

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

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 for those who are ill-affected by the aftermath of hurricanes in south Texas, the Antilles, and the Southeastern US, for those who have lost loved ones and property, for those who are displaced or injured, and for the emergency and security personnel that are working to assist those harmed or impoverished. **Pray** for health, safety, refuge from the floods, and also for a sanctified use of affliction: For repentance from sin, a recognition of the Lord's righteousness, thankfulness for the safety that has been afforded, for a holy use and perspective on these providential evils, that we all may profit from them.

CCRPC: **Pray for one another!** **Pray for your Pastor and your Elders!** **Pray** for those elders and ministers who serve in the RPCGA and other like-minded Churches, that the Lord would grant a good plan of succession to our Churches, according to Psalm 71.17-18: ¹⁷ **O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.** ¹⁸ **Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.** **Pray** that the Lord would raise up young men who desire to serve Him as ministers of the Word and Sacraments, and as Elders and Deacons in His Church.

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**

17 September 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 104: What do we pray for in the fourth petition?

Answer: In the fourth petition (which is, give us this day our daily bread^a) we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.^b

a. Matt. 6:11. **b.** Prov. 30:8–9; Gen. 28:20; 1 Tim. 4:4–5.

Thomas Vincent: QUESTION 1: What is meant by “our daily bread?” **ANSWER:** By “our daily bread” it is meant all outward provision for our daily sustenance. “I will abundantly bless her provision: I will satisfy her poor with bread” (Ps. 132:15).

QUESTION 2: What do we ask in praying for “our daily bread?” **ANSWER:** In praying for “our daily bread” we do not ask plenty, but a competent portion of the good things of this life, such as God sees to be necessary and most convenient for us. “Give me neither poverty nor riches; feed me with food convenient for me” (Prov. 30:8).

QUESTION 3: May we not have convenient outward provisions without our asking? **ANSWER:** We may have convenient outward provisions without our asking, but we cannot have them without God's giving. “Thou givest them their meat in due season” (Ps. 145:15).

QUESTION 4: Why need we ask of God daily outward provisions if we may have them without asking? **ANSWER:** We ought to ask for our daily outward provisions: **1.** Because God requires that we should ask for these things, and he hath promised only unto such, that they should not want them. “The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing” (Ps. 34:10). **2.** Because, in asking aright our daily outward provisions, we ask and obtain the blessing of God with them; and without asking, if we have these things, we have them by faith. “And ye shall serve the Lord your God, and he shall bless thy bread, and thy water” (Ex. 23:25).¹

Larger Catechism: Question 193: What Do We Pray for in the Fourth Petition? Answer:

In the fourth petition, (which is, Give us this day our daily bread,^a) acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;^b and that neither they of themselves are able to sustain us,^c nor we to merit,^d or by our own industry to procure them;^e but prone to desire,^f get,^g and use them unlawfully:^h we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them;ⁱ and have the same continued and blessed unto us in our holy and comfortable use of them,^j and contentment in them;^k and be kept from all things that are contrary to our temporal support and comfort.^l

a. Matt. 6:11. **b.** Gen. 2:17; 3:17; Rom. 8:20–22; Jer. 5:25; Deut. 28:15–68. **c.** Deut. 8:3. **d.** Gen. 32:10. **e.** Deut. 8:17–18. **f.** Jer. 6:13; Mark 7:21–22. **g.** Hos. 12:7. **h.** James 4:3. **i.**

Gen. 43:12–14; Gen. 28:20; Eph. 4:28; 2 Thess. 3:11–12; Phil. 4:6. **j.** 1 Tim. 4:3–5. **k.** 1 Tim. 6:6–8. **l.** Prov. 30:8–9.

We shall now consider the subject of the petition, or what we are to understand when we say, ‘Give us this day our daily bread.’

1. The thing prayed for is bread; whereby our Saviour intimates, that we are to set due bounds to our desires, when we are pressing after outward blessings. He does not order us to be importunate with God for the great things of this life; but rather for those things which are necessary,—in the enjoyment of which we may be better enabled to glorify him. He does not put his followers upon asking crowns and sceptres, as though his kingdom were of this world. Some, indeed, who were influenced by carnal motives, fondly imagined that his kingdom was of an earthly kind, and were ready to expect that many worldly advantages would accrue from their adhering to him; and, when they found themselves mistaken, they shamefully deserted his cause, and relinquished the profession which they once made of him. But Christ never gave his people ground to expect that their secular interest should be promoted by embracing the gospel. Accordingly, when any one seemed desirous of being his disciple, he generally put the trying question to him, Whether was he content to leave all, and follow him, or to lead a mean life in the world, and be hated of all men for his name's sake? His disciples, indeed, were sometimes filled with too great solicitude about their future circumstances in life. But he encourages them to hope for necessary provisions, when he says, ‘Your heavenly Father knoweth that ye have need of all these things.’^u It is always found, too, that where there is the greatest degree of faith, it tends to moderate our affections as to the things of this world; and if at any time they are apt to exceed their due bounds, it gives a check to them, as the prophet says to Baruch: ‘Seekest thou great things for thyself? seek them not.’^x We have an admirable instance of this in Jacob. When he was in a most destitute condition, fleeing from his father's house to Padanaram, not knowing what entertainment he should meet with there; the principal thing which he desires, together with the divine presence and protection, is that he might have ‘bread to eat, and raiment to put on.’^y He does not ask that people and nations might bow down to him, or that God would take away the life of his brother Esau, whose malicious design against him occasioned his present hazardous journey; he is not anxiously concerned for the great things of this world, but only desires that he may have the necessaries of life. And Agar's prayer is not unlike this; he says, ‘Give me neither poverty nor riches; feed me with food convenient for me.’^z Such a frame of spirit our Saviour supposes those to have

¹ Thomas Vincent, *A Family Instructional Guide*, electronic edition based on the first Banner of Truth ed., 1980. (Simpsonville, SC: Christian Classics Foundation, 1996), 278.

^a Matt. 6:32.

^u Jer. 45:5

^y Gen. 28:20.

^z Prov. 30:8.

who address themselves to God in prayer for bread, or the outward accommodations of life.

2. What we pray for is called 'our bread.' The meaning of this, is, that there is a distinct property which every one has, by the allotment of providence, in those outward blessings which God has given him, whatever be the measure or proportion of them. This we are taught to acknowledge with thankfulness, as if we should say, 'Thou didst not design that one man should take possession of the whole world, or engross to himself all its stores; and that the rest should starve and perish for want of the necessaries of life. In the arrangement thou hast made, thy wisdom and sovereignty appear; and to this it is owing that there are some things which we have a right to, distinct from others,—not without thy providence, but by its gift and blessing.' Hence, whatever God thinks fit that we should receive, we call our own, and as such, pray for it. But whatever God does not think fit that we should receive, we are not in the least to desire or covet; in as much as we are taught to pray for that only which we may call ours, as having a natural or civil right to it, which we have not to that which belongs to another. Now there are two ways, more especially included in this petition, by which we are said to receive, from the hand of God, outward blessings which we may call our own.

God, by his distinguishing hand, gives us that measure of outward blessings which he sees convenient for us; and he does this either by giving success to our endeavours, or by supplying our wants in some way which was altogether unexpected by us, and thereby making provision for the comfort of our lives. There is sometimes a chain of providences leading to this result. Thus God speaks of his 'hearing the heavens';^a that, when they want store of water, he may furnish them with it, and 'they may hear the earth,' so as to moisten it with showers, when parched, and becoming unfruitful; and 'that the earth may hear the corn, and the wine, and the oil,' so as to produce them; and that 'these may hear,' that is, may be distributed among God's people, as he sees they want them. And the psalmist says, 'He watereth the hills from his chambers. The earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth fruit out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine; and bread which strengthened man's heart.'^b Hence, there are various causes and effects subservient to one another, which are all owing to the blessing of providence, whereby we come to possess that portion of the good things of this life which is allotted for us.

Again, the outward blessings of this life may be called ours, when God is pleased to make them blessings to us, and give us the enjoyment of them. He must add his blessing to all the mercies he bestows, else they will not conduce to our happiness, or answer the general end designed by them. Without the divine blessing, the bread we eat would no more nourish us than husks or chaff; our garments could no more

contribute to our being warm, than if they were put upon a statue; and the air we breathe would rather stifle than refresh us. Thus it is said, 'Man doth not live by bread only, but by every word which Proceedeth out of the mouth of God';^c that is, it is not merely by second causes, or the use of means, but by the blessing of God, or his power and providence, that life and health are sustained.²

Prayer Requests-09/11/2017

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..
- **Pray** for the Larsons, for wisdom toward Gabriel's long term care. **Praise** for their safe move into their new home. **Pray** for them as they settle in.
- **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 Wehlauf's grandfather, and for Nick and Eric's grandmother, for health.
- **Pray** for our Church in San Marcos, that the new venue, and direction from Presbytery will be conducive to growth.
- **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 Lyla's nurse Cindy, for treatment of her Multiple Sclerosis. **Praise** for a good diagnosis, and proceeding with knowledge.
- **Pray** for Jonathan and Marissa, David and Chloe, as they plan their wedding and lives together, and prepare themselves for marriage.
- **Pray** for Rev. Stodghill's mother, as she recovers from surgery to repair her broken hip.
- **Pray** for those ill-affected by the hurricanes' aftermath, in Texas, the Southeast, and the Antilles; for safety. Pray for those emergency personnel and other volunteers who are laboring on behalf of others, for safety for them, and for those who are in perilous circumstances, for protection, and a sanctified use of affliction.

^a Hos. 2:21, 22.

^b Psal. 104:13–15.

^c Deut. 8:3

² Thomas Ridgley, *A Body of Divinity*, vol. 2 (New York: Robert Carter & Brothers, 1855), 629–632.