

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 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 send laborers into His field in the next generation.

- Officers and Members of Reformed Presbyterian Churches, & of the RPCGA **Pray** that as Christians, it would be our desire to cultivate holiness in heart, speech, and behavior. **Pray** that we would confess and forsake our sins, avoid compromise, and follow the good examples we have in Scripture of those who sought to be holy before God. **Pray** that we would be good examples to one another, in forgiveness, "worthy walking" (Ephesians 4.1) and in other aspects of life in the body of Christ, as His people. **Pray** for diligence and discipline all we do, that the Lord would be pleased to conform our lives more and more to His commandments.

For Rain: **Praise** for the good rains the Lord has sent, and **pray** for more rain.

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 the Church—for her ministers and elders, that they would be uncompromising in the ministry of the Word, counseling, instructing and correcting, that the doctrines and commands of men would hold no sway with the Church and her earthly leadership. **Pray** for a proper use of their training, experience, and other ways of preparation that they might be able to spot error, harmful practice, and declension from former faithfulness in both. **Pray** that they might, by word and example, always encourage to holiness, singular devotion to following Christ, and keep their focus upon Christ and His instruction to them in all that they do in the Church, and thereby adorn their office, and 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

CCRPC
702 Business Way
Wylie, TX 75098
214.799.1647

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**

27 November 2016

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.

Sermon Notes _____

Lined writing area on the left side of the page.

Lined writing area on the right side of the page.

Question #62: What are the Reasons Annexed to the Fourth Commandment?

Answer: The Reasons Annexed to the Fourth Commandment are, God's Allowing Us Six Days of the Week for Our Own Employments,^a his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.^b

a. Exod. 20:9. b. Exod. 20:11.

Thomas Vincent:

QUESTION 1: How many reasons are there attached to the fourth commandment?

ANSWER: There are four reasons attached to the fourth commandment, the more effectually to induce and persuade us unto the strict observation of the Sabbath day.

QUESTION. 2: What is the first reason?

ANSWER: The first reason attached to the fourth commandment is, God's allowing us six days for our own employment. When he might have taken more time for himself, he has taken but one day in seven, and allows us another six which are sufficient for the works of our particular callings, and any kind of needful recreations. "Six days shalt thou labour and do all which thou hast to do"

QUESTION 3: What is the second reason?

ANSWER: The second reason attached to the fourth commandment is, God's challenging a special protocol in the seventh day. With the seventh day or Sabbath being the Lord's which he has sanctified and set apart from common use, to be employed in his worship, it is theft and sacrilege to alienate this day in whole or in part to our own use, any further than he has given us allowance. "But the seventh day is the Sabbath of the Lord thy God"

QUESTION 4: What is the third reason?

ANSWER: The third reason attached to the fourth commandment is, God's own example in resting himself from his works of creation on the seventh day. Therefore he would have us also to rest from the works of our particular calling, and sanctify a Sabbath in imitation of him. "For in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day"

QUESTION 5: What is the fourth reason?

ANSWER: The fourth reason attached to the fourth commandment is, God's blessing of the Sabbath by virtue that we may hope for his presence with us in the duties of the day and to receive blessings from him upon ourselves. "Wherefore the Lord blessed the Sabbath day, and hallowed it"¹

Thomas Ridgley:

We proceed now to consider the reasons annexed to this commandment.

1. It is highly reasonable that we should sanctify the Lord's day; since God is pleased to allow us six days out of seven, for attending to our worldly affairs, and reserves but one to himself. This supposes that we are allowed to engage in our secular callings on other days. Hence, though it is brought in occasionally in this commandment, the duty which it implies belongs rather to the second table than to the first. In particular, it seems to be a branch of the eighth commandment. It is alleged, however, as a reason of our observing this commandment. Now, six days in seven is a

very large allowance which God has made for our own employments. If, on the other hand, he had allowed us but one day in seven for them, and laid claim to six days to be set apart for religious worship, none would have had reason to complain; since he, being the absolute Lord of our time, may demand what proportion of it he pleases. And they who are truly sensible of the real advantage which there is in attendance on all God's holy institutions, and consider the sabbath as a privilege and blessing, would think it not only reasonable, but a great instance of the kindness of God to man, had this earth so much resembled heaven, that there should be a perpetual sabbath celebrated here, as there is there, where the saints count it their happiness to be engaged without interruption, in the immediate service of God.

It is objected by some that they cannot spare out of their worldly business a seventh part of time for religious duties, and that it is very hard for them to get bread for their families by all their diligence and industry. Others allege that the sabbath is their market-day, by selling things on which they get more than they do on other days. As to the former part of the objection, taken from the difficulty of persons subsisting their families, it may be replied that God is able to make up the loss of the seventh part of time, so that their not working in it shall not be a real detriment to those who are in the lowest circumstances in the world. God has ordered it so, that our observing his holy institutions shall not, in the end, prove detrimental to us. Thus when Israel was commanded to rest, and, every seventh year, not to cultivate their land for a whole year together, providence so ordered it that they were not sufferers by this institution, inasmuch as the year before brought forth enough for three years;^k and when they were not to gather manna on the seventh day of the week, there was a double quantity rained upon them, which they gathered, the day before.^l Why, then, may we not conclude that, by the blessing of God, what is lost by our not attending to our secular callings on the Lord's day, may be abundantly made up, by his blessing giving success to our endeavours on other days? As to that part of the objection in which persons pretend that the Lord's day is their market-day, in which they expect more advantage than on other days, it may be replied that if this be true it arises from the iniquity of the times; and it should be a caution to us, not to encourage those who expose their wares to sale on the sabbath day, since, if there were no buyers, there would be no sellers, and this public and notorious sin would be prevented. We have a noble instance of this in Nehemiah, whose wisdom, zeal, and holy resolution, put an effectual stop to this practice, in his dealing with those who 'sold fish on the sabbath day.'^m First, 'he shut the gates of the city against them;' and when he saw that they continued without the walls, hoping, by some means or other, to get

¹ Thomas Vincent, *A Family Instructional Guide*, electronic edition based on the first Banner of Truth ed., 1980. (Simpsonville, SC: Christian Classics Foundation, 1996), 154–155.

^k Lev. 25:20–22.

^l Exod. 16:22–24.

^m Neh. 13:16–21.

into the city, or to entice some to come out to buy their merchandise, then he 'testified against them,' and commanded them not to continue without the walls, and by this means gave a check to their scandalous practice. Moreover, this gain of iniquity is not to be pretended as a just excuse for the breach of a positive commandment; since, what is gotten in a way of presumptuous rebellion against God, is not likely to prosper, whatever pretence of poverty may be alleged to give countenance to it.

2. Another reason annexed to enforce our observance of the sabbath day, is taken from God's challenging a special propriety in it. Thus it is called 'the sabbath of the Lord thy God;' a day which he has consecrated or separated to himself, and to which accordingly he lays claim. Hence, it is no less than sacrilege, or a robbing of him, to employ it in any thing but what he requires to be done in it.

3. God sets his own example before us for our imitation. Thus it is said, 'In six days the Lord made heaven and earth, and rested the seventh day, and hallowed it.' It is observed that God was six days in making the world; whereas, had he pleased, he could have created all things with the same beauty and perfection in which they are at present, in an instant. But he performed this work by degrees, that he might teach us that whatever our hand finds to do, we should do in the proper season allotted for it. And as he ceased from his work on the seventh day, he requires that we should rest from ours, in conformity to his own example.

4. The last reason assigned for our sanctifying the sabbath, is taken from God's blessing and sanctifying it, or setting it apart for an holy use. To bless a day, is to give it to us as a particular blessing and privilege. Accordingly, we ought to reckon the sabbath a great instance of God's care and compassion to men, and a very great privilege, which ought to be highly esteemed by them. Again, for God to sanctify a day, is to set it apart from a common to an holy use. Accordingly, we ought to reckon the sabbath a day signalized above all others, with the character of God's holy day; and as such, we ought to employ it in holy exercises, answerable to the end for which it was instituted.²

Prayer Requests-11/20/2016

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

- **Pray** for Taylor Williamson, Uni Allie, Maribeth Cogan, expecting.
- **Pray** for those of our number who have been ill, that the Lord would sanctify us by these difficulties.
- **Pray** for the Larsons, especially for Gabriel's recovery from surgery. **Praise** for his good progress.
- **Pray** for Mr. Rocky Simbajon, & family, and for the work in the Philippines.
- **Pray** for the Nick Rooney family upon the passing of Katie's mother Gigi, for strength, wisdom, and patience concerning the next steps.
- **Pray** for the Ruddells and especially Mrs. Lyla Ruddell, for her health.
- **Praise** for Jason Dodson's situation, that the Lord would grant mercy and comfort. **Praise** for the good report on his latest scans.
- **Pray** for our Church in San Marcos, that the new venue will be conducive for growth.
- **Pray** for the Allie family, for the sale of their home in Grand Saline, and for Mr. Allie's current health trials.
- **Pray** for the Eric Rooney family as they prepare to move, and for the renovation of their new home.
- **Pray** for Erica as she prepares to start her new job the 6th of next month.

² Thomas Ridgley, *A Body of Divinity*, vol. 2 (New York: Robert Carter & Brothers, 1855), 361–362.