

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 95 that abuses and perversions of the doctrine of baptism would be reformed, that the Church would seek Christ in the Sacraments, His cleansing in baptism, that the Lord would grant faith to all who receive that sacrament, that they might be partakers of the Holy Spirit, and that the proper recipients of baptism would receive it from those who rightly administer it.

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 understand the world's hatred of us, and that while we do not love the world, we might love our enemies, showing the love of Christ to all men. Pray also for a proper separation from the world, that we would not think like worldlings, but think heavenly thoughts. Pray as we consider earthly cities that we might not be so attached to this world in our conception of belonging and home, but that like Abraham and the other Patriarchs, we would live lives seeking that heavenly city, making use of this world for the sake of heaven.

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**

02 August 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.

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WSC 95: To whom is baptism to be administered?

Answer. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him;^c but the infants of such as are members of the visible church are to be baptized.^d

^c Acts 8:36-37; Acts 2:38 ^d Acts 2:38-39; Gen. 17:10. Cp. Col. 2:11-12; 1 Cor. 7:14.

Thomas Boston: Negatively, (1.) Not any inanimate things, as bells, which the Papists do thereby horribly profaning the seal of God's covenant. (2.) Nor yet infidels, who are without the visible church, and so strangers from the covenants of promise, who therefore can have no right to the seals, while they continue so, Eph. 2:12. Positively, All those, and those only, who are within the covenant, without distinction of nation, sex, or age. This is clear from the institution, of discipling all nations, and then baptizing them. So whosoever they are who come into Christ's school, and are members of his visible church, are to be baptized, and none other. So,

1. Those who are of age whatever they have been before, are to be baptized, upon their making a credible profession of their faith in Christ, and obedience to him: because in that case the church is to look upon them as within the covenant. It is true, if they be not sincere believers, they have not a right to it before God; but their credible profession gives them a right to it before the church. Both of these are plain in the case of the Ethiopian eunuch, Acts 8:37, 38; and Peter's hearers, Acts 2:38.

2. The infants of believing parents, or visible church-members, one or both, are to be baptized: because they are to be looked upon as within the covenant, since it runs so, 'I will be thy God, and the God of thy seed,' &c. Gen. 17:7; Acts 2:38, 39; and the benefits of the covenant belong to them, Matth. 19:14; who then can forbid them the Seal of the covenant? They were circumcised under the Old Testament, and the grace of God is not narrower now than it was then. They are comprehended under the institution, as making a part of nations, and are reckoned disciples, Acts 15:10; and so the apostles baptized whole families, as Paul and Silas that of the jailer, Acts 16:15, 33; and Paul that of Stephanas, 1 Cor. 1:16. And it is sufficient if one of the parents be a church-member, though the other be not, 1 Cor. 7:14.

V. As to the efficacy of baptism, we may observe three things.

1. It consists in effectual sealing and applying Christ and his benefits to the baptized party, 1 Pet. 3:21.

2. It is not effectual to all that receive it, as appears from the case of Simon, who after baptism remained in the gall of bitterness, and in the bond of iniquity, Acts 8:13, 23; and this the unholy lives of many baptized in their infancy do testify.

3. It is not tied to the moment of administration, but though not effectual in the time it is administered, may afterwards be effectual, through the working of the Spirit, John 3:5, 8.

VI. As to the necessity of baptism, two things are to be observed.

1. It is not of absolute necessity to salvation, as if the simple want thereof could hinder salvation; for God has not made baptism and faith equally necessary, Mark 16:16. And circumcision was not to be administered before the eighth day, Gen. 17:12; though there is no reason to doubt but some Jewish infants died before that time.

2. It is necessary by divine precept, as an instituted means of salvation. So that the contempt of it is a sin, and a great one, that will damn men, unless it be pardoned through the blood of Christ, Luke 7:30; but this contempt cannot be ascribed to the

child, before he comes to the years of discretion, and so cannot involve him in guilt; but unto the parents. So that Gen. 17:14; is to be understood of the child come to years.

A few inferences shall conclude this subject.

Inf. 1. Baptism is not to be administered to any person oftener than once. This is plain from the nature of the ordinance, Tit. 3:5; we being but once ingrafted and regenerated.

2. Improve your baptism agreeable to the nature of it, and the ends of its institution. It is a gross neglect, that we are not often putting the question to ourselves, Into what was I baptized? Alas! many make no more use of their baptism rightly, than if they had never been baptized. Though ye were but once baptized, ye should be improving it all your life long, and particularly when you see others baptized.

(1.) Improve it for raising your hearts in thankfulness to God, that ever ye were sealed with the seal of God's covenant, and had his name called on you, while many in the world are utter strangers to the covenants of promise.

(2.) Improve it for your strengthening against temptation, considering that you are the Lord's, not your own, and are under the most solemn and awful engagement to God, to resist the devil, the world, and the flesh; and also drawing strength from the death, and resurrection of Christ, into whom they were baptized, Rom. 6:4.

(3.) Improve it for your humiliation under your sins and miscarriages, considering them as sins against the grace of baptism, and your engagements to God therein; remembering that sins after solemn engagements to the contrary, are highly offensive to God, and attended with more aggravating circumstances, than if they had never been baptized, and such solemn engagements entered into by you. The vows of God are upon you; break them not, and go not about after vows to make inquiry.

(4.) Improve your baptism to the strengthening of your faith and confidence in Jesus Christ, especially in downcastings under a sense of guilt; for it is a sign and seal of remission, adoption, &c. and so may answer the question to an exercised soul, How can I be put among the children?

(5.) Improve it to the vigorous exercise of, and growth in holiness, since thereby ye are engaged to newness of life, as ye are raised from the dead, Rom. 6:4. Were ye dedicated unto God, does not that say ye should be holy in heart, lip, and life? As God is holy, so be ye holy in all manner of life and conversation; remembering that without holiness no man shall see the Lord.

(6.) *Lastly*, Improve it to the increase of brotherly love, even love to all the saints, who are all baptised into one body, 1 Cor. 12:13. It is as unnatural for saints not to love one another, or to quarrel with one another, as it is for the members of the natural body to be at war with each other. Then love one another, as Christ hath loved you.¹

John Flavel: Q. 1. Who are to be baptized? A. Believers, and their infant-offspring; Acts 2:39. For the promise is to you, and your

¹ Thomas Boston, *The Whole Works of Thomas Boston: An Illustration of the Doctrines of the Christian Religion, Part 2*, ed. Samuel McMillan, vol. 2 (Aberdeen: George and Robert King, 1848), 478–481.

children, and to all that are afar off, even many as the Lord our God shall call.

Q. 2. How doth it appear, that the infant-seed of believers ought to be baptized? *A.* It appears by this, that they being Abraham's seed, were taken into covenant with God, and ordered to have the sign of the covenant applied to them; and that grant was never reversed; Gen. 17:7, 10. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. This is my covenant, which ye shall keep between me and you, and thy seed after thee; even every man-child among you shall be circumcised.

Q. 3. But was not that the covenant of works; and so will not hold, to infer their privilege under the covenant of grace? *A.* No, it was not; for God never did, nor will become a God by way of special interest to any people; by virtue of the covenant of works, since the breach of it by the fall.

Q. 4. But if it were the covenant of grace, how doth it appear the right of believers infants is still the same it was before in Abraham's time? *A.* It appears plainly from the apostle's own words and arguments; Acts 2:39. For the promise is to you, and to your children, &c.

Q. 5. But though infants then were members of God's visible church among the Jews, how doth it appear they are so now, when God hath cast them off? *A.* It appears, the membership and privileges are as free and complete to them now, that are the children of Gentile believers, as ever they were to the Jewish infants; Rom. 11:17. And if some of the branches be broken off, and thou being a wild olive tree, were grafted in amongst them, and with them partakest of the root and fatness of the olive-tree.

Q. 6. How else doth it appear they are within the covenant? *A.* It appears by this, that they are pronounced holy; 1 Cor. 7:14. Else were your children unclean, but now are they holy. Which is a federal holiness, and none out of covenant can be holy by covenant.

Q. 7. But may not that place mean only their legitimacy? *A.* No, it cannot; for then the apostle must pronounce all the infants in the world bastards, that descend not at least from one believing parent.

Q. 8. But infants are not capable to covenant with God, or to perform covenant-duties; and therefore why should they be admitted to covenant-privileges? *A.* A child now of eight days old, is as capable of being admitted into covenant with God, as children of the same age were in Abraham's days: and then it is manifest they were admitted.

Q. 9. Though they were admitted by circumcision then, will it follow, they may be so by baptism now, seeing that ordinance is abolished? *A.* Yes, it will: For though circumcision cease, yet baptism is come in its place; Col. 2:10, 11, 12. And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, buried with him in baptism, &c.²

Prayer Requests 07/27/2026

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, expecting.
- 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.
- 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 those who were out sick this last Lord's Day. Frand and Tina, Steven Schempp, Mario Jimenez, Wehlaus, Harlowe Drummer.
- 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 Dave Darden, not home from the hospital.
- Pray for the Barrett family, upon Marilee's cancer diagnosis, for comfort, treatment, and calling upon the Lord.
- Pray for Missy Aunt Sue, diagnosed with Brain Lymphoma, under treatment—pray that she might turn to 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, planning to conduct while away.

² John Flavel, *The Whole Works of the Reverend John Flavel*, vol. 6 (London; Edinburgh; Dublin: W. Baynes and Son; Waugh and Innes; M. Keene, 1820), 283–285.