

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 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** for the fathers and mothers of the Church, that they would have wisdom and application sufficient to the duty given them to raise their children in the nurture and admonition of the Lord. **Pray** for wise direction in household order, daily and weekly patterning and cadence, regulation and proper use of sleep, responsibility and labor, recreation and quiet times, and especially times for instruction in righteousness from the Word of God. **Pray** for our children, that they would give themselves in submission to their parents' leading, learn to read Scripture, memorize it and their catechism, spend time alone and with their parents in earnest prayer (commensurate with their age and ability) and that the Lord would shed abroad His grace upon our families.

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's love for sound doctrine, such that we might realize what a precious thing it is, and stretch ourselves to receive and understand it. **Pray** for the Church's love for the ordinances of the Lord, Word, Sacraments, Prayer, Praise, that our love would grow, and follow the example of Christ, and other Godly examples in Scripture. **Pray** that the Lord would shed abroad His grace upon the Church, that we would zealously seek after these things.

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 January 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 #69: What is Forbidden in the Sixth Commandment?

Answer: The Sixth Commandment Forbiddeth the Taking Away of Our Own Life, or the Life of Our Neighbour Unjustly, or Whatsoever Tendeth Thereunto.^a

a. Acts 16:28; Gen. 9:6.

Thomas Vincent:

QUESTION 1: Whom does the sixth commandment forbid us to kill? **ANSWER:** The sixth commandment forbids us to kill either ourselves or others.

QUESTION 2: How are we forbidden to kill ourselves or others. **ANSWER:** We are forbidden to kill ourselves or others, either directly, by taking away our own life or the life of others; or indirectly by doing anything that leads to it.

QUESTION 3: Is it lawful upon any account to kill ourselves, as when we prevent others from putting us to death with torture and disgrace; as Cato and other heathens, who slew themselves, and Saul, who fell upon his own sword, that he might not be slain and abused by the uncircumcised Philistines? **ANSWER: 1.** It is unlawful in any case to kill ourselves. “And the keeper of the prison drew out his sword, and would have killed himself, but Paul cried with a loud voice, Do thyself no harm” (Acts 16:27, 28). **2.** Although the heathens counted it a virtue, and the part of a brave heroic spirit in some cases to kill themselves, yet the law of God allows no such thing, but accounts such persons sin. **3.** It was Saul’s sin to die in that act of self-murder, and we ought rather to submit ourselves to any abuses and tortures of others, which is their sin than to lay violent hands on ourselves, and so die in a sin in which there is no time nor place for repenting of afterwards.

QUESTION 4: Is it possible for those who kill themselves to be saved when there can be no repenting afterwards for this kill? **ANSWER: 1.** It is possible for some to give themselves their death wound, and yet repent before they die, and be saved, although this is very rare. **2.** It is possible that some, who are children of God, may in a frenzy (Satan taking advantage to inject temptations hereunto) kill themselves yes, and yet, through habitual faith and repentance attain to salvation.

QUESTION 5: Is it lawful in any case to kill others? **ANSWER:** It is lawful to kill others: **1.** In the execution of the just sentence of the public laws especially on those who committed murder. “Whoso killeth any person, the murderer shall be put to death” (Num. 35:30). **2.** In lawful war. “Cursed be he that keepeth back his sword from blood” (Jer. 48:10). **3.** In necessary self-defense. “If a thief be found breaking up, and be smitten that he die, there shall be no blood shed for him” (Ex. 22:2).

QUESTION 6: Is it lawful to fight and kill one another in a duel? **ANSWER: 1.** It is unlawful to fight a private duel, except a man be set upon by another, and he cannot avoid it; then it is lawful for a man, in his own defense, to fight and slay his enemy that assaulteth him. **2.** It is lawful to fight a public duel, if a single enemy, at the head of an army, does make a challenge, and it may be the means to prevent the

effusion of more blood, as David did well to fight with, and kill Goliath.

QUESTION 7: May we not be guilty of the murder of ourselves or others any other way than by directly taking our own or others, lives? **ANSWER:** We may be guilty of the murder of ourselves or others indirectly by doing any thing that tends to take away our own or others lives. As: **1.** By neglecting or withholding the lawful and necessary means for the preservation of life; such as meat, drink, sleep, clothes, physic, needful recreations, and the like; when we forbear to make use of the necessary preservatives of life ourselves, either through a pinching humor, or Satan’s temptations, that we have no right to them and through them hasten our end, and we are guilty of self-murder; when we deny the necessaries of life to others in extreme want, through covetousness and want of pity, we are guilty of their murder. **2.** By excess in eating, drinking, care, envy, immoderate sorrow, or doing anything which may break and debilitate, or take off the vigor of our minds and which may breed distempers in our bodies; this tends to lead to self-murder. “Take heed lest your hearts be overcharged faith with surfeiting, and drunkenness, and cares of this life” (Luke 21:34). “Envy is the rottenness of the bones” (Prov. 14:30). “A broken spirit drieth the bones” (Prov. 17:22). **3.** By hatred, sinful anger, malice bitter speech, and oppression: especially by striking, wounding, and anywise hurting the bodies of others; this tends to take away the lives of others, and is murder in God’s account. “Whosoever hateth his brother is a murderer” (1 John 3:15). “Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you That whosoever is angry with his brother without a cause shall be in danger of the Judgment; and whosoever shall say, Thou fool, shall be in danger of hell fire” (Matt. 5:21, 22). “If ye bite and devour one another, take heed that ye be not consumed one of another” (Gal. 5:15). “There is that speaketh like the piercings of a sword” (Prov. 12:18). “In the midst of thee have they dwelt by oppression: in thee have they vexed the fatherless and the window” (Ezek. 22:7).¹

Thomas Ridgley:

This commandment may be broken otherwise than by the taking away of the life of our neighbour. A breach of it may be committed by a person in his heart, when he has not an opportunity to execute his malicious designs, or is afraid to execute them on account of the punishment from men which will follow. Thus the apostle says, ‘Whosoever hateth his brother is a murderer.’^u Of this we have an instance in wicked Ahab, who ‘hated Micaiah, because he prophesied

¹ Thomas Vincent, *A Family Instructional Guide*, electronic edition based on the first Banner of Truth ed., 1980. (Simpsonville, SC: Christian Classics Foundation, 1996), 177–180.

^u 1 John 3:15.

not good concerning him, but evil.^x It is more than probable that his hatred would have broken forth into murder, could he have laid hold on the least shadow of pretence which might have put a colour on so vile an action. Jezebel also was guilty of this sin, who threatened to murder the prophet Elijah.^y The Jews, likewise, were guilty of it who were filled with malice against our Saviour; for which reason, they would have put him to death at that time, but they feared the people.^z—Moreover, while this sin reigns in wicked men, there are some instances of it even in good men. Thus David carried his resentment too far against Nabal, though a churlish and ungrateful man, when he resolved in his passion, not only to take away his life, which was an unjustifiable action, but to destroy the whole family, the innocent with the guilty.^a He was afterwards sensible of his sin in this passionate resolution; and blessed God for his preventing it, by Abigail's prudent management. There is another instance of sinful and unaccountable passion which cannot be excused from a degree of heart-murder, in Jonah; who was very angry because God was gracious, and spared Nineveh, on their repentance. In this fit of passion he desires that God would take away his life, justifies his anger, and, as it were, dares him to cut him off; which was as bad a frame as ever any good man was in. All this, too, took its rise from pride, lest some should think him a false prophet, who did not rightly distinguish between what God might do and would have done had they not repented, and what he determined to do, namely, to give them repentance, and so to spare them: I say, rather than be counted a false prophet, which it may be was a groundless surmise, he was angry with God for sparing it.^{b2}

...We may hence take occasion to inquire what the difference is between sinful anger or passion, and an holy zeal for God. Now, an holy zeal for God leads us rightly to distinguish between the person reprov'd, and his actions which give us occasion for reproof; so that we hate the sin, but not the person who commits it. Thus the psalmist says, 'I hate the work of them that turn aside.'³ But sinful anger is principally directed against the person with whom we are offended.—Again, the honour of God is the only motive which excites holy zeal; but pride or evil surmise is generally the occasion of sinful anger. Thus Jehu's executing the vengeance of God in cutting off Ahab's wicked family, was right, as to the matter of it; yet it had a great mixture of ambition, pride, and private hatred of them, as those who he thought would stand in competition with him for the crown. Besides, he desired the applause and esteem of the people for the action, and therefore said to Jonadab, 'Come with me, and see my zeal for the Lord.'^k Hence, true zeal for God is attended with many other graces; and sinful anger with many sins.—Further, holy zeal for God inclines us to express anger against his enemies with sorrow and

reluctance, being grieved for their sin, and at the same time desiring their reformation and salvation; but sinful anger meditates revenge, is restless till it has accomplished it,^l and is pleased with having opportunities of executing it.—Moreover, holy zeal sets aside or is not much concerned about injuries, as directed against ourselves; but considers them as they reflect dishonour on the name of God, or are prejudicial to his interest in the world. Thus David said concerning Edom, 'Happy shall he be that dasheth thy little ones against the stones;'^m when, at the same time, he professed that it was for Jerusalem's sake that he desired the ruin of his enemies, and not his own; for he says, that he 'preferred Jerusalem above his chief joy.'ⁿ Sinful anger, however, designs or wishes evil to others, to promote our own interest and advantage.³

Prayer Requests-01/15/2017

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

- **Pray** for Taylor Williamson, Uni Allie, Maribeth Cogan, expecting.
- **Pray** for the Larsons, especially for Gabriel's recovery from surgery.
- **Pray** for Mr. Rocky Simbajon, & family, and for the work in the Philippines.
- **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.
- **Pray** for our Church in San Marcos, that the new venue will be conducive to 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 concerning the renovation of their new home.
- **Pray** for Lyla's nurse Cindy, as she recovers from surgery. **Praise** that she is back to work—**Pray** for her reconstructive surgery (soon to come).
- **Pray** for Tom Dillard's father, "Sonny" Dillard, for his health.
- **Pray** for Greg Schempp's father as he recovers from surgery.

^x 1 Kings 22:9.

^y 1 Kings 19:2.

^z Mark 11:18.

^a 1 Sam. 25:21, 22.

^b Jonah 4:1–4.

² Thomas Ridgley, *A Body of Divinity*, vol. 2 (New York: Robert Carter & Brothers, 1855), 384–385.

ⁱ Psal. 101:3.

^k 2 Kings 10:16.

^l Prov. 4:16.

^m Psal. 137:9.

ⁿ Verse 6.

³ Thomas Ridgley, *A Body of Divinity*, vol. 2 (New York: Robert Carter & Brothers, 1855), 385–386.