

### 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](mailto:revruddell@pm.me)

Denomination: Reformed Presbyterian Church, General Assembly: [www.rpcga.org](http://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 26.2, that the members of Church would recognize the duty that they have to come together week by week to worship the Lord as His body, expressing and manifesting their union and communion with Christ and one another; Pray that the saints might also show this union by serving one another during the week—in prayer for each other, in searching out opportunities to be of service, and that this love we have for Christ and one another would be a testimony to the watching world.

**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 give thanks to the Lord that the Christian life is not one of stagnation and stasis, but of growth in grace and knowledge. Pray that Christians would sow to the Spirit, and reap an increase of grace, that they would sow toward the Word of God, and reap in spiritual knowledge and grace, advancing and growing in each. Pray for a spiritual hunger in the people of God, tasting that the Lord is gracious, that we would go on to that full partaking of His Word, that we may grow thereby.

#### **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**

#### **28 January 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 1<sup>st</sup> Lord's Day of each month at the Church building.

Psalm Sing at the Church, 3<sup>rd</sup> 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.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

**WCF 26.2 (Of The Communion of Saints)** Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;<sup>a</sup> as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.<sup>b</sup>

a. Heb. 10:24–25; Acts 2:42, 46; Isa. 2:3; 1 Cor. 11:20. b. Acts 2:44–45; 2 Cor. 8; 9; 1 John 3:17; Acts 11:29–30.

**John Flavel:** Consider how directly your divisions cross, and frustrate the design and end of church-fellowship, which is instituted for the improvement of each other's graces, and helping on the mortification of each other's corruptions.

God hath distributed variety of gifts and graces, in different degrees amongst his people; the improvement of these gifts and graces to the glory of God and our mutual edification, is the very scope and end of particular church-fellowship and communion: Every man hath his proper gift of God, and (as a late\* worthy notes) the gifts and graces of all are this way made useful and beneficial. Job was exemplary for plainness and patience; Moses for faithfulness and meekness; Josiah for tenderness and a melting spirit; Athanasius was prudent and active; Basil heavenly, and of a sweet spirit; Chrysostom laborious and without affectation; Ambrose resolved and grave: One hath quickness of parts, but not so solid a judgment; another is solid, but not ready and presential; one hath a good wit, another a better memory, a third excels them both in utterance; one is zealous, but ungrounded; another well principled, but timorous; one is wary and prudent, another open and plain-hearted; one is trembling and melting, another cheerful and full of comfort. Now the end and use of church-fellowship is to make a rich improvement unto all by a regular use and exercise of the gifts and graces found in every one. One must impart his light, and another his warmth; the eye, (viz. the knowing man) cannot say to the hand (viz. the active man) I have no need of thee: Unspeakable are the benefits resulting from spiritual and orderly communion; but whatever the benefits be, they are all cut off by schisms and dissensions; for as faith is the grace by which we receive all from God, so love is the grace by which we share and divide the comfort of all among ourselves. The excellent things of the Spirit are lodged in earthen vessels, which death will shortly break, and then we can have no more benefit by them; but these jars and divisions render saints as it were dead one to another whilst they are alive. Ah, how lovely, how sweet, and desirable it is, to live in the communion of such saints as are described, Mal. 3:16. to hear them freely, and humbly to open their hearts and experiences to one another! After this manner some say the art of medicine was found; as any one met with an herb, and discovered the virtue of it by an accident, he was to post it up, and so the physician's skill was perfected, by a collection of those posted experiments. But woe to us! we are ready to post up each other's failings and infirmities, to the shame and reproach of religion, and to furnish our common enemies with matter of contempt and scorn against us all.

*Motive 6.* In a word, These schisms and dissensions, in the churches of Christ, are ominous presages, and foreboding signs of some sweeping judgment, and common calamity near approaching us. It is a common observation with shepherds, that when the sheep push one another, a storm speedily ensues. I am sure it is so here; if God turn not our hearts one towards another, he will come and smite the earth with a curse, Mal. 4:6. I believe

it, sirs, you will have other work to do shortly; there be those coming (if God prevent not) that will part the fray.<sup>1</sup>

**James Bannerman:** In the chapter on the Communion of Saints, the Confession itself may be our guide, when it traces up the union of Christian men with each other to their primary union with their common Saviour “by His Spirit and by faith.” Because Christians are one with Christ, they are one with each other; the reality of this inward union they are bound to acknowledge by outward fellowship and communion; “they are united to each other in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.” So much for the doctrine and the duty of union and co-operation between individual Christians. But in the next paragraph, the Confession deals with the union of Christians in a society or a Church communion. “Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification.” The great and mysterious fact of the union to Christ of every Christian man issues, *in the first place*, in the doctrine and duty of the communion and co-operation of Christians with Christians; and then it is still more perfectly realized and developed, *in the second place*, in their union into a visible society, which we call the Church. This, according to the Westminster Confession, is the fundamental idea of Church Union. Nothing but the want of opportunity in the providence of God is set forth as a valid reason or ground for separation among Christians,—a want of opportunity, such as distance of place, or difference of language, or other hindrances that make union practically impossible or unworkable. For the Confession goes on to say: “*which communion*, as God giveth opportunity, is to be extended to all those who, in every place, call upon the name of the Lord Jesus.”

“*As God giveth opportunity*,” this is the only limitation set to the doctrine of Christian Union—the only qualification put on the performance of the duty. *Where God giveth opportunity*, there a Christian man should acknowledge another Christian man, and unite with him in all good works. *Where God giveth opportunity*, there a Christian society or Church should acknowledge another Church, and unite with it in the worship of God and Christian fellowship. It is a great misapprehension, then, of the whole question at issue, to set Christian principle against Christian union, or to argue as if the one conflicted with the other. The union of all Christian men and Christian Churches, so far as God giveth opportunity, is a doctrine not antagonistic to the distinctive principles of the Free Church, but one of its fundamental articles, common to it with every true Church of Christ. It is a doctrine to be held, and a duty to be prosecuted at all times, and by all Churches; and if in any particular instances, separation, and not union, is advocated, most certainly the *onus probandi* rests upon those who defend or seek to perpetuate

\* Torshell's Help to Christian Fellowship, p. 6, 7.

<sup>1</sup> John Flavel, *The Whole Works of the Reverend John Flavel*, vol. 3 (London; Edinburgh; Dublin: W. Baynes and Son; Waugh and Innes; M. Keene, 1820), 602–603.

separation. Union, and not division, is a Christian axiom, lying at the very root of all our ideas of a Christian Church; and neither individual Christians nor Churches can acquit themselves of sin in their separation from other Christians or Churches where Providence offereth opportunity for union, unless upon one or other of those grounds, either—*first*, that it is impossible to acknowledge them as Christian men or Churches; or, *secondly*, that while acknowledging them as such, it is impossible to work together with them without sin. One or other of these two reasons will alone justify separation, where opportunity of union is given; less than one or other of these reasons will not exempt from sin the man or the Church that chooses division rather than oneness in Christ Jesus.

Take the case of individual Christians. What are the Scriptural principles which ought to determine the lawfulness or unlawfulness, the duty or the reverse, of Christian fellowship between them? The question that meets me at the outset is this: “Am I warranted and bound to own such and such a man as a Christian brother, and so award to him the recognition and rights of brotherhood?” I can judge of this only by having regard to his religious profession and character. If in his profession I recognise the fundamental articles of a Christian’s faith, and in his conduct a conformity to the main obligations of a Christian’s duty, I do wrong to him and wrong to Christ’s command if I refuse to acknowledge him as a brother, entitled to all the rights and privileges which such acknowledgment of his Christianity implies. Non-fundamental defects—minor shortcomings in creed or conduct—will not exempt me from this duty of confessing him before men as a Christian brother. But this is not all. Acknowledgment of him as a Christian man lays upon me the obligation of acting towards him, and acting with him, as a Christian man. If he be a Christian, I am bound to seek to co-operate with him in all those duties and undertakings and aims which, as Christians, we have in common. And now the second question meets me: “Are those methods and principles, according to which alone we can meet and work together, lawful and Scriptural; or does the co-operation necessitate sacrifice of conscience or sin on either side?” If we can act in unison without compromise of principle on either side, if we can work together without anything wrong in the way or manner of working, co-operation becomes not only lawful, but also an imperative duty. Where God offereth opportunity, nothing but an allegation that there is something sinful in the mode or necessities of the union, is a sufficient absolution from the duty laid upon Christian men to join in the work of Christ. The teaching of reason and Scripture are at one on this point.<sup>2</sup>

## Prayer Requests-01/22/2024

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, and Rilla Serven, 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.
- Pray for Jonathan Dillard, seeking a new position at work.
- 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 father, as he is facing kidney failure and dialysis.
- Pray for the Crafts’ daughter Sadie: After some days in the hospital, now home.
- 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 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.

**Men’s Breakfast Saturday, the 27<sup>th</sup> of January. Pray for our Licentiates, as they are scheduled to give the readings on the 28<sup>th</sup>.**

<sup>2</sup> James Bannerman, *The Church of Christ: A Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church*, vol. 2 (Edinburgh: T&T Clark, 1868), 334–339.