

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 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.

- Officers and Members of Reformed Presbyterian Churches, & of the RPCGA **Pray** for our Presbytery as we meet this week, that the Lord would grant wisdom, care, tenderness, and guidance of our elders as we meet to discuss the business of our Churches. **Pray** that the Lord would bring other faithful Churches to our Presbytery, and also to Westminster Presbytery, as we seek to see the Kingdom of Christ built according to Biblical foundations. **Pray** that we would see the right kind of growth—growth in grace, in knowledge, in obedience to Christ for our officers and members, growth in holiness, and only growth in numbers that is commensurate with these goals.

CCRPC: **Pray for one another!** **Pray for your Pastor and your Elders!** **Pray** that the Lord would bring others to CCRPC, and that as a congregation we would invite others to Church. **Pray** for our understanding of the commandments of God, their direction in blessedness for living, and that we would follow the Lord in His Word as we seek to obey. **Pray** that we would avoid the temptation to “downgrade” the Lord’s commands to our preferences and pleasures. **Pray** also that we would advance in our understanding of obedience as the way of blessing, the way of Christ, and that our understanding of our duty would not be formed by the consensus of fallen men, but by the Lord speaking in His Word. **Pray** that the Lord would deliver us from the “majority vote religion” prevalent in many places in history, and in our own day.

Deaconal/Mercy/Service/Giving Opportunities:

- Rev. Victor Atallah and the ministry of MERF: Prayer, Monetary gifts.
- Rev. Justin Stodghill and the ministry of CRPC San Marcos: Prayer.
- Rockie Simbajon: Prayer, Monetary Gifts for Church work in the Philippines

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**

23 April 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.

Question #83: Question: Are All Transgressions of the Law Equally Heinous?

Answer: Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.^a

a. Ezek. 8:6, 13, 15; 1 John 5:16; Ps. 78:17, 32, 56

Thomas Vincent: QUESTION 1: What is it for sin to be heinous? **ANSWER:** Sins are heinous, as they are grievous and offensive unto God.

QUESTION 2: Are not all sins heinous unto God?

ANSWER: All sins are heinous unto God, but all sins are not equally heinous. Some sins are more heinous in the sight of God than others.

QUESTION 3: How many ways are some sins more heinous in the sight of God than others? **ANSWER:** Two ways: **1.** Some sins are more heinous in themselves. Some sins are more heinous than others in regard of their several aggravations.

QUESTION 4: What sins are more heinous in themselves than others? **ANSWER:** **1.** Sins against the first table of the law are more heinous than sins against the second table of the law. Thus, idolatry is more heinous than adultery, sacrilege is more heinous than theft, blasphemy against God is more heinous than speaking evil of our neighbor, and so proceed the highest sin committed against God more immediately, is more heinous than the highest sin committed more immediately against man. The lowest sin committed immediately against God, is more heinous than the lowest sin committed against man. "If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him?" (1 Sam. 2:25). **2.** Some sins against the second table of the law are more heinous in themselves than others against the same second table. Murder is more heinous than adultery, adultery is more heinous than theft, theft is more heinous than coveting thy neighbors house. Here now may be added, that the same sins of any kind ripened into actions, are more heinous in themselves than those sins in the thoughts only and inclinations This is evident from the greater displeasure which God expresses in Scripture for some sins than for others against the second table of the law; and for sinful works than for sinful thoughts. **3.** Sins against the gospel are more heinous of themselves, than sins against the law. Sin against the gospel being committed against the greatest light that ever did thine upon men, and the greatest love and grace of God that ever was shown to men, and therefore the punishment of gospel sinners will be greater than the punishment of the most notoriously wicked heathens. "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee Chorazin! woe unto thee, Bethsaida! it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:20–24).

QUESTION 5: What are the aggravations which render some sins more heinous than others? **ANSWER:** The aggravations which render some sins more heinous than others, are the circumstances which do attend them.

QUESTION 6: What is the first aggravation of sin?

ANSWER: The first aggravation of sin is from the persons offending. Thus the sins of magistrates, ministers, parents, the aged, and all governors, are more heinous in the same kind than the same sins of subjects, people, children, the younger, and those that are under government, because of the ill example and ill influence of the sins of the one before the other. "And he shall give Israel up, because of Jeroboam, who did sin, and who made Israel to sin" (1 Kings 14:16). "The prophets make my people to err" (Mic. 3:5). Thus the sins also of professors and God's people are more heinous than the sins of the wicked and ungodly in the same kind because the name of God is hereby more blasphemed and the wicked are hereby more hardened in their sins. "Thou that makest thy boast of the law, through breaking of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles, through you" (Rom. 2:23, 24).

QUESTION 7: What is the second aggravation of sin?

ANSWER: The second aggravation of sin is from the place. Thus sins committed in a land of light are more heinous than the same sins committed in a place of darkness. "In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord" (Isa. 26:10). Thus sins committed in a place of great deliverance and mercies are more heinous than the same sins committed in another place. "They remembered not the multitude of his mercies, but provoked him at the sea, even the Red Sea" (Ps. 106:7). Thus also sins committed in a public place, whereby others may be enticed and defiled, are more heinous than the same sins committed in secret places. "They spread Absalom a tent upon the top of the house; and Absalom went in unto his fathers concubines, in the sight of all Israel" (2 Sam. 16:22).

QUESTION 8: What is the third aggravation of sin?

ANSWER: The third aggravation of sin is from the time. Thus sins committed on the Sabbath day are more heinous than the same sins committed on the weekend. Drunkenness and adultery are heinous and abominable on any day in the sight of God; but drunkenness or adultery, or any other such sins, are more heinous before God on the Sabbath. Thus sins committed in or after the time of trouble and affliction, are more heinous than the same sins committed at another time. "In the time of his distress did he trespass yet more against the Lord: that is that king Ahaz" (2 Chron. 28:22). "Why should ye be stricken any more? ye will revolt more and more" (Isa. 1:5). Thus sins committed after repentance and engagements to be the Lord's, are more heinous than the same sins committed before repentance and such engagements. So also sins committed after admonitions and censures, are more heinous than the same sins committed before such admonitions and censures.

QUESTION 9: What is the fourth aggravation of sin?

ANSWER: The fourth aggravation of sin is from the manner. Thus sins against knowledge are more heinous than sins through ignorance; sins through willfulness and

presumption are more heinous than sins through weakness; and sins through custom and with deliberation are more heinous than sins through sudden passion and the hurry of temptation; sins with delight and greediness are more heinous than sins committed with regret and backwardness; sins committed impudently and with boasting are more heinous than the same sins committed with shame and blushing; sins often repeated and long continued in, are more heinous than sins but once or seldom committed, and which are broken off by repentance.¹

Thomas Ridgley: THOUGH all sins are objectively infinite, and equally opposite to the holiness of God; yet there are some circumstances attending them of so pernicious a tendency that they render one sin more heinous than another; so that it is not to be thought of, without the greatest horror and resentment, and it exposes the sinner to a sorer condemnation, if it be not forgiven. Such sins strike at the very essentials of religion, and tend, as much as in us lies, to sap its foundation; as when men deny the being and perfections of God, and practically disown their obligation to yield obedience to him. Moreover, some sins against the second table, which more immediately respect our neighbour, are more heinous than others, in proportion to the degree of injury which they do him. Thus the taking away of the life of another, is more injurious, and consequently more aggravated, than merely the hating of him; which is, nevertheless, a very great crime. Again, the same sin, whether against the commandments of the first or of the second table, may be said to be more or less heinous, in proportion to the degree of obstinacy, deliberation, malice or enmity against God, with which it is committed.²

Larger Catechism 151.

Question: What are Those Aggravations that Make Some Sins More Heinous Than Others? Answer:

Sins receive their aggravations, **1.** From the persons offending; if they be of riper age, greater experience or grace, eminent for profession, gifts, place, office, guides to others, and whose example is likely to be followed by others. **2.** From the parties offended: if immediately against God, his attributes, and worship; against Christ, and his grace; the Holy Spirit, his witness, and workings; against superiors, men of eminency, and such as we stand especially related and engaged unto; against any of the saints, particularly weak brethren, the souls of them, or any other, and the common good of all or many. **3.** From the nature and quality of the offense: if it be against the express letter of the law, break many commandments, contain in it many sins: if not only conceived in the heart, but breaks forth in words and actions, scandalize others, and admit of no reparation: if against means, mercies, judgments, light of nature, conviction of conscience, public or private admonition, censures of the church, civil punishments; and our prayers, purposes,

promises, vows, covenants, and engagements to God or men: if done deliberately, willfully, presumptuously, impudently, boastingly, maliciously, frequently, obstinately, with delight, continuance, or relapsing, after repentance. **4.** From circumstances of time and place: if on the Lord's day, or other times of divine worship; or immediately before or after these, or other helps to prevent or remedy such miscarriages: if in public, or in the presence of others, who are thereby likely to be provoked or defiled.

Prayer Requests-04/16/2017

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

- **Pray** for Kristine Schempp, and Anna Allie, expecting. **Praise** for the safe delivery of Silas Nathaniel Cogan.
- **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, for her health.
- **Pray** for our Church in San Marcos, that the new venue will be conducive to growth.
- **Pray** for Tom Dillard's father, "Sonny", for his health.
- **Pray** for our Elder Visitations, that the Lord would grant growth in grace, and good fellowship.
- **Pray** for Rev. Stephen Welch, as he searches for a new ministerial call.
- **Pray** for Nick Rooney's Grandmother, who is struggling with various health issues.
- **Pray** for Greg Schempp's father, who is in rehabilitation after his stroke.
- **Pray** for Nick Wehlau's grandfather, who has cancer.
- **Pray** for Tom Dillard, for healing for his thumb.
- **Pray** for the completion of the Church building in Loreto, Mindanao.

¹ Thomas Vincent, *A Family Instructional Guide*, electronic edition based on the first Banner of Truth ed., 1980. (Simpsonville, SC: Christian Classics Foundation, 1996), 219–222.

² Thomas Ridgley, *A Body of Divinity*, vol. 2 (New York: Robert Carter & Brothers, 1855), 426–427.