

Announcements and Information:

Pastor: Rev. Todd Ruddell
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CCRPC
702 Business Way
Wylie, TX 75098

Elders: Carl Betsch, Tom Dillard

Deacons: Nick Wehlau, (Ordained) Frank Drummer, Josh Hicks (In training)

Pastor's email: revruddell@pm.me

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

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

Pray with fervency and perseverance 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); Lic.'s Alex Mauger, Tim Montague, Nick Detroye (WI);
Elder Jason Bradfield (FL); Rev. Adam Brink (VA); Rev. Reed Best (FL)

• 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 WSC 88 that the Lord would bless the outward and ordinary means of grace for the salvation and edification of His people, making them effectual. Pray also that the people of God would come to Church week by week prepared to profit from the means of grace.

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

Pray as we consider the sermons from last Lord's Day much confidence in the Lord at times of humiliation and abasement, that we would look to Him for exaltation, and not exalt ourselves. Pray that we would rest patient under the Lord's providence, even in abasing times, with confidence that exaltation will come in His due time. Pray also for honesty and truth telling in our courts of law, and between fellow members of our society, that we may enjoy the justice that comes of such dedication to the truth. Pray also for the Church's relationship to the Word of the Lord, that it would have its rightful places as absolute truth, that all other things that pass for truth would be brought to judgment by the Word of the Lord.

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, & his new work @ A.B.C.

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

14 June 2026

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.

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, 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.

WSC 88: What are the outward means whereby Christ communicateth to us the benefits of redemption?

Answer. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

^m Mat. 28:19; Acts 2:42, 46-47

Thomas Boston: I am to shew, what is understood by a means of salvation. It is that by and through which the Lord Jesus doth by his Spirit convey grace and salvation into a soul. That is a mean or mids betwixt the Lord and the soul, which he uses for communication of grace from himself to the soul, 1 Cor. 1:21. 'For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.' Chap. 3:5. 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?' The which may be used with expectation of good thereby. These means are some of them outward, some inward; some ordinary, others extraordinary.

II. I come now to shew, what these means of salvation are.

1. The inward means is faith, Heb. 4:2. 'Unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.' This ordinarily requires an outward means to work it by. But being wrought, it is the great inward means of communication betwixt Christ and the soul. This is the mean of entering us into the covenant, of repentance, justification, reconciliation, sanctification, &c. It is the bucket whereby one draws the water out of the wells of salvation; and the want of it in most that come to them, makes them go away without water.

2. Extraordinary means are whatsoever the Lord in his sovereign wisdom is pleased to make use of extraordinarily for conveying grace into the hearts of his elect, as he did a voice from heaven for the conversion of Paul, Acts 9:4, 5. None can limit sovereignty. He may use what means he will, and bring about his purposes of grace by means unknown to us. What means the Lord makes use of in the case of elect idiots, such as are deaf or blind, and so incapable of reading or hearing the word, and yet may get grace and be saved, who can determine? Or perhaps he does it without means altogether. But,

3. The outward and ordinary means are the Lord's own ordinances, Rom. 10:14, 15. 'How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!' They are called outward, because they are something without ourselves; ordinary, because though ordinarily the Lord makes use of them for these holy ends, yet he has not tied himself to them, but may work without them, as seems good in his sight, Acts 9:4, 5. Now these are,

1st, In the general, all the ordinances of God without exception, which he has set up in his church for that end, namely, the word, sacraments, prayer, church-communion or fellowship, Acts 2:42; which being managed by mutual instruction, admonition, consolation, and watching over one another, are of great use to promote the salvation of souls; church-government, discipline, and censures, Matth. 18:17; religious fasting, 1 Cor. 7:5; singing of psalms, Eph. 5:19; swearing by the name of God, when duly called thereto, Deut. 6:13; and whatsoever are God's institutions in his church. **2dly**, The most special means of grace and salvation are the first three, the word, sacraments, and prayer, Acts 2:42.

(1.) The word preached or read. This has been a well of salvation to many, and a means of grace, Acts 2:41. About three thousand souls together drank of this well, and lived. It is the seed which the new creature is formed of; and though a despised ordinance, yet the great means of God's appointment for bringing sinners into a state of grace, 1 Cor. 1:21 forecited.

(2.) The sacraments, baptism and the Lord's supper. In both, the people of God have drank to the salvation of their souls, though they are not converting ordinances, but sealing ones, supposing the efficacy of the word to precede; as is evident in the case of the Ethiopian eunuch, Acts 8:39. 1 Cor. 10:16.

(3.) Prayer, public, private, and secret. This is a very special means of grace, and a most ordinary way of communion betwixt Christ and a soul. So that one no sooner grows concerned about his soul, but he uses this means, as Saul did, of whom it is said, Acts 9:11. 'Behold, he prayeth.' It is a means by which divine influences have flowed plentifully to many a soul, and none of the Lord's people can live without it.

III. I shall now shew, what makes any ordinance a mean of grace, a well of salvation, out of which one may in faith look to draw water for his soul, or get spiritual good by. The Papists and church of England think human institution sufficient, else they had never made so many significant ceremonies and actions in religion, for which there is no divine warrant, as crossing in baptism, kissing the book in swearing, &c. In the use of which they think one has ground to expect good to his soul; but all these, being but human ordinances and inventions of men, are not means of grace, but of sinning; not wells of salvation, but broken cisterns, that can hold no water; nay, they are rather puddles, that defile the soul, instead of nourishing it. For,

1. No ordinance whatsoever can avail without a particular blessing; for the efficacy of ordinances is not natural, or from themselves. Now, men cannot annex a blessing to their ordinances and institutions, to make them effectual for the good of souls, though both church and state join for it. And we have no ground to expect the Spirit's working with tools that are not of his own making. Therefore their institution is vain, and their use too, Matth. 15:9. 'In vain do they worship me, teaching for doctrines the commandments of men.'

2. Men's institutions or ordinances, in respect of God, are forbidden, and condemned by the Lord's word, namely, in the second commandment. The want of a divine warrant is sufficient to condemn any thing of this sort, if it be never so likely in the eyes of human wisdom, Matth. 15:9 just quoted. See Jer. 32:35. 'And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination to cause Judah to sin.' And they must needs be blasted institutions, since the institution is an invading of Christ's royal prerogative, Matth. 28:20; who has directed his servants to teach his people to 'observe all things whatsoever he hath commanded.'

3. Men's use of them is not only useless, but worse, not only to no good purpose, but to ill purpose; for the using of them is will-worship, which is sinning against the Lord, Col. 2:20-23. 'Wherefore, if ye be dead with Christ from the rudiments of the

world, why, as though living in the world are ye subject to ordinances, (Touch not, taste not, handle not: which are all to perish with the using), after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will-worship and humility, and neglecting the body, not in any honour to the satisfying of the flesh.' It provokes God, and brings on wrath on the users of them, Hos. 5:11, 12. 'Ephraim is oppressed and broken in judgment; because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth: and to the house of Judah as rottenness.'

That which makes any ordinance a means of grace or salvation, what one may justly look for good of to his soul, is divine institution only, Matth. 28:20 forecited: therefore the first question in all ordinances ought to be, 'Whose is this image and superscription?' That appointment is to be found in the Lord's word, Isa. 8:20. 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' That is 'sufficient to make the man of God perfect,' 2 Tim. 3:16, 17; and therefore contains the whole ordinances he is to meddle with for the salvation of himself or others. The institution of some ordinances is more clear in the word than others; but whatever ordinance has divine warrant, express or by good consequence, is a divine ordinance and means of grace. And to these his own ordinances the Lord has confined us, Deut. 4:2. 'Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.'¹

Richard Sibbes: We should *use exercise of holy duties*. We see men that are given to daily labour, how strong they are to bear burdens, and what stomachs they have to their meat; and thus it is in those that are oft in prayer and meditation, how do they long after the word! and how sweet is it to them! and how do they treasure it up! Contrarily those that use no exercise, let them boast as they please, they are full, and care not for the word; and are graceless, however they may excel for civil parts. If they come to church, or like of any of that breed, it must be to their taste, or they will have none of it; gross meat their finer stomachs cannot digest. The preacher must be as a player upon a well-tuned instrument; and this sort of men are never good practitioners, but commonly given to vanity.

But let us take heed we do not lightly esteem of God's ordinance, but in reverence use all means for the strengthening of our faith by the word, sacraments, and prayer. We have but a short time to work. Our wages are in heaven; and it should be a shame to us that we do no more work for so great a reward as we shall have. We should set no stay nor pitch in religion, but evermore pray and endeavour that God's kingdom may come, and that his will may be done on earth as it is in heaven. Be not dejected by the length of the way, nor the fierce serpents of this world. Take heed of returning into Egypt in our thoughts, but go on from grace to grace, and from one degree to another, till God shall call us to rest.²

Prayer Requests 06/08/2026

If you have a matter for prayer during the second service, please make that request known to the Pastor. Remember to pray for our resting in Christ in all these requests.

- Pray for Emma Shipp, Katherine Drummer, Ireland and Marissa Dillard, and Gabrielle Williams expecting, (Gabrielle on bed rest till delivery).
- Pray for the Seminary Students and auditors, for good time to devote to study, for diligence in the work.
- Pray for Kristine Schempp, regular bouts with migraines.
- Pray for Reformation Presbyterian Church: Pulpit supply, Pastoral search. Rev. Khanda is officially a candidate.
- Pray for Brainerd Hills Presbyterian Church: Membership settled, moving to elect a Pastor soon.
- Pray for George Martin, Clint's father, who has chronic pain, for the sale of the Elder Mr. Martin's home, and for the Martin family's care of him.
- Pray for Emma's friend, Reina, for her health (she is receiving regular treatment from the Mayo clinic)
- Pray for Dr. T. J. Gentry, waiting on insurance approvals.
- Pray for Elder Malcolm Maxwell and his kidney disease.
- Pray for Chris Coldwell, prostate cancer treatment
- Pray for Dr. Bill Higgins, prostate cancer treatment.
- Pray for the sale of the Fanning's home in Fate.
- Pray for Dave Ashwander, a bout with poison oak.
- Pray for Mr. Jacob Zamira, (ALS-type patient) friend to the Shipp's, that he might find a good Presbyterian Church.
- Pray for Mike Brabo, being evaluated for a pacemaker.
- Pray for Maston Tittle, replacement of his heart device, Thursday, 6/11.
- Pray for our children, and parents, for their Christian education, for diligence, excellence, and joy, and for families with little ones, for wisdom, strength, and consistency in their nurture and admonition in the Lord.
- Pray for our nation:
 - Purity in the worship of the Visible Church, propagation of the pure Gospel in our land, pure whole-Bible preaching in our pulpits, godly testimony from Christians, that He might send reformation.
 - The conversion of our civil leaders to Christ
 - Repentance, humility in our leaders and citizens
 - The repeal of sinful laws, passage of godly laws.
 - Grace and humility in communication, not rancor
 - Justice and service, not violence in our streets
 - Domestic and foreign policy in the fear of God, especially regarding the imperial attitude of our current government.
 - That in wrath, the Lord would remember mercy.
- Pray for local law enforcement in keeping the peace, that they might serve the Lord as His ministers for good.
- Pray for our upcoming General Assembly meeting.
- Please remain in prayer for the Bannerman class

¹ 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), 417–420.

² Richard Sibbes, *The Complete Works of Richard Sibbes*, ed. Alexander Balloch Grosart, vol. 7 (Edinburgh; London; Dublin: James Nichol; James Nisbet and Co.; W. Robertson, 1864), 175.