

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 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); Lic.'s Alex Mauger, Lic. Tim Montague, Lic. Nick Detroye (WI); Rev. Rick Glau, Lakeland (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 40, that we would submit ourselves as sons and daughters of the rule of obedience established by our kind Father in Heaven, His Moral Law. Pray that we would received His commands and counsels with joy. Pray that we would study to know our duty, and how the Law of God particularly applies to us, and pray that those who are yet in their sins would see their need of Christ, and the perfection of His obedience.

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 have the fear of the world—that we would not fear what man can do to us, that we would not be afraid of those who can only take from us what we cannot keep anyway—but would fear the Lord with a childlike reverence, trusting Him even in times of affliction and persecution, with a ready answer to those who ask of our hope. Pray also that the Lord would, by His grace, help us to lay down our pride, to be teachable, hearing counsel and correction, and that He would by these means make us wise, and relieve us from the folly of a haughty mindset.

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**

13 July 2025

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.

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WSC 40: What did God at first reveal to man for the rule of his obedience?

Answer: The rule which God at first revealed to man for his obedience, was the moral law. Rom. 2:14-15;10:5

Thomas Boston: The apostle here shews three things. 1. That *the Gentiles have not the law*; that is, the law of Moses, or written law. They want the scriptures. 2. That yet they have a law within them, they are *a law unto themselves*; they have the natural law, which for substance is all one with the moral law. Only it is less clear and distinct, and wants the perfection of the moral law written: several points thereof being, through the corruption of nature, obliterated in it. 3. How they have it. It is not of their own making, nor by tradition, but they have it by nature derived from Adam. *The work of that law is written in their hearts*; it is deeply inscribed there, and cannot be erased; it is such a work as tells them what is right and what wrong; so their consciences, by virtue thereof, excuse their good actions, and accuse the evil.

Now, this natural law is nothing else but the rubbish of the moral law left in the heart of corrupt man: from whence we gather, that the moral law in its perfection was given to Adam in innocence, while we see the remains of it yet with those of his posterity, who have not the advantage of the written law.

The doctrine arising from the words is, Doct. 'The rule which God at first revealed to man for his obedience, was the moral law. *First*, It is here supposed, that man always was and is under a law: for being a rational creature, capable of obeying the will of God, and owing obedience to his Creator by virtue of his natural dependence upon him, he behoved to be under a law. The beasts are not capable of government by a law, because of the imperfection of their nature: so those that will be lawless, seeing they cannot lift up themselves to the throne of God, who has no superior, they do in effect cast down themselves to the condition of beasts, whose appetite is all their rule. Indeed all the creatures are subjected to laws suitable to their various natures. Every thing has a law imprinted upon its being. The inanimate creatures, sun, moon, and stars, are under the law of providence, and under a covenant of night and day. Hence it is said, Psalm 148:6. 'He hath established them for ever and ever, he hath made a decree which shall not pass.' They have their courses and appointed motions, and keep to the just points of their compass. Even the sea, which is one of the most raging and tumultuous creatures, is subjected to a law. God hedges it in as it were with a girdle of sand, saying to it, 'Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed,' Job 38:11. But much more are rational creatures subject to a law, seeing they are capable of election and choice. Man especially, being a rational creature, is capable of and fitted for government by a law; and seeing he is an accountable creature to God, he must needs be under a law.

Quest. How could man be under a law, before the law was given by Moses, for we are told, that the 'law was given by Moses, but grace and truth came by Jesus Christ,' John 1:17?

Ans. Before the law was given at Sinai, all the race of Adam had a law written in their hearts, even the light of reason, and the dictates of natural conscience, which contained those moral principles concerning good and evil which have an essential equity in them, and the measures of his duty to God, to himself, and to his fellow-creatures. This was published by the voice of reason, and, as the apostle says, Rom. 7:12 was 'holy, just, and good.' *Holy* as it enjoins things holy, wherein there is a conformity to those attributes and actions of God, which are the pattern of our imitation. *Just*; that is, exactly agreeable to the frame of man's faculties, and is most suitable to his condition in the world. *Good*;

that is, beneficial to the observer of it; for, 'in keeping of it there was great reward.' And thus Adam in the state of innocence had the law of God written on his heart; and therefore it is said, Gen. 1:27 that 'God created man in his own image, in the image of God created he him.' This image consisted in the moral qualities and perfections of his soul. He was made after the image of God, in righteousness and true holiness. The Lord imparted to him a spark of his own comeliness, in order to communicate with himself in happiness. This was an universal and entire rectitude in his faculties, disposing them to their proper operations. But of this I spoke largely, when discoursing of the creation of man.

Secondly, There are three sorts of laws we find in the word.

1. The ceremonial law, which was given by Moses. This bound only the Jews, and that to the coming of Christ, by whom it was abrogated, being a shadow of good things that were then to come: a hedge and partition-wall betwixt them and the Gentiles, which is now taken down.

2. The judicial law, which was the civil law of the Jews, given also first by Moses, by which their civil concerns were to be regulated, in respect of which the Jewish government was a Theocracy. What a happy people were they under such a government! Yet does it not bind other nations farther than it is of moral equity, being peculiarly adapted to the circumstances of that nation.

3. The moral law, which is the declaration of the will of God to mankind, binding all men to perfect obedience thereto in all the duties of holiness and righteousness. The ceremonial law was given to them as a church in their particular circumstances; the judicial law as a state; but the moral law was given them in common with all mankind. But of these laws I spoke more largely in a preceding discourse.

Thirdly, This moral law is found, 1. In the hearts of all men, as to some remains thereof, Rom. 2:15. There are common notions thereof, such as, That there is a God, and that he is to be worshipped; that we should give every one his due, &c. Conscience has that law with which it accuses for the commission of great crimes, Rom. 1 ult. This internal law appears from those laws which are common in all countries for the preserving of human societies, the encouraging of virtue, and the discouraging of vice. What standard else can they have for these laws but common reason? The design of them is to keep men within the bounds of goodness for mutual commerce. Every son of Adam brings with him into the world a law in his nature; and when reason clears up itself from the clouds of sense, he can make some difference between good and evil. Every man finds a law within him that checks him if he offends it. None are without a legal indictment, and a legal executioner, within them. This law is found, 2. In the ten commandments summarily. 3. In the whole Bible largely. This is that law which the carnal mind is enmity against in the natural man, which is written over again in the heart in regeneration, Heb. 8:10; and that was fulfilled by Christ in the room of the elect.

Fourthly, As to the revelation thereof, we may consider three special seasons thereof.

1. It was revealed to Adam in innocency, and to all mankind in him. Not by an audible voice, but it was written in his heart: the knowledge of it was concreated with his pure nature; his understanding was a lamp of light, whereby he plainly saw his duty as it was revealed to him.

Note, (1.) That it is a part of the moral natural law, that man is to believe whatever God shall reveal, and obey whatever he commands. Accordingly God did reveal to him the symbolical law of the forbidden fruit, for the trial of him; and then the law so extended was the rule of his duty.

(2.) God added to this law a promise of life upon obedience, and a threatening of death upon disobedience. So it was cast into the form of a covenant, called ‘the covenant of works.’ This prohibition was founded upon most wise and just grounds. As, first, to declare God’s sovereign right in all things; and, next, to make trial of man’s obedience in a matter very congruous to discover it. For if the prohibition had been grounded on any moral internal evil in the nature of the thing itself, there had not been so clear a testimony of God’s dominion, nor of Adam’s subjection to it. But when that which was in itself indifferent became unlawful, merely by the will of God, and when the command had no other excellency but to make his authority more sacred, this was a confining of man’s liberty, and to abstain was pure obedience.

2. It was revealed to the Israelites again upon mount Sinai, in ten commandments. For Adam having fallen, and so man’s nature being corrupted, the knowledge of this law was darkened, howsoever the godly patriarchs kept up the knowledge of it. But in Egypt they had lost much of the sense of it, which made it necessary to be renewed.

3. By Jesus Christ and his apostles, the law was again revealed to the world, the knowledge of it being then much lost among the Jews as well as the Gentiles. And now we have it comprehended in the scriptures of the Old and New Testament.

Fifthly, As to the properties of it, it is,

1. An universal law, binding all men, in all places, and at all times, Rom. 2:14, 15. *For when the Gentiles, &c.*

2. It is a perfect law, comprehending the whole of man’s duty to God, and to his neighbour. There were no new duties added to it by Christ, for it was perfect before. So says the Psalmist, Psal. 19:7. ‘The law of the Lord is perfect.’

3. It is indispensable and perpetual, Luke 16:17; ‘It is easier for heaven and earth to pass, than one tittle of the law to fail,’ Matt. 5:18; ‘Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.’

Lastly, For what use is the law revealed? I answer,

1. It was revealed at first, that man by obedience to it might be justified; but now it is not revealed for that end, seeing no man by obedience to it can obtain justification: For ‘that the law could not do, in that it was weak through the flesh,’ Rom. 8:3. ‘Since the fall no mere man can attain happiness by the law; for all are guilty of sin, and cannot possibly yield that perfect obedience which the law requires. ‘For there is not a just man upon earth that doeth good, and sinneth not,’ Eccl. 7:20. ‘In many things we offend all.’¹

Prayer Requests 07/07/2025

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

- Pray for Lauren Barnes, Beth Ruddell, Maribeth Cogan, Sarah Martin, and Jessica Seekamp, expecting.
- Pray for Kristi, now in long term mode on her healing and nerve pain, for relief.
- Pray for the Seminary Students and auditors, for good time to devote to study, for diligence in the work. Starting back on the 10th DV.
- Pray for Larry Campo, his vision treatment.
- Pray for Kristine Schempp, under treatment for migraines.
- Pray for Reformation Presbyterian Church: Pulpit supply, Pastoral search. Pray for the men supplying the pulpit there: Mr.’s Montague, Mauger, Kistler, and De Troye.
- Pray for Brainerd Hills Presbyterian Church, concerning her current situation. Pray for reconciliation.
- Pray for Dr. Don Kistler, for his health.
- Pray for Enrique Jimenez as he searches for work.
- Pray for the Cody Drummer family, for safety in travel and a good time of fellowship with family.
- Pray for George Martin, Clint’s father, and for the Martin family as they have taken him to live with them—Pray also for Sarah and her back pain.
- Pray for Santiago Ledezma (Wehlau’s nephew) concerning his cranial surgery July 15th
- Pray for Mario J.’s sister, Elena Ceballos, treatment for cancer. Pray for Mario, his employment, and his back.
- Pray for Emma’s friend, Reina, for her health.
- Pray for Lois Harman (friend of the Shippes) and her bout with psychosis, for her treatment, praise for progress.
- Pray for Jane Roberts, who has improved, starting chemo.
- Pray for our children, and parents, for their 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: for our civil leaders, local and beyond, for godliness, wholesome law, and repeal of sinful law. Pray for wisdom in our foreign policy, for respect for other sovereign nations. Pray concerning “wars and rumors of wars” and protests and “un-civil” unrest at home, for peace in our streets, and safety for our peace keeping personnel. Pray that our civil leaders and other authorities would behave as “God’s ministers for good.”
- Pray for godliness and Biblical wisdom concerning our leaders and the perpetuation of war in the middle east.
- Pray for local law enforcement in keeping the peace, that they might serve their constituencies with uprightness, and for the tools they need for safety and effectiveness.

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), 59–62.