet it has not such circumstances attending it as if it had been committed by us. Secondly, the guilt of it, or the punishment due to it, cannot be so great as the guilt we contract, or the punishment we are liable to for actual sins. These are committed with the approbation and consent of the will, and are opposed to some degree of light, and convictions of conscience, and manifold engagements to the contrary. But these circumstances do not properly belong to Adam's sin, as imputed to us; nor is the punishment due to it the same as if it had been committed by us in our own persons.

That we may not be misunderstood, let it be considered, that we are not speaking of the corruption of nature inherent in us. We do not deny that the fountain which sends forth all actual sins, or sin reigning in the heart, is, in various respects, more aggravated than many others committed by us, which we call actual transgressions; just as the corrupt fountain is worse than the streams, or the root than the branch, or the cause than the effect. But when, as at present, we consider Adam's sin only as imputed, and as being antecedent to that corruption of nature which is the immediate cause of sinful actions, or when we distinguish between original sin as imputed and inherent, we understand by the former, only that it cannot expose those who never committed any actual sins to so great a degree of guilt and punishment, as the sins committed by actual transgressors expose them to.

Let it be farther observed, that we do not say that there is no punishment due to original sin as imputed to us. To say this, would be to suppose that there is no guilt attending it; which is contrary to what we have already proved. All our design, at present, is, to put a just difference between Adam's sin, imputed to us, and those sins which are committed by us. Indeed, if what we have said on this subject be not true, the state of infants dying in infancy, under the guilt of Adam's sin, must be equally deplorable with that of the rest of mankind. When I find some expressing themselves to this effect, I cannot wonder that others who deny the doctrine of original sin are offended at it. It is one thing to say that they are exposed to no punishment at all, which none who observe the miseries to which we are liable, from our first appearance in the world till our leaving it, whether sooner or later, can well deny; and another thing to say, that they are exposed to the same punishment for it as if they had actually committed it. The former we allow; the latter we must take

leave to deny, lest we should give occasion to any to think that the Judge of all does any thing which wears even the least appearance of severity and injustice. What we have thus said concerning the imputation to us of the guilt of Adam's first sin, leads us to consider its effects. Accordingly,

2. Man is said to want that righteousness which he had at first, which is generally called 'original righteousness.' This is styled the *privative* part of original sin; as the corruption of the human nature, and its propensity to all sin, is the *positive* part. In considering the former, or man's want of original righteousness, we may observe, that man has not wholly lost God's natural image, which he possessed as an intelligent creature, consisting in his being endowed as such with an understanding capable of some degree of the knowledge of himself and divine things, and a will, in many respects, free, namely, as to what concerns natural things, or some external branches of religion, or things materially good, and in his having executive powers to act agreeably to the dictates of his will and understanding. These, indeed, are miserably defaced, and come far short of that perfection which he had in the state in which he was created. Some have compared his condition to an old decayed building, which has, by the ruins of time, lost its strength and beauty; though it retains something of the shape and resemblance of what it was before. Thus the powers and faculties of the soul are weakened, but not wholly lost, by the fall. They are like the fruits of the earth, which are shrivelled and withered in winter, and look as though they were dead; or like a man who has outlived himself, and has lost the vivacity and sprightliness of his parts, as well as the beauty of his body, which he formerly had. Again, our ability to yield acceptable obedience to God, much more perfect obedience, is wholly lost; we being destitute of a principle of spiritual life and grace, which must, if ever we have it, be implanted in regeneration. Hence, every one may say with the apostle, 'In me, that is, in my flesh, dwelleth no good thing.' Moreover, we are destitute of a right to the heavenly blessedness, and all those privileges which were promised on condition of our first parents performing perfect obedience, according to the tenor of the covenant made with them in their state of innocence.¹

Prayer Requests-03/12/2018

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, Cassie Aruldas, 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, and for Nick and Eric's grandmother, for health.
- **Pray** for Rev. and Tonya Stodghill, as they move north this week.
- **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 NT Greek studies.
- **Pray** for Dr. Ken Talbot, for his health, and especially his eyesight, as he recovers from his surgery.
- **Pray** for those of our Church and others who are seeking promotions: Tim Allie, and Matthew Allie.
- **Pray** for Clint Martin and David Ashwander as they look for new work.
- **Pray** for healing and a sanctified use of affliction for those of our congregation who have been ill. Pray especially for Andy Aruldas, as he recovers from his rash.
- **Pray** for Cheryl's father, James Dolberry, as he recovers from foot surgery.
- **Pray** for Rev. Chris Moulton, as he is planning to move to the Denver area, to plant a Church with the RCUS, and for the Church in Sheboygan as they search for a Pastor.
- **Pray** for Eric and Missy and their family as they are traveling on vacation.
- **Pray** for Pastor Ruddell as he travels to assist Westminster Presbytery toward the end of the week.

¹ Thomas Ridgley, *A Body of Divinity*, vol. 1 (New York: Robert Carter & Brothers, 1855), 405-408.