

Announcements and Information:

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

Elders: Carl Betsch, Tom Dillard

Deacon: Nick Wehlauf

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) Vacant Pulpit (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 28.6, for a right understanding of baptism's efficacy, according to the rule of faith, and not in a working of efficacy apart from it. Pray that our understanding as Reformed Presbyterians would not devolve a simple and outward sign, nor as a actual receiving of grace itself apart from faith tending toward sacerdotalism, but for a right use as a seals of the righteousness of faith.

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

Pray as we consider the sermons from last Lord's Day, for that taking of our place in the Lord's House as living stones, each of us offering spiritual sacrifices unto the Lord, offering ourselves as living sacrifices, and worship to the Lord as a royal priesthood, understanding the great privilege we enjoy. Pray as we consider the PM service, that our time together in the Public worship would be governed by love for God and our fellow believers, that this love would shape and advance all our actions as we come together to worship the Lord, and that this love would be palpable among us.

Diaconal/Mercy/Service/ Outreach 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**

21 April 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.

WCF 28.6 (Of Baptism) The efficacy of Baptism is not tied to that moment of time wherein it is administered;^a yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in His appointed time.^b a. John 3:5, 8. b. Gal. 3:27; Tit. 3:5; Eph. 5:25–26; Acts 2:38, 41.

William Perkins: The fifth point concerns the efficacy of baptism, of which there be four necessary questions. The first is, whether the efficacy of baptism extend itself to all sins and to the whole life of man? For answer, I will set down what we teach and what the papists. We teach that the use of baptism enlarges itself to the whole life of man, and that it takes away all sins past, present, and to come—one caution remembered, that the party baptized stand to the order of baptism, which is, to turn unto God, and to believe in Christ, and to continue by a continual renovation of faith and repentance as occasion shall be suffered. Reasons may be these. First, the Scripture speaks of them that had long before been baptized and that in the time present “baptism saveth” (1 Peter 3:21), and “ye are buried by baptism into the death of Christ” (Rom. 6:4). And in the future tense it is said, “He that believeth, and is baptized, shall be saved.” And Paul says that “the church is cleansed with the washing of water, that it may be presented glorious and without spot unto God” (Eph. 5:26–27). And all this shows that baptism has the same efficacy after which it had before the administration thereof. Secondly, the covenant of grace is everlasting (Isa. 54:10; Hos. 2:19), and the covenant is the foundation or substance of baptism. Therefore, baptism is not to be tied to any time, but it must have his force, so long as the covenant is of force. And this appears by the example of the Galatians, who are now fallen away to another gospel after their baptism, and yet are instructed and directed by their baptism. Lastly, it has been the doctrine of the ancient church that all sins are done away by baptism, even sins to come.

The doctrine of the papists is that baptism takes away all sins that go before the administration thereof, and that sins after baptism are not taken away by baptism, but by the sacrament of penance. But the doctrine is erroneous, as may appear by the arguments which they use.

Argument 1. Circumcision had no use after the administration thereof for the abolishing of sin. Therefore neither has baptism. *Answer.* Circumcision had. And this appears because the prophets put the Jews in mind of their circumcision when they fell away from God, bidding them to circumcise the foreskin of their hearts (Jer. 4:4).

Argument 2. The apostles used to call them that sinned after baptism to confession of sin and to repentance or penance (Acts 8:22; 1 John 1:9). *Answer.* This makes for us. For in so doing they bring men to their baptism and to the order set down there, which is, that the party baptized must first of all turn to God and believe in Christ. And there is no new order set down afterward, but only a renewing of this first baptismal order, both in the ministry of the word and in the Supper of the Lord. And whereas

they make a distinction of penance the virtue, and penance the sacrament, placing the virtue before and after baptism, and the sacrament only after—for this they have no word of God.

Argument 3. “If a man be enlightened,” that is, baptized, “and then fall again, he cannot be renewed by repentance,” which is in baptism (Heb. 6:6). *Answer.* The text speaks not of them that fall after baptism, but of them that fall away by a universal apostasy, denying Christ. For it is said “that they crucify Christ again” (v. 7), that is, crucify Christ crucified, “and so make a mock of him, and tread underfoot the blood of Christ” (Heb. 10:29). Again, the text speaks not particularly of repentance in baptism, but of all repentance whatsoever, yea, of repentance after baptism. For there is no place for repentance where Christ is renounced.

Argument 4. Penance (as Jerome says) is a second table after a shipwreck. *Answer.* Repentance indeed is a second table or board whereby a sinner fallen from his baptism returns again to it and so comes to the haven of eternal happiness. Thus then we see that baptism is the true sacrament of repentance. For repentance pertains to the inward baptism.

The Use. If baptism serve for the whole life of man, then if you are in your misery or distress, have recourse to your baptism, and there shall you find your comfort, namely, that God is your God, if you truly turn and believe in Him. Secondly, remember every day the obligation of homage wherewith you have bound yourself to God, specially in your temptations remember it. And see you stand to it and make it good.¹

Thomas Boston: This is inconsistent with the common doctrine of orthodox divines, teaching, That the efficacy of baptism is not tied to the moment of time wherein it is administered: for if it seal the conditional covenant to such, it is certain its efficacy is tied to that moment; for we know no other efficacy of it but effectual obsignation. 2. Baptism either seals that conditional covenant as merely offered and not accepted, or as both offered and accepted. If the first be said, then, 1. It seals no engagement on our part; which is not only contrary to the orthodox doctrine of divines about baptism, but is inconsistent with what the Scriptures say of the baptized, their being “buried with Christ in baptism, baptized into Christ, into one body,” &c. 2. How then can any deny baptism unto those to whom the conditional covenant is held forth, whether they consent to be disciples of Christ or not? If the second be said, the case is altered, yea the cause is yielded: for such as accept of the covenant are in Christ, seeing there can be no entering now into covenant with God but through the Mediator. It will not help the cause to allege, that it seals the conditional covenant, as accepted externally by profession: for God doth propose faith, and not profession, as the terms of the conditional covenant of grace; and therefore whoso come not up to the terms defined by God himself in his word, they are not accounted before the Lord to have accepted of the covenant, though before men they may be so accounted of; in regard not faith in itself, but the profession of it, vocal or real, appeareth to them. If any shall say, that baptism seals visible church membership to those that have no saving interest in

Restroom remodel has begun. Take necessary steps and/or precautions with children and trips outside.
3rd Lord's Day of the month, (21st) Psalm Sing after services at the discretion of the Elders.

¹ William Perkins, ed. Paul M. Smalley, Joel R. Beeke, and Derek W. H. Thomas, [The Works of William Perkins](#) (Grand Rapids, MI: Reformation Heritage Books, 2015), 221–223.

Christ, his righteousness, &c. I would demand a proof of that, that baptism is appointed to seal visible church membership, and no other benefit of the covenant; or where it can be found, that God sealeth the benefits of the covenant by halves. As Mr. Baxter observes, the end of a sacrament must enter the definition thereof; and it is certain it is appointed of God to seal the righteousness of faith, remission of sins, &c. to some. If then it be appointed to seal only visible church membership to others, there must be two baptisms, though the apostle tells us there is but one, Eph. 4:5.

Let us view those Scriptures that directly hold forth the nature, ends, and uses of baptism. Math. 3:11. "I indeed baptize you with water unto repentance," *eis metanoian*. So it is called the baptism of repentance, Acts 19:4. John verily baptized with the baptism of repentance: not in respect of repentance to come after, but going before; for John baptized none but those that confessed their sins, Matth. 3:6. and he required of them a profession of their faith in him that was to come, Acts 19:4. It is called the baptism of repentance, for remission of sin, Mark 1:4. Peter calls those pricked at the heart to repent and be baptized for the remission of sin; where it can be no otherwise understood, but in testimony and confirmation of remission of sins, as our divines shew against the Papists. Rom. 4:11. He received circumcision, a seal of the righteousness which he had before. Gal. 3:27. "For as many of you as have been baptized into Christ, have put on Christ;" where baptism is made a seal of our union with Christ, which is one of the ends of baptism. This end, says a learned man, none but the faithful do obtain; for, as the apostle says in the same place, "Ye are all the children of God by faith in Christ Jesus." So baptism is called the laver of regeneration, and we are said to be baptized into Christ's death, and into one body; all which are to be understood of baptism, as sealing those things done already. ²

Prayer Requests-04/20/2024

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

- Pray for Kelley Rice, 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 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 recovers from surgery. Pray also as they plan to move to South Carolina later this month.
- Pray for Kristi Wehlau, for her recovery from surgery, pain management, and that she might get some good rest. Praise the Lord for help received from Church family.
- Pray for the Wang family, planning a trip to California this month, for safety, and good fellowship.
- Pray for Reformation Presbyterian Church: Their Pastoral search, and for the Welch family. Pray especially for Stephen Welch and the spiritual counsel he receives.
- Pray for those traveling from Presbytery this week.
- Pray for Tina Drummer's father Buddy, being treated for bacterial pneumonia.
- Pray for Kim Fox's mother, Elane Giertz, for diagnosis and treatment concerning an neuro-endocrine liver tumor.
- 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 families with little ones, for wisdom and strength in daily care and upbringing, in discipline, order, and praise to those who do well.
- Pray for the Craft and Goldschmeding families concerning the care of their daughters Sadie and Stella.
- Pray for Scott Vestal, friend of Elder Betsch, as he is scheduled for heart valve repair surgery on the 25th.
- 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. Pray concerning military action in the middle east and Ukraine our involvement in it. Pray for Gov. Abbott and other state officials, and the securing of the southern border, for the resources and political will to protect our state.
- Per Sheriff Skinner: Pray for CCSD as they work drug trafficking and Cartel interdiction in our county.

² Thomas Boston, *The Whole Works of Thomas Boston: Sermons and Discourses on Several Important Subjects in Divinity*, ed. Samuel M'Millan, vol. 6 (Aberdeen: George and Robert King, 1849), 128–130.