

## Announcements and Information:

Pastor: Rev. Todd Ruddell  
972.853.0914 (Home)  
469.271.9631 (Mobile)

Elders: Carl Betsch, Tom Dillard

Pastor's email: [pastor@christcovenantreformedpc.org](mailto:pastor@christcovenantreformedpc.org)

Denomination: Reformed Pres. Church, General Assembly: [www.rpcga.org](http://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. **Pray** that the Lord would raise up and send laborers into His field in the next generation. **Pray** for those churches who are striving for faithfulness in declining 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 consider LC 27, that we would receive the good counsel from Rev. Thomas Ridgley, that we would recognize the liability to the wrath and curse of God incurred by us all in the fall, by our natural corruptions, and actual transgressions. **Pray** that we would not give up, or give in to the temptations of Satan, because we belong to the Lord, and are no longer the servants of sin and Satan. **Pray** that the knowledge of our misery as fallen would lead to understanding our natural weakness, fleeing temptation, receiving and loving correction and instruction, and in endeavoring to be good example to all.

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

**Pray** as we consider the loving, godly correction from Solomon to "his son" that we would have a greater understanding of authority, submission, in its Biblical presentation, as the Lord would teach us our places in various relations as superiors, inferiors, or equals. Pray that we would not model our thoughts after the spirit of the age, but upon the timeless truth of Scripture, standing courageously with the teaching of our Lord, and His Word, and against those reasonings of fallen human beings that would reorder and replace what the Lord has revealed in Scripture as a proper administration in the Family, Church, and Commonwealth.

### 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.

CCRPC  
702 Business Way  
Wylie, TX 75098  
214.799.1647

# 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**

### 15 April 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 27: What misery did the fall bring upon mankind? Answer:** The fall brought upon mankind the loss of communion with God,<sup>a</sup> his displeasure and curse; so as we are by nature children of wrath<sup>b</sup>, bond slaves to Satan,<sup>c</sup> and justly liable to all punishments in this world, and that which is to come.<sup>d</sup> **a.** Gen. 3:8, 10, 24. **b.** Eph. 2:2–3. **c.** 2 Tim. 2:26. **d.** Gen. 2:17; Lam. 3:39; Rom. 6:23; Matt. 25:41, 46; Jude 7

**Thomas Ridgley:** We shall now consider the punishment due to original sin, when attended with many actual sins, proceeding from a nature defiled and prone to rebel against God. This is greater or less, in proportion to the habits of sin contracted; as will be more particularly considered, when we speak of the aggravations of sin, and its desert of punishment. We shall, at present, speak on the subject in the order in which it is laid down in this Answer.

1. By the fall of our first parents all mankind lost communion with God. This was enjoyed at first; for God having made man with faculties capable of this privilege, designed to converse with him. Indeed, this was one of the blessings promised in the covenant which he was under; and it was a kind of prelibation of the heavenly state. It follows, therefore, that the fall of our first parents could not but expose first themselves, and then their posterity, to the loss of this privilege. Indeed, this was the more immediate result of sin committed, and of guilt thereby contracted. It is a reflection on the divine perfections, to suppose that God will have communion with sinners, while they remain in a state of rebellion against him; or that he will love and manifest himself to them, and admit them into his presence as friends and favourites, unless there be a Mediator, who engages to repair the injury offered to the holiness and justice of God, and secure the glory of his perfections, in making reconciliation for sin, and thereby bringing them into a state of friendship with God. But this privilege man had no right to, or knowledge of, when he fell; and consequently, God and man could not ‘walk together,’ as ‘not being agreed.’ God was obliged, in honour, to withdraw from him, and thereby testify his displeasure against sin; as he tells his people, ‘Your iniquities have separated between you and your God, and your sins have hid his face from you.’ This consequence of sin is judicial. At the same time, through the corruption of nature, as the result of that enmity against God which follows on our fallen state, man is farther considered as not desiring to converse with God. His guilt inclined him to flee from him, as a sin-revenging Judge; and his loss of God’s supernatural image, consisting in holiness of heart and life, rendered him disinclined, yea, averse to this privilege. As he was separate from the presence of God, he desired to have nothing more to do with him; and this is the immediate result of his sinful and fallen state.

2. Man, by his fall, was exposed to the divine displeasure, or to the wrath of God. Accordingly, the apostle says, ‘We are by nature children of wrath.’ Here we are not to understand, as some do who deny the guilt and punishment of original sin, that nothing is intended but that we are inclined to wrath, or that we have those depraved and corrupt passions whereby we are prone to hate God and holiness, which is his image in man; for this is rather the consequence of original sin, and discovers what we are by practice, whereas the text speaks of what we are ‘by nature.’ It seems also a very great strain and force on the sense of the words, to understand the

phrase, ‘we are the children of wrath,’ as meaning that we are children of wrath only by custom, which, according to the proverbial expression, is a second nature; or as signifying only the temper of men’s minds, or their behaviour towards one another, in giving way to their passions, ‘living in malice and envy, hateful, and hating one another.’ According to the latter view, it would denote only the effects of the corruption of nature, not liability to the wrath of God due to it. Now it is plain that the apostle makes use of an Hebraism, very frequently occurring in scripture, both in the Old and in the New Testament. As a person guilty of a capital crime, and liable to suffer death, is called ‘a son of death;’ or as our Saviour calls Judas, who was liable to perdition, ‘a son of perdition;’ so here ‘children of wrath’ are those who are liable to the wrath of God, or that punishment which is the demerit of sin. Not that wrath is a passion in God as it is in us; but it signifies either his will to punish, or—designing to glorify his holiness—his actual inflicting of punishment on the guilty, in proportion to the crimes committed. Now, as all mankind come into the world with the guilt of the sin of our first parents, in which respect guilt denotes a liability to punishment, and all punishment contains some degree of wrath; I say, if this be the meaning of their being guilty or liable to punishment by nature, I am far from denying it. The only thing which I have opposed is the supposition, that the punishment due to original sin imputed bears an equal proportion to that of guilt contracted, whereby the nature of man is rendered more depraved by a continuance in sin. I cannot, therefore, but acquiesce in the explanation of this matter given by the learned Beza, who is a most strenuous defender of the doctrine of original sin, who, when he speaks of men as ‘children of wrath, by nature,’ all mankind being included, understands the phrase as referring, not to the human nature as created by God, but to that nature as corrupted by its compliance with the suggestions of Satan. We suppose, therefore, that as the corruption of nature is daily increased, whatever punishment is due to it at first, there is, notwithstanding, a greater condemnation to which it is exposed, as the consequence of sin committed and continued in. This is described, in scripture, in such a way as renders it, beyond expression, dreadful. ‘Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.’ ‘Who can stand before his indignation? and who can abide, in the fierceness of his anger?’

3. Man, as fallen, is exposed to the curse of God. This is an external declaration of his hatred of sin, and of his will to punish it; and is sometimes called the condemning sentence of the law. ‘As many,’ says the apostle, ‘as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.’ Whatever threatenings there are, by which God discovers his infinite hatred of sin, these we are all liable to, as the consequence of our fallen state. Accordingly, as we were at first separate from God, the

sin of our nature tends, according to its various aggravations, to make the breach the wider, and our condemnation much greater.

4. By the fall we became bond-slaves to Satan. Thus it is said, that the devil hath 'the power of death.' Sinners are described as 'walking according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' He is elsewhere described as a strong man armed, who keeps the palace, till a stronger than he shall overcome him, and take from him all his armour. The heart of man is the throne in which he reigns, and men are naturally inclined to yield themselves slaves to him, and corrupt nature gives him the greatest advantage against us. None of us can say, as our Saviour did, 'The prince of this world cometh, and hath nothing in me;' for we are as ready to comply as he is to tempt, especially if not prevented by the grace of God, and therefore may well be said to be bond-slaves to him. No age or condition of life is exempted from his assaults. He suits his temptations to our natural tempers, and hereby we are overcome, and more and more enslaved by him. Now certainly this must be a state of misery; more especially because those who are subject to it are enemies to Christ, and withdraw themselves from his service, despising his protection, and the rewards he has promised to his faithful servants. Our Saviour says, that 'we cannot serve two masters;' and so long as we continue bond-slaves to Satan, we contract greater guilt, and the dominion of sin increases. Hence, to be the servants of Satan, is to be the servants of sin. In this, too, are sinners miserable, that they serve one who intends nothing but their ruin, and is pleased in all the steps leading to it, and will be as ready to accuse, torment, and make them more miserable in the end, as he is to solicit or desire their service, or as they can be to obey him. Let us, therefore, use our utmost endeavours, that we may be free from this bondage and servitude. Accordingly let us consider, that Satan has no right to our service. Though he be permitted to rule over the children of disobedience, yet he has no divine grant or warrant for our service to render it lawful for him to demand it, or for us to yield it. He is no other than an usurper, and declared enemy to the King of heaven; and though sinners are suffered to give themselves up to him, this is far from being by divine approbation. Hence, let us professedly renounce, groan under, and endeavour, through the grace of God, to withdraw ourselves from his service, whenever we are led captive by him; and not be his willing slaves, to obey him with our free consent, or out of choice, and with pleasure. In order to this, let us enlist ourselves into Christ's service, put ourselves under his protection, and desire his help, against the wiles and fiery darts of the devil. Let us improve the proclamation of liberty made in the gospel, and rejoice in it, as the most desirable blessing: 'If the Son make you free, then shall ye be free indeed.' The last thing observed in this Answer, is, that as fallen creatures, we are justly liable to all punishments in this world, and in that which is to come. By these we are to understand, the consequences, not only of original sin

imputed to us, but of sin inherent in us, and increased by that guilt which we daily contract, and which exposes the sinner to punishment in both worlds, in proportion to its aggravations.<sup>1</sup>

#### Prayer Requests-04/09/2018

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, Cassie Aruldas, Kristi Wehlau, 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. Stephen Welch, and Rev. George Lacy as they search for new ministerial calls.
- **Pray** for Jonathan and Marissa, 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, as he anticipates three more ocular surgeries this year.
- **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. **Praise** for the work they have found as they consider long term options.
- **Pray** for healing and a sanctified use of affliction for those of our congregation who have been ill.
- **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 Rev Stephen Welch, and Mr. Nick Wehlau, as they prepare for their examinations at Presbytery. **Pray** also for our meeting, that the Lord would grant wisdom.
- **Pray** for Pastor Ruddell as he plans to travel to Chattanooga to meet with Rev. Welch Monday and Tuesday.
- **Pray** for Tonya Stodghill's mother, Dianne Traub, who is back in the hospital.

---

<sup>1</sup> Thomas Ridgley, *A Body of Divinity*, vol. 1 (New York: Robert Carter & Brothers, 1855), 419-422.