

Announcements and Information:

Pastor: Rev. Todd Ruddell
214.799.1647 (Church)
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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 91 that the Lord would bless the administration of the sacraments, that His people would come to them with faith, that infants baptized would hear often of the promises that were made concerning them, that believers would know the sacramental grace not to be corporal or carnal, but spiritual, mystical, yet not less real, and by faith receive Christ and all of His benefits.

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

Pray as we consider the sermons from last Lord's Day that the Lord would protect us against the abilities and wiles of the enemy of our souls, that we would not aid and abet his cause, that we would not become slanderers, adversaries of the truth, or other kinds of unwitting assistants to him, but would resist him by applying truth to his temptations, learning to take the way of escape. Pray also for the Church in this nation, and for our civil authorities, that we would give testimony to the truth of God's Word for the proper ordering of any society of people, that our civil authorities would bow to Christ and His Word, that policies, penalties, and statutes would be framed according to 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**

05 July 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 91: How do the sacraments become effectual means of salvation?

Answer: The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ,^v and the working of his Spirit in them that by faith receive them.^w

^v 1 Pet. 3:21; Mat. 3:11; 1 Cor. 3:6-7 ^w 1 Cor. 12:13.

James Bannerman: The Sacraments of the New Testament are made means of grace to the individual who rightly partakes of them.

It is carefully to be noted that they presuppose or imply the possession of grace in the case of those who partake of them; but they are also made the means of adding to that grace. They are seals of a covenant already made between the soul and Christ,—attestations of a federal transaction before completed,—confirmations, visible and outward, of engagement between the sinner and his Saviour previously entered into on both sides. They presuppose the existence of grace, else they could not be called seals of it. Just as the signature and seal of some human covenant necessarily presuppose that the covenant exists before they can become vouchers for it, so the seal of God's covenant, affirmed by means of sacramental ordinances, presupposes the existence of that covenant as already subsisting between God and the rightful participator in the ordinance. But although grace exists in the soul before, the Sacraments are made to those who rightly receive them the means of increasing that grace, and communicating yet more of spiritual blessing. They serve to strengthen the faith of those who already believe, and add to the grace of those who previously possessed grace. They become effectual means of imparting saving blessings in addition to those enjoyed before. In this respect they are similar to the other ordinances which Christ has appointed in His Church, and which by His power and Spirit are made instrumental in advancing the interests of His people. But from the very peculiarity that attaches to their distinctive character, as seals of a personal covenant between God and the believer, Sacraments may reasonably be supposed to be more effectual than non-sacramental ordinances in imparting spiritual blessings. The spiritual virtue of Sacraments is more and greater than other ordinances, just because, from their very nature, they imply more of a personal dealing between the sinner and his Saviour than non-sacramental ordinances necessarily involve.

What is the nature and extent of the supernatural grace imparted in Sacraments,—in what manner they work so as to impart spiritual benefit to the soul, it is not possible for us to define. As visible seals of God's promises and covenant, we can understand how they are naturally fitted, in the same way as the vouchers of any human engagement or covenant are naturally fitted, to attest and confirm them. But beyond this, all is unknown. The blessing of Christ and the working of His Spirit in Sacraments we cannot understand, any more than we can understand the operation of the same supernatural causes in respect of other ordinances. They have a virtue in them beyond what reason can discover in them, as naturally fitted to serve the purposes both of signs and seals of spiritual things. They have a blessing to the right receiver of them, not their own to give. "They are made effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of His Spirit in them who by faith receive them." In this respect their power and virtue are not more and not less mysterious than those of ordinances non-sacramental.

Such are the general conclusions which a consideration of the nature of the Sacraments of the New Testament lead us to acquiesce in. They are Divine institutions appointed by Christ;

they are signs and significant representations of spiritual things; they are seals and vouchers of a federal transaction between God and the worthy receiver of Sacraments; they are the means for applying spiritual grace to the soul. To sum up the discussion in the language of the Shorter Catechism: "A Sacrament is an holy ordinance instituted by Christ, wherein by sensible signs Christ and the benefits of the new covenant are represented, sealed, and applied to believers."

Sacraments and non-sacramental ordinances are like each other in two respects; and in two respects they differ. In the first place, sacramental and non-sacramental ordinances agree in this: first, that they are both positive institutions of Christ; and second, that they are both means of grace to believers. Without a Divine warrant and institution, neither non-sacramental ordinances nor Sacraments could have any place in the worship of God as part of His service; and both are therefore Divine appointments. They are both likewise means of grace to believers,—there being a positive promise attached to the right use of them, and that promise being fulfilled in the bestowment of spiritual blessing in connection with their use. This spiritual benefit, linked to the proper use of ordinances, whether sacramental or not, is over and above and quite distinct from the natural or moral influence such ordinances may have to benefit those who employ them. There is a benefit, for example, which the ordinance of preaching the Word is naturally fitted to impart, because the truth preached is adapted to man's moral and intellectual nature, and so naturally fitted to be of advantage to the hearers. In like manner there is a benefit which Sacraments are naturally fitted to impart, because they are symbolical ordinances or teaching signs; and the truths represented or taught by them are, upon the very same principle, naturally fitted to be of advantage to the receiver. But in both cases there is a blessing distinct from and additional to the natural or moral effect of the Word preached or the Sacraments administered. There is the work of the Spirit making use of Word and Sacrament to reach the understanding and the heart, and to convey to the worthy hearer or worthy receiver a spiritual blessing. And this work of the Spirit, over and above the natural effect of the truth received, is a mystery, both in the case of the ordinance of preaching and the ordinance of the Sacraments; and not, I think, a greater mystery in the one case than in the other.

We do not plead for the Sacraments as means of grace, viewed merely as natural actions and ceremonies apart from the truths which they represent, any more than we would plead for the preaching of the Word being a means of grace, viewed as the mere letter of the Word apart from the meaning of the truth which is uttered. The case of *infant* Baptism, which is, as we shall afterwards see, in some respects exceptional, and not to be taken as completely bringing out the full and primary idea of the Sacrament, we for the present put aside, postponing it for future consideration. But in the case of adult participation in the Sacraments, we do not plead for these generally as means of grace, when viewed simply as outward acts, and apart from the truths represented, any more than the sound of the Word preached would be a means of grace apart from the intelligent apprehension of it. Through the truths, however, in one case impressed on the hearer by significant words, and in the other case impressed on the participator through significant actions,

the Spirit of God *does* operate upon the intellectual and moral nature of man, making both the one ordinance and the other a means of grace. How the Spirit thus operates and imparts of His gracious gifts, we cannot tell in the one instance more than in the other. What is the mode or measure of His communications of a spiritual kind, over and above the natural or outward influence of the truth, we cannot tell. It is His own secret and supernatural work, known and recognised by the believer in the effects wrought on His soul, both in the case of the Word preached and the Sacraments administered, but not to be explained or defined in the manner of working. Let it never be forgotten that there is a mystery not to be explained whenever we get beyond the natural effect of the ordinance, whether sacramental or not, necessarily resulting from the fact that it is an effect of the Spirit, and not of any natural cause. All ordinances, as means of grace, must in that character have something in them mysterious and inexplicable. We cannot rid ourselves of the mysterious by simply ridding ourselves of sacramental ordinances,—as very many in the present day seem to imagine. We can only disconnect all mystery from the ordinances of the Church when we limit their efficacy simply to their natural influence, and deny the influence of the Spirit of God as at all connected with them.

In the second place, Sacraments differ from ordinances not sacramental in the New Testament Church, in these two things: first, they are sensible signs of spiritual truths; and second, they are seals or vouchers of a federal transaction. In respect that they are sensible exhibitions and significant actions, having a definite meaning in them, Sacraments stand out distinctly marked from other ordinances. Speaking generally, sacramental ordinances are spiritual acts of the mind or soul embodying themselves in outward and sensible actions, in so far as regards the part of the receiver in the ordinance. They are outward representations, by means of certain actions on the part of the worthy participator, of the great fact that he gives himself to Christ according to the terms of the covenant of grace. In partaking of the ordinance, he embodies in the sensible actions of the ordinance a spiritual surrender of himself to Christ, in the manner and upon the terms which Christ has appointed. This is the receiver's part in the ordinance. On the other side, Christ, through the person of the administrator of the ordinance, embodies in the actions of it a picture or representation of a spiritual communication of Himself and all the blessings of His grace to the worthy receiver. Christ, in the Sacrament, and by means of its sensible signs, gives Himself and the benefits of the new covenant, spiritually, although under an outward representation, to the believing participator. The outward signs of the Sacrament exhibit, then, a twofold action: the believer giving himself to Christ in covenant, and Christ giving Himself to the believer in the same covenant.¹

Prayer Requests 06/29/2026

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, and for Greg, as he awaits an offer from a new employer.
- Pray for Reformation Presbyterian Church: Pulpit supply, Pastoral search. Rev. Khanda is officially a candidate. Visit on July 12th.
- Pray for George Martin, Clint's father, for his 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 Hicks, Josh's cousin, for healing after his car accident, and that he might turn to the Lord in his affliction.
- Pray for Cody & Cassidy Drummer and family, traveling to see extended family this week.
- Pray for the Barrett family, upon Marilee's cancer diagnosis, for comfort, treatment, and calling upon the Lord.
- Pray for Mike Brabo, being evaluated for heart medication to assist with regular rhythm.
- 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.
- Please remain in prayer for the Bannerman class

¹ 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), 12–18.