

Announcements and Information:

Pastor: Rev. Todd Ruddell
972.853.0914 (Home)
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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 as we consider the One true and living God of according to LC-8, and also His Worship, that especially at this time of year the Lord would grant objective self-examination to us as we consider the many perversions of worship, our attraction to them, and that He would grant strength to flee temptation, and the appearance of evil. **Pray** that we would set a humble example, in practice, and in desire, to remain clear of these yearly declinations from Biblical worship, and that we would cut a Scriptural course in our hearts, speech, and behavior, seeking first the Kingdom of God.

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

Pray as we think on our confessional documents, that we would read and profit from them. **Pray** for those who are working on memorizing the Catechisms, and for those who are studying the Confession, that the Lord would grant understanding in the truth of the Scripture contained therein, that we would be thankful for the constancy over time that such documents afford to us as the people of God, that we do not need to fear the "flavor of the month" kind of ecclesiastical establishment. **Pray** for our Churches as we are, Scripturally, the "pillar and ground of the truth" that we would hold up, hold our, and affix the truth of Scripture in our subscription to these expressions of Bible doctrine.

Deaconal/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
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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**

10 December 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. 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 9: How many Persons are there in the Godhead? Answer: There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties. 1 John 5:7; Matt. 3:16–17; 28:19; 2 Cor. 13:14; John 10:30

Thomas Ridgley:

IN these three answers (Q&A 9-11) is contained the doctrine of the ever-blessed Trinity. This is a subject of pure revelation. As it is much contested in the age in which we live, we are obliged to be copious and particular in laying down the reasons of our belief of it, and in our defence of it against those that deny it. It is a doctrine that has been defended by some of the most judicious writers, both in our own and in other nations. Some of these have proved that it was maintained by the church in the purest ages; and their having done so renders it less necessary for us to enter into the historical part of the controversy. We shall discuss the doctrine, principally, as founded on the sacred writings. And while others, by confining themselves to the scholastic methods of speaking, have rendered some parts of it obscure, we shall endeavour to avoid these, that so it may be better understood by private Christians. As to the method of treating it, we shall, first, premise some things which are necessary to be considered, with relation to it in general. Secondly, we shall consider in what sense we are to understand the words ‘Trinity’ and ‘Persons in the Godhead,’ and in what respect the divine persons are said to be One. Thirdly, we shall prove that the Father, Son, and Holy Ghost, have distinct personal properties, and therefore that we have sufficient reason to call them Persons in the Godhead, as they are called in the first of these answers. Under this head, we shall consider also what is generally understood by the eternal generation of the Son, and the procession of the Holy Ghost; and what cautions we are to use, lest, by mistaking the sense of what is said on these subjects, we be led into any error, derogatory to, or subversive of, the doctrine of the Trinity. We shall likewise endeavour to explain those scriptures which are generally brought to establish these doctrines. Lastly, we shall endeavour to prove that the three Persons in the Godhead, especially the Son and the Holy Ghost, are truly divine, or that they have all the perfections of the divine nature; and therefore that they are, in the most proper sense, the one only living and true God.

The Importance of the Doctrine of the Trinity

The first thing which we premise, as necessary to be considered, with relation to the doctrine of the Trinity in general, is that this doctrine is of the highest importance, and is necessary to be believed by all Christians who pay a just deference to revealed religion. It may probably be reckoned an error in method to speak of the importance of the doctrine, before we attempt to prove its truth. Our doing so, however, is not altogether unjustifiable; since we not only address ourselves to those who deny it, but also aim to produce some farther conviction or establishment in the faith of it, in those who believe it. We may therefore be allowed to consider it as an important doctrine; in order that we may be excited to a more diligent inquiry into the force of some of those arguments which are generally brought in its defence.

Now to determine a doctrine to be of the highest importance, we must consider the belief of it as subservient to that true religion which is ordained by God, as connected with salvation, or as a means leading to it, without which we have no warrant to expect it. Such doctrines are sometimes called fundamental, as being the basis and foundation on which our hope is built. It will, I think, be allowed, by all whose sentiments do not savour of scepticism, that there are some doctrines of religion necessary to be believed to salvation. There are some persons, it is true, who plead for the innocency of error; or who contend for this, at least, in the case of sincere inquirers after truth, who, in the end, will appear to have been very remote from it,—as though their endeavours would entitle them to salvation, without the knowledge of those things which others conclude to be necessarily subservient to it. All that we shall say on this point, is, that it is not the sincerity of our inquiries after important truths, but the success of them, which is to be regarded as a means of obtaining so valuable an end. We may as well suppose that our sincere endeavours to obtain many of those graces which accompany salvation, such as faith, love to God, and evangelical obedience, will supply, or atone for, the want of them, as assert, that our unsuccessful inquiries after the great doctrines of religion, will excuse our ignorance of them. This especially appears when we consider, that blindness of mind, as well as hardness of heart, is included among those spiritual judgments which are the consequence of our fallen state; and that God displays the sovereignty of his grace, as much in leading the soul into all necessary truth, as in any other things that relate to salvation. It is not our business, however, to determine the final state of men; or how far they make advances to, or recede from, the knowledge of the most important doctrines; or what will be the issue of their comparative acquaintance with them. Our business is rather to desire of God, that so far as we or others are destitute of a knowledge of fundamental doctrines, he would grant us and them ‘repentance to the acknowledging of the truth.’ Here we cannot but observe, that the question relating to important or fundamental articles of faith, is not, Whether any doctrines may be so called? but, What those doctrines are? In determining this, many make provision for their own particular scheme of doctrines. Some, particularly the Papists, assert several doctrines to be fundamental, without scripture warrant; yea, they assert some to be so which are directly contrary. Others allow no doctrine to be fundamental, but what will, if adhered to, open a door of salvation to all mankind; and these set aside the necessity of divine revelation. Others, who desire not to run such lengths, will allow that some scripture-doctrines are necessary to be believed to salvation; but they allow only those to be such which are maintained by persons who are in their way of thinking. Accordingly, they who deny the doctrine of the Trinity, are obliged, in conformity to their own sentiments, to deny also that it is an important article of faith. These may justly demand a convincing proof of the

truth of it, before they believe it to be of any importance, especially to themselves. It would be a vain thing to tell them, that the belief of it is connected with salvation, or is as necessary as divine worship is, which supposes the belief of the divinity of the Persons whom we adore,—it would be vain to tell them this, without first proving that the Father, the Son, and the Holy Ghost, are divine Persons. It would be as little to their edification to say that there are several doctrines necessary to be believed;—such as that of Christ’s satisfaction, and of our justification depending on it, and that of regeneration and sanctification, as the effects of the divine power of the Holy Ghost,—all of which suppose the belief of Christ and the Holy Ghost being divine Persons. We must first give some convincing proof of the truth of the doctrine of the Trinity, with which these doctrines are supposed to stand or fall; else it would be immediately replied, that the one is false, and far from being of any importance, and that therefore so are the others. But as we reserve the consideration of these doctrines to their proper place, we shall only observe at present, that there are some persons who do appear to deny not the doctrine of the Trinity, but rather the importance of it, and express themselves with very great indifference about it, and blame all attempts to defend it as needless or litigious, as though they were only a contest about words. They say, ‘Though we hold it ourselves, others who deny it may have as much to say in defence of their own cause as we have, and therefore these disputes ought to be wholly laid aside.’ Now, as regards these persons, what we have hinted concerning the importance of this doctrine may not be altogether misapplied. We have taken occasion, therefore, to mention it in this place, that we may not be supposed to plead a cause which is not worth defending; and that the doctrine of the Trinity may appear to be, not an empty speculation, but a doctrine which we are bound to esteem as of the highest importance.

Let us next consider what degree of knowledge of this doctrine is necessary to, or connected with, salvation. It cannot be supposed that such a degree of knowledge includes every thing that is commonly laid down in those writings in which the doctrine is attempted to be explained; for when we speak of it as a doctrine of the highest importance, we mean by it the scripture-doctrine of the Trinity. This is what we are to assent to, and to use our utmost endeavours to defend. As for those explications which are merely human, they are not to be reckoned of equal importance. Every private Christian, in particular, is not to be censured as a stranger to this doctrine, who cannot define personality in a scholastic way, or understand all the terms used in explaining it, or several modes of speaking which some writers tenaciously adhere to,—such as ‘hypostasis,’ ‘subsistence,’ ‘consubstantiality,’ ‘the model distinction of the Persons in the Godhead,’ ‘filiation,’ ‘the communication of the divine essence by generation,’ ‘the communication of it by procession.’ Some of those expressions rather embarrass the minds of men, than add any farther light to the sense of those scriptures in which this

doctrine is taught. When we consider how far the doctrine of the Trinity is to be known and believed to salvation, we must not exclude the weakest Christian from a possibility of knowing it, by supposing it necessary for him to understand some hard words, which he doth not find in his Bible, and which, if he meet them elsewhere, will not add much to his edification¹

Prayer Requests-12/04/2017

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

- **Pray** for Alison DeTroye, 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, and recovery from his surgery, (11/13)
- **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 Rev. and Tonya Stodghill, as they make their plans to move over the next few months, and for the Elliot family, as they try to find a Church in the San Marcos area.
- **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 is currently teaching a Sabbath School class in Maryville TN (OPC).
- **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 Dr. and Mrs. Talbot as they deal with health issues, and especially for Mrs. Talbot as she recovers from shoulder surgery.
- **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 begin our Greek class this week, (DV).
- **Pray** for Cindy Dick, Lyla’s Ruddell’s nurse, as she recovers from her latest surgery.
- **Pray** for Peter and Jefferson Gagliardi, as they plan to undergo a kidney donor-recipient transplant operation this coming week.

¹ Thomas Ridgley, *A Body of Divinity*, vol. 1 (New York: Robert Carter & Brothers, 1855), 135-137.