

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 for our children, as they learn the Catechism, for understanding, diligence, joy in learning about the Lord their God, His Word, and that their thoughts would be conformed to Scripture. **Pray** for their parents, that they would encourage them, provide order and structure to their studies, monitor and oversee them in their work, and assist them in understanding and putting into practice what they memorize. **Pray** for others also who are continuing in memory work, in Scripture, Catechism, and Metrical Psalms, that we would be engaged not only in memorizing, but in bringing every thought captive to the obedience of Christ.

CCRPC: **Pray for one another! Pray for your Pastor and your Elders! Pray** for New Geneva Presbytery (RPCGA) as we meet this coming week (18-19th of Oct.) for good preaching, good use of the Word preached, good fellowship and discussion, and for wisdom to order the affairs of the house and kingdom of our Lord Jesus Christ according to His commands and counsels, and not from the wisdom of this world. Pray for Licentiate Nick DeTroye as he preaches, for Mr. Chris Schaeffer as he is interviewed as a Licensed Deacon, and for the men as we deliberate, that all these efforts would glorify the Great Head of the 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**

15 October 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 1: What is the chief and highest end of man? Answer: Man's chief and highest end is to glorify God,^a and fully to enjoy him for ever.^b **a.** Rom. 11:36; 1 Cor 10:31. **b.** Ps. 73:24–28; John 17:21–23.

Thomas Ridgley: But since this is a very comprehensive duty, including in it the whole of practical religion, it may be considered under the following particulars:

1. We glorify God by confessing all the sins we have committed, and taking shame to ourselves on account of them. This is interpretatively to acknowledge the holiness of his nature, and of his law, which the apostle asserts to be 'holy, just, and good.'^g Thus Joshua advises Achan 'to give glory to God, by making confession to him;^h and thus the penitent thief, who was crucified with our Saviour, glorified God, by confessing that he received the 'due reward of his deeds.'ⁱ So did the Levites, in their prayer recorded by Nehemiah, when they said to God, 'Thou art just in all that is brought upon us, for thou hast done right, but we have done wickedly.'^k

2. By loving and delighting in him above all things. This is to act as those who own the transcendent amiableness of his perfection, as the object of their highest esteem. Thus the Psalmist says, 'Whom have I in heaven but thee? and there is none,' or nothing, 'upon earth, that I desire besides thee!'^l

3. By believing and trusting in him,—committing all our concerns, both in life and in death, for time and for eternity, into his hands. Thus Abraham is said to have been 'strong in faith, giving glory to God;^m and the apostle Paul, to have 'committed his all to him.'ⁿ

4. By a fervent zeal for his honour;—and that either for the honour of his truth and gospel, when denied, disbelieved, or perverted; or for the honour of his holiness, or of any of his other perfections, when reflected on or reproached, by the tongues or the actions of those who set themselves against him.

5. By improving our talents, and bringing forth fruit in proportion to the means we enjoy. 'Herein,' says our Saviour, 'is my Father glorified, that ye bear much fruit.'^o

6. By walking humbly, thankfully, and cheerfully before God. Humility acknowledges that infinite distance which is between him and us; retains a due sense of our own unworthiness of all we have or hope for; and owns every thing we receive to be the gift of grace: 'By the grace of God,' says the apostle, 'I am what I am.'^p Thankfulness gives him the glory, as the author of every mercy; and accordingly sets a due value on it, in that respect. And to walk cheerfully before him is to show that we do not repent having engaged in his service, and to recommend it as most agreeable: this is what the Psalmist intends, when he says, 'Serve the Lord with gladness.'^q

7. By heavenly-mindedness, or cherishing a desire to be with him, to behold his glory.

In the ways which have been specified, we glorify God by yielding obedience to his commanding will; and we must, in all of them, do this in the name of Christ, our great Mediator, and by strength derived from him. But we must further glorify God,

8. By yielding an entire submission to his disposing will. In particular, we must, when under afflictive dispensations of providence, own that he has a sovereign right to 'do what he will with us, as his own,'^r and that these afflictions are infinitely 'less than our iniquities deserve.'^s And we must adore his wisdom and goodness in trying our graces by them, and dealing with us in such a way as is 'needful,' and that only 'for a season.'^t And we are to own his goodness in suiting our strength to our burdens, and overruling all events for our spiritual advantage. Submission consists also in an easy, patient, and contented frame of spirit, without the least murmuring or repining, concluding that whatever he does is 'well done;^u and, which is something more, in rejoicing that we are counted worthy to suffer the loss of all things, yea, even of life itself, if called to do so, for his sake;—of which we have various instances in scripture.^x

Moreover, we ought to glorify God in the natural, civil, and religious actions of life, all of which are to be consecrated or devoted to him. We enjoy the blessings of life to no purpose, if we do not live to the Lord, and thankfully acknowledge that we receive them all from his hand. And whatever the calling be wherewith we are called, we must therein abide with him, and see that we have his warrant to engage in it; and we must expect success from his blessing upon it, else our exertions in it will be to no purpose. Thus says Moses, 'It is the Lord thy God that giveth thee power to get wealth.'^y And, in all our dealings with men, we are to consider ourselves as under the inspection of the all-seeing eye of God, to whom we are accountable for all we do; and should be induced hereby, to exercise ourselves always to keep 'consciences void of offence towards God and man.'

As for religious duties—wherein we have to do more immediately with God—we are to glorify him, by taking up a profession of religion in general, as being influenced by his authority, encouraged by his promised assistance, and approving ourselves to him as the searcher of hearts. We must take heed that we do not rest in an outward form or show of godliness, without the power thereof; or in having a name to live, without possessing a principle of spiritual life by which we may be enabled to perform living and spiritual actions corresponding to our profession. And all religious duties must be performed by faith; whereby we depend on Christ, our great Mediator, for both assistance and

^g Rom. 7:12.

^h Josh. 7:19.

ⁱ Luke 23:40, 41.

^k Neh. 9:33.

^l Ps. 73:25.

^m Rom. 4:20.

ⁿ 2 Tim. 1:12.

^o John 15:8.

^p 1 Cor. 15:10.

^q Ps. 100:2.

^r Matt. 20:15.

^s Ezra 9:13.

^t 1 Pet. 1:6.

^u Ps. 119:65.

^x Acts 5:41; Heb. 10:34; Acts 20:24.

^y Deut. 8:18.

acceptance, and thus glorify him as the fountain of all grace, in whom alone both our persons and our services are accepted in the sight of God, and become subservient to his glory. We must act thus at all times; so that though our thoughts may not be directly conversant about any of the divine perfections—as often happens when we are engaged in some of the more minute or indifferent actions of life—we may yet glorify him habitually, by having our hearts right with him, and whatever we do, may refer it ultimately to his glory. As every step the traveller takes is towards his journey's end, though this may not be every moment in his thoughts, so the less important actions of life should be subservient to those which are of greater consequence, and in which the honour of God and religion is most intimately concerned. In this manner we may be said to glorify him in all our conduct.

The next thing to be considered is what it is to enjoy God:

1. This supposes a propriety in him, or claim to him, as our God. We cannot be said to enjoy that which we have no right or claim to, as one man cannot be said to enjoy an estate which belongs to another. So God must be our God in covenant, or we cannot enjoy him;—and that he is so, with respect to all that fear him, is evident, in as much as he gives them leave to say, ‘This God is our God,’^z and, ‘God, even our own God, shall bless us.’^a

2. To enjoy God, is to have a special gracious communion with him, to converse or walk with him, and to delight in him, as when we can say, ‘Truly our fellowship is with the Father, and with his Son Jesus Christ.’^b 1. This enjoyment of God, or communion with him, is such as we are blessed with in the present world. This is but imperfect; as we know and love him but in part. Our communion with him here is often interrupted and weakened, through the prevalency of indwelling sin; and the joy and delight which arise from it are often clouded and sullied. And we enjoy him here in at best but a mediate way, in and under his ordinances, as agreeable to the present state. 2. Believers shall enjoy him perfectly and immediately in heaven, without intermission or abatement, and that for ever. This is called ‘seeing him as he is;’^c and ‘being with him where he is, to behold his glory.’^d In order to fit them for it, their souls shall be made capable of receiving it, by the removal not only of all sinful but of all natural imperfections, and shall be more enlarged, as well as have brighter discoveries of the divine glory. They shall also have a perfect freedom not only from all temptations to sin, but from all the consequences of it—such as sorrow, divine desertion, [See Note C, page 8,] and the many evils that attend us in the present life. Thus their happiness shall be so confirmed and secured to them, that it shall be impossible for them to be dispossessed of it. This is certainly the most desirable end, next to the glory of God, that can be intended or pursued by us.¹

Prayer Requests-10/09/2017

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.
- **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 Wehlau’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 upcoming Presbytery meeting in Sheboygan, WI, the 18-19th of this month.
- **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. Rev. Welch will be in Danville, CA, for three Lord’s Days in a conservative PCA congregation preaching, and is currently teaching a Sabbath School class in Maryville TN (OPC). Rev. Lacy is speaking to an ARP congregation in Nova Scotia. He has asked we pray for patience during this time of waiting and holding.
- **Pray** for Jonathan and Marissa, David and Chloe, and Josiah Ruddell and Katie Groth as they plan their wedding and lives together, and prepare themselves for marriage.
- **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 yet in perilous circumstances, for protection, and a sanctified use of affliction.
- **Pray** for Dr. and Mrs. Talbot as they deal with health issues, and especially for Mrs. Talbot as she prepares for shoulder surgery.
- **Pray** for those of our number who have been ill, for their recovery, and a sanctified use in their affliction.
- **Pray** for those who are traveling this week: Josh Hicks, Katie Rooney, Eric Rooney.

^z Psal. 48:14.

^a Psal. 67:6.

^b 1 John 1:3.

^c 1 John 3:2.

^d John 17:24.

¹ Thomas Ridgley, *A Body of Divinity*, vol. 1 (New York: Robert Carter & Brothers, 1855), 5–7.