

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 93 that the Church would cease adding to, or taking from, the Sacraments, that she would see them as true means of grace, that what is truly signified, sealed, and exhibited would be received by believers, as they come with diligence, preparation, and prayer.

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 perceive him as the tempter, seeing how he tailors each temptation in regard to our weaknesses, that we would apply to the Lord and His Word for strength, and that as Christ rebuffed each temptation with Scripture (Matthew and Luke chapter 4) so we would have our own minds saturated with His Word, such that we might be spiritually full, and able to resist his wiles. Pray also concerning the sin of envy, first as it pertains to those in civil authority, that their own envy and greed, lust for power and honor, would be curtailed and avoided, that they do not bring their nation or sphere of authority to ruin. Pray also for our citizenry, that we would not envy one another, contributing to that ruin.

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**

19 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.

Sermon Notes_____

Journal Notes

[illegible]

WSC 93 Which are the sacraments of the New Testament?

Answer: The sacraments of the New Testament are, Baptism,^y and the Lord's supper.^z ^y Matth. 28:19 ^z Matth. 26:26-28

Richard Fairclough: It is possible to attain to assurance, because God hath designed our assurance in the instituting of those ordinances which do properly tend to the begetting and increasing of assurance; that is, God hath therefore confirmed his promises and the covenant of his grace by visible signs and seals, for the begetting and promoting [of] our assurance of his love and favour to us.—There could be no greater reason of the institution of circumcision and the passover under the law, and of baptism and the Lord's supper under the gospel, than God's intending thereby the giving all necessary and useful helps and furtherance of subjective assurance. Hence it is that the apostle Paul tells us, that the promise and the blessing was sure in itself to Abraham long before he was circumcised. (Rom. 4:11.) It may then be inquired, To what end was circumcision instituted? The same apostle tells [us that] the end was, that it might be a ground of greater assurance; for so he saith, "Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." Now unto this seal of circumcision under the law the seal of baptism answers in the gospel: and as the striking of the blood of the paschal lamb on the door-posts of the Israelites gave farther assurance, after the promise was made, that the destroying angel should not smite the first-born of any Israelite; so the institution of the Lord's supper was intended for a begetting [of] the greater assurance in the heart of a true believer, that God will not destroy him for the sake of the blood of his Son that is thereby represented: both sacraments being intended as seals of the covenant of grace, more visibly ratifying thereof to sense, and confirming faith thereby.

Moreover, God in the sacraments doth confirm a believer's faith, inasmuch as he doth therein, by his ministers, make a more particular and personal offer and application of his grace to every true believer. In the sacraments there are to be considered, 1. The confirmation; and, 2. The more special application of the benefits of the covenant of grace; and by both these a believer's faith is strengthened, and his assurance is promoted. It is one argument that Becanus, the Papist, useth against the possibility of assurance; namely, because God hath not by name declared to any person that his sins are forgiven any where in scripture. But this cavil and objection we have already obviated, and told you that all universal and general propositions do include singular and particulars. It is nowhere said, that Thomas or John shall not do any murder, or shall not steal; but the command is as binding as if they had been named: the case is the same in promises as in commands. But we might answer *sano sensu* ["in a sound sense"] farther, with St. Bernard, that in the sacrament of the Lord's supper there is an actual exhibition and particular application made of the grace of God, whereby all true believers are personally and actually invested into that grace by a direct and immediate assurance given. The father explains himself thus: "The priest," saith he, "in the eucharist doth as it were invest the receiver with an assurance of pardon, as some men are invested into an estate by a rod or staff, or as a woman is invested into an actual interest in her husband's estate by her husband's putting a ring upon her finger, or as a canon is invested by a book put into

his hand, or as an abbot is invested by a staff." We do not say, with the Papists, that the sacraments do actually confer grace by virtue of the external application; but we say, that in the sacrament there is an assured "offer" of grace made to every receiver, and unto all true believers they do "sign, seal, and assure a certain and undoubted interest in pardon."¹

Wilhelmus A' Brakel: In the Old Testament, prior to the coming of Christ, and during the time period from Adam to Abraham, the church was gathered indiscriminately from a variety of nations. Little is recorded of this time period. We know, however, that the covenant of grace was sealed by means of *sacrifices*, sealing to believers the atonement of the Messiah by reason of His suffering and death. Subsequently, God called Abraham and incorporated the church in his seed, giving her, in addition to the sacrifices, the distinct sign of circumcision as a seal of the covenant. When this nation with which God had established the covenant of grace—which is therefore called a national covenant—journeyed from Egypt to Canaan, God appointed the sacrament of the Passover for them, while the sacrifices continued which the church had from the beginning. This external administration, which typified the future Messiah, changed after Christ's coming. This was also true for the sacraments, which are now only the sacraments of holy baptism and the Lord's Supper.

These sacraments, those of the Old and New Testaments, agree in some points and differ in other points.

They agree in the following four matters:

- (1) They have both been instituted by the same Author: God.
- (2) The matter signified is the same in both: Christ.
- (3) The means of application is the same in both: faith.
- (4) They both have the same purpose: to signify and to seal.

The differences are as follows:

- (1) The external sign is different. In the Old Testament they were the circumcision of the foreskin, sacrifices, and a passover lamb; now they are water, bread, and wine.
- (2) The point of reference differs. In the Old Testament it was Christ who would come, and now it is Christ who has come.
- (3) They differ in clarity. In the Old Testament they were more obscure but now are more clear. This was not due to there being lesser resemblance, but due to all future matters being more obscure to us than the present.
- (4) They differ in the ease of use. In the Old Testament circumcision was painful, the sacrifices and passover lamb were more costly, and everything was more cumbersome as far as the body is concerned; now the sacraments require less effort.²

Thomas Manton: With respect to the seals or confirming signs of the new covenant, which are baptism and the Lord's supper. The analogy of the two sacraments sheweth the necessity of this washing, and they are both employed in Christ's speech. In the supposition, 'If I wash thee not,' is implied baptism, in the commination, 'Thou hast no part with me,' is implied the Lord's supper, which Christ was then about to institute. Clearly in baptism washing is implied; in the Lord's supper, the benefits of Christ's death are signed, sealed, and confirmed to us. In *foro ecclesiae* [in the presence of the Church], none but baptized persons

¹ James Nichols, *Puritan Sermons*, vol. 6 (Wheaton, IL: Richard Owen Roberts, Publishers, 1981), 392–393.

² Wilhelmus à Brakel, *The Christian's Reasonable Service*, ed. Joel R. Beeke, trans. Bartel Elshout, vol. 2 (Grand Rapids, MI: Reformation Heritage Books, 1993), 481–482.

have right to the Lord's table; so in *foro cali*, before God, none but those that have the fruit of baptism have right to the benefits thereof; no right to the benefits purchased by his blood till we have the spirit of sanctification. More distinctly—(1.) Baptism is the sign and seal of spiritual washing by regeneration; it assureth us of the purifying virtue of the Lord's grace, and bindeth us to seek after it. If we do our part, God will on his part give grace, whereby our hearts may be purified and cleansed. By the visible act we profess the acceptance of the gospel covenant to both ends, and it is but a nullity and empty formality if sin be not washed away. That baptism signifieth the washing away of sin is clear by the scriptures: Titus 3:5, *λουτρόν παλιγγενσίας* [the washing of regeneration]. Water, by its mixing quality, doth purge and cleanse: Acts 22:16, 'Arise and be baptized, for the washing away of thy sins.' It is the rite used by us when first dedicated to God. Now the external application is nothing without the internal effect or renewing of the Holy Ghost. Baptism saveth, 'not the putting away the filthiness of the flesh, but the answer of a good conscience towards God,' &c., 1 Peter 3:21. Careless Christians forget their baptismal covenant; some renounce it, but most forget it, 2 Peter 1:9. The water is sprinkled on their bodies, but the Spirit is not poured out upon their souls. Christ would revive this signification before he would admit his disciples to his table—(1.) For the efficacy of baptism is the true preparation required to the Lord's supper; (2.) The Lord's supper, as it supposeth baptism or washing from sin, so it promoteth it. We remember Christ's blood, which is the foundation of all the grace communicated to us, 1 John 1:7, and bind ourselves anew to purge out sin, that we may keep an holy feast to God, 1 Cor. 5–8, and that we may partake more of the sanctifying Spirit, and be encouraged to pursue after holiness in confidence of his blessing; for it is but a renewing of the covenant that we made in baptism; not another, but the same covenant, Mat. 22:20.³

Stephen Charnock: The ancient Jews were under a covenant of grace. Christ was the end, the spirit, the life of their sacrifices. The passover, rock, sacrifices, manna, were the swaddling-bands wherein he was wrapped. They 'ate of the same spiritual meat, drank of the same spiritual drink;' the 'rock which followed them,' cherished them, and watered them, 'was Christ,' 1 Cor. 10:3, 4. Christ to come was set forth to them as an object of faith. Christ was the rock, the passover sacramentally. Their sacraments and ours were the same *in re*, though diverse in signs. Hence their sacraments are attributed to us, circumcision and the passover, spiritually; ours in the same manner to them, baptism and the Lord's Supper, 1 Cor. 10:2, 3. They indeed had Christ, as it were, in his infancy; we in his ripe and full age. They had him under the obscure veils of lambs, bullocks, goats; we have him in his person. They had the sun under a cloud; we the sun at noonday in his glory.⁴

Prayer Requests 07/06/2026

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 confidently 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. Visiting today.
- 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 Mario Jimenez, relief from back spasms.
- 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 Susannah and Charlotte, traveling this week.
- Pray for Tom Darden, Dave's cousin, being treated for liver and kidney failure. On the list for liver transplant.
- Pray for the Barrett family, upon Marilee's cancer diagnosis, for comfort, treatment, and calling upon the Lord.
- 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 worship, spread of the pure Gospel, whole-Bible preaching, godly testimony from Christians, that Christ 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
 - 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, canceled this last week due to a power outage in Chiapas.

³ Thomas Manton, *The Complete Works of Thomas Manton*, vol. 15 (London: James Nisbet & Co., 1873), 457.

⁴ Stephen Charnock, *The Complete Works of Stephen Charnock*, vol. 4 (Edinburgh; London; Dublin: James Nichol; James Nisbet and Co.; W. Robertson; G. Herbert, 1864–1866), 516.