

Announcements and Information:

Pastor: Rev. Todd Ruddell
214.799.1647 (Church)
469.271.9631 (Mobile)

Elders: Carl Betsch, Tom Dillard

Deacon: Nick Wehlau

Pastor's email: revruddell@pm.me

Denomination: Reformed Presbyterian. Church, General Assembly: www.rpcga.org

CCRPC Website: <http://www.christcovenantrpc.org>

CCRPC
702 Business Way
Wylie, TX 75098

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. **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 this generation and the next.

Rev. Grant Van Leuven (CA) Rev. Jeff Black (VA) Rev. V. Hamilton (TN)
Rev. Paul McDade (TN) Rev. Stephen Welch (WI) Rev. Glau, Lakeland (FL)
Rev. Tim Montague (CO) Rev. Adam Brink (VA) Rev. Reed Best (FL)
Rev. Tom Walters (CO)

- Pray for these churches and pastors for pure preaching, for conscionable hearing of the Word, growth in grace, doctrine, and holiness, that the Gospel would go forth in power, and for a gospel-proclaiming, holy witness locally for each.

Pray as we consider WCF 26.3, that the people of God would avoid the unbiblical and heretical ideas of the communion of the saints: That the doctrine of "Theosis" by which the members of the body of Christ becomes partakers of the Godhead, held by the eastern Churches, would be rightly cast as heresy, and that the community of goods, held by the anabaptists, would also be seen as a grave error, as we endeavor to serve the Lord, and His people, according to the Scriptures.

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

Pray as we consider the sermons from last Lord's Day, that we would grow in faith—that little faith would be rightly distinguished from no faith at all, that the Lord would advance our "mustard seed" faith to grown into that tree that takes hold of the mountain of the Lord. Pray also that we would rightly value the public worship, in the estate of Zion, and in her inhabitants, that we would come to our Mediator, Christ, beholding the glory of the New Covenant, and that in so doing, would not forsake the assembling of ourselves together.

Diaconal/Mercy/Service/ and Prayer Opportunities:

- Rev. Victor Atallah and the ministry of MERF: Prayer, Monetary gifts.
- Rev. Rockie Simbajon: Prayer, Monetary Gifts for work in the Philippines, and for Heidelberg Seminary's work there training men for the ministry.
- The Libera Project and Rev. Dr. Timothy Worrell

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**

04 February 2024

Lord's Day Morning Worship: 10:00 A

Afternoon Fellowship Meal (all are welcome) 12.30 P

Lord's Day Afternoon Worship: 2:00 P

Catechism and Memory Class shortly following afternoon worship.

Open Ended fellowship and Lord's Day conversation after church. Fellowship meal after Church services the 1st Lord's Day of each month at the Church building.

Psalm Sing at the Church, 3rd Lord's Day of each month after services.

Wednesday Prayer Meeting 7:00P

Thursday evening Advanced Theological Studies: 6:00P

(currently via online meeting, ask Pastor Ruddell for details)

Monthly Men's Prayer Breakfast (last Sat. of each month) 7:30A

All of these opportunities are open to all to attend. Please feel free to join us.

We are pleased to have you gather 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.

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, bequeathing an eternal inheritance in Him

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.

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WCF 26.3 (Of The Communion of Saints) This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of His Godhead; or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.^a Nor doth their communion one with another, as saints, take away, or infringe the title or propriety which each man hath in his goods and possessions.^b

a. Col. 1:18–19; 1 Cor. 8:6; Isa. 42:8; 1 Tim. 6:15–16; Ps. 45:7; Heb. 1:8–9. b. Exod. 20:15; Eph. 4:28; Acts 5:4

William Perkins: The last means is prayer, whereby God's church procures blessings for the several members thereof, and they again for the whole. And herein lies a principal point of the communion of saints, which ministers notable comfort to every Christian heart. For hence we may reason thus: "I am indeed a member of the catholic church of God. And therefore, though my own prayers be weak, yet my comfort is this: I know that I am partaker of all the good prayers of all the people of God dispersed over the face of the whole earth, my fellow members, and of all the blessings which God bestows on them." This will make us in all our troubles to say with Elisha, "Fear not, for they that be with us are more than they that be with them" 2 Kings 6:16 When the people of Israel had sinned in worshipping the golden calf, the wrath of the Lord was kindled and made a breach into them, as cannon shot against a wall. But Moses, the servant of God, stood in the breach before the Lord to turn away His wrath lest He should destroy them. And the prayer of Moses was so effectual that the Lord said, "Let me alone" Ex. 32:10, as though Moses by prayer had held the hand of God that He could not punish the people. And some think that Stephen's prayer for his enemies when he was stoned was a means of Paul's conversion. And surely, though there were no other reason, yet this were sufficient to move a man to embrace Christian religion, considering that, being a member of the church, he has part in all the prayers of the saints through the world and of the blessings of God that come thereby.

The third part of this communion is in temporal things, as goods and riches, whereby I mean no Anabaptistical communion,³⁸¹ but that which was used in the primitive church when they had all things common in respect of use. And some sold their goods and possessions and parted them to all men as everyone had need Acts 4:34; 2 Cor. 9:1. And by their example we are taught to be content to employ those goods which God has bestowed on us for the good of our fellow members within the compass of our callings and to our ability and beyond our ability, if need require. Paul says, "Do good to all, but especially to them which are of the household of faith" Gal. 6:10¹

Robert Shaw: This section guards against two heretical opinions—the one relating to the saints' communion with Christ; the other, to their communion with one another. Certain mystics have employed impious and blasphemous terms in reference to the saints' union and communion with Christ, as if they were *deified* or *christified*. They have not scrupled to use the phrases of being "goded in God," and "christed in Christ," and other expressions equally wild. In the beginning of the sixteenth century, the Anabaptists of Germany, among other absurd and dangerous tenets, contended for the necessity of a community of goods among Christians. This doctrine never made much progress in this country, and modern Anabaptists entirely reject it. In opposition to these extravagant notions, our Confession teaches: -

1. That the saints' communion with Christ does not involve a participation of the substance of his Godhead, nor constitute an equality between him and them in any respect. The union that subsists between Christ and believers leaves them distinct persons; and the communion which believers have with Christ does not raise them to an equality with him in dignity. They cannot participate in his divine excellencies, which are incommunicable; neither can they share with him in the glory of his mediatory work. He had none to co-operate with him in that arduous work, and he alone must bear the glory; as the saints are not deified, neither are they exalted to be mediators and saviours in conjunction with Christ.

2. That the saints' communion with one another does not take away or infringe upon the rights of private property. The perpetual obligation of the eighth commandment, the admonitions of the New Testament to charity and hospitality, the particular precepts addressed to the high and to the low, to the rich and to the poor—all plainly prove that, under the gospel, each man retains a property in his goods and possessions. We are told, indeed, that in the primitive Church "all that believed had all things common, and sold their possessions and goods, and parted them to all men, as every man had need."—Acts ii. 44, 45. From this "it has been supposed that there was a real community of goods among the Christians of Jerusalem; or that every man, renouncing all right in his property, delivered it over to a public stock, to which all had an equal claim. It appears, however, from the story of Ananias and Sapphira (Acts v. 4), that the disciples were under no obligation, or bound by no positive law, to dispose of their property for the benefit of the Church; and that, after it was sold, they could retain the whole, or any part of the price, provided that they did not, like those unhappy persons, practise dissimulation and deceit; and it is further evident, from the passage we have quoted, that although in many instances they laid down the price at the apostles' feet, entrusting them with the distribution, yet they sometimes reserved it in their own hands, and gave it to the indigent, according to their own ideas of their need. These considerations seem to prove, that there was not an actual community of goods in the primitive Church; but that, in consequence of the fervent charity which united their hearts and interests, "no man," as Luke informs us in the fourth chapter, "said that ought of the things which he possessed was his own," or appropriated them to his own use, but readily parted with them for the supply of his brethren. There is no evidence that the conduct of the Church of Jerusalem was followed by any other Church, even in the apostolic age; but as far as it is an example of generous love triumphing over the selfish affections, and exciting men to pursue the welfare of others as their own, it is worthy to be imitated to the end of the world."²

Thomas Boston: This command respects men's goods and outward estate in the world; and the scope of it is to procure and further the same by all good means. And the law of God

³⁸¹ Spiritual communion does not bar a division of temporal goods.

¹ William Perkins, ed. Ryan Hurd, Joel R. Beeke, and Derek W. H. Thomas, The Works of William Perkins (Grand Rapids, MI: Reformation Heritage Books, 2017), 391.

² Robert Shaw, The Reformed Faith, n.d.

respecting this plainly says, that religion is highly concerned in our civil actions, working, buying, and selling, and all the ways of advancing of the outward estate. In these we are hedged about by this command, as well as in natural things by the sixth and seventh. God's law follows us wherever we go, to the house or field, bed or board, church or market. This command also plainly establishes distinct properties, and that there is no universal community of goods, but every one has his own portion.

This being a command of the second table, it respects ourselves as well as our neighbour. And so the meaning is, Thou shalt not steal from thyself nor any other; thou shalt not wrong thyself nor others. And as in every negative is applied an affirmative, so while stealth or theft is here forbidden, the contrary is required, namely, the procuring and furthering of our own and others' welfare in these things, but by means only that are lawful.

In discoursing further from this subject, I shall shew,

I. What is required in this command, viz. 'the lawful procuring and furthering the wealth and outward estate of ourselves and others.'

II. What is forbidden, viz. 'Whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.'

III. Make application.

I. I am to shew what is required in this command. And, First, God requires us in this command, by lawful means, to procure and further our own wealth and outward estate. We may take up this in these seven things.

1. We should look unto God for things necessary and convenient for us. Here we should begin our care about temporal things; 'for he it is that giveth thee power to get wealth,' Deut. 8:18 and without his appointment our endeavours will not succeed, Psal. 127. All the creatures depend on God's provision, as caged birds on those to whose care they are committed, Prov. 30:3. And so our Lord teaches us to pray every day, 'Give us this day our daily bread,' Matth. 6:11 seeing God has comprehended this in the promise.

2. A provident care and study to get things necessary and suitable to our condition, 1 Tim. 5:8. To pray, and cast off means, is presumption; to use means, but neglect praying, and looking to the Lord, is atheism. We should keep the middle way betwixt carelessness and anxiety, and hold in the way of moderate care in these things; for we are not to expect to be like the lilies that toil not, neither spin, and yet are clothed.

3. For this cause every body must have a lawful calling and employment, and duly use it, that so he may be useful to himself, and worth his room in the world, and not like mice and rats, good for nothing but to devour what others labour for. Adam in innocence had a calling, that of dressing and keeping the garden of Eden, Gen. 2:15 and so had his sons afterwards, though born to greater estate than any now can pretend to, the one being a keeper of sheep, and the other a tiller of the ground, Gen. 4:2. But we must be sure it be a lawful calling, Eph. 4:28. But what avails it if it be not duly used? ³

Prayer Requests-01/27/2024

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

- Pray for Jessica Seekamp, Sarah Ruddell, Fernanda Van Leuven, Kelley Rice, Stephanie Ten Dolle, Rilla Serven, and Kim Fox, expecting.
- Pray for Greg Schempp's mother's health; also pray for Kristi's mother, LaRae Donahoo recovering from her infection and kidney difficulties, for Joanna's sister Karen Arco, who has been diagnosed with MS.
- Pray for the Seminary Students and auditors, for good time to devote to study, for diligence in the work.
- Pray for Steven Schempp, treatment on his foot.
- Pray for Larry Campo and his vision, much improved, also as he recovers from treatment on his legs, and anticipates more treatment in a few weeks.
- Pray for Rev. Dr. Stodghill as he and Tonya are being treated for Neuropathy and related pain, and as Dr. Stodghill prepares for surgery sometime soon for his gall bladder.
- Pray for Kristi Wehlau, for treatment concerning her ankle, recovering from a surgical procedure last Friday. CT Scan on the 31st of this month.
- Pray for Jonathan Dillard, seeking a new position at work.
- Pray for Justin Shipp, planning to start at a new job early next month.
- Pray for the children of the Church, and their parents, for their homeschooling and other forms of academics, for diligence, excellence, and joy. Pray also for the families with little ones, for wisdom and strength in day-to-day care and upbringing.
- Pray for Larry Hicks, Josh's dad, as he is beginning dialysis.
- Pray for the Crafts' daughter Sadie: adjusting to her new breathing treatments.
- Pray for Kim Fox's mother, who is being treated for some internal/digestive issues.
- Pray for the Goldschmeding family, and Stella Elise's health.
- Pray for Mary Nettle, for recovery from chemotherapy, and as she now awaits surgery in February.
- Pray for Mr. Gary Crain, Elder Betsch's relative who has been placed in hospice care.
- Pray for Joshua Mamza, for his safety in Rwanda.
- Pray for Mr. Murray Sombrio, in Liberia teaching for a few weeks.
- Pray for rain in our area. Give thanks for rain received.
- Pray for our nation: for our leaders, local and beyond, for godliness, wholesome law, and repeal of sinful law.
- Per Sheriff Skinner: Pray for CCSD as they work drug trafficking and Cartel interdiction in our county.
- Per Chief Anthony Henderson, pray regarding recruitment and keeping of personnel.

February 4th: First Lord's Day of the Month: ACF at the Church building.

³ Thomas Boston, *The Whole Works of Thomas Boston: An Illustration of the Doctrines of the Christian Religion, Part 2*, ed. Samuel M'Millan, vol. 2 (Aberdeen: George and Robert King, 1848), 286–287.