

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 know the enemy of our souls as Beelzebub, that we would see sin as foul, and that we would understand him as a father to many, who imitate his lying, soul-murder, and drawing away the weak from the faith. Pray for resistance to these wiles. Pray also concerning civil and personal mercy to the poor of the land, that all would look to the Lord for His divine wisdom and commandments, that the Church's habitual following the Lord even in such practical commands as these would be a testimony to the wisdom and righteousness of the Lord to the watching world.

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**

09 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. (4:30P)

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 Singing 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 _____

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WSC 96: What is the Lord's supper? Answer: The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.^e

^e 1 Cor. 11:23-26; 1 Cor. 10:16.

James Ussher: How may we more clearly consider of those things which are ministred in the Sacraments?

By considering distinctly, the things given and received, and the persons giving and receiving.

What are the things given and received?

They are partly outward, and partly inward.

What are the outward?

The visible creatures, ordained for signs and figures of Christ: as under the time of the Gospel, Water, Bread, and Wine.

Why hath God made choice of these creatures?

Both in respect they are for their natural properties most fit to represent the spiritual things: as also for that they are most generally used of all nations in the world.

What are we to learn from hence?

The wonderful wisdom of God, that hath chosen base and common things, for so high and singular mysteries: whereas he might have chosen things more rare and of greater price, to set out such excellent benefits as are offered to is in the Sacraments. Wherein there is great difference between the time of the Law and of the Gospel.

What are the inward things?

The invisible and spiritual: Graces namely, Christ, with all his benefits.

What learn you of this?

Not to stick to the outward elements, but to lift up our hearts unto God; accounting the elements as a ladder, whereby to climb up to those celestial things which they represent.

So much of the things, what are the persons?

The Giver, and the Receiver.

How many Givers are there?

Two: the outward, giving the outward; and the inward, giving the inward things.

Who is the inward Giver?

God himself: even the holy Trinity, God the Father, God the Son, and God the holy Ghost.

What be the actions of God in a Sacrament?

They are principally two:

1. To offer and teach forth Christ and his graces.
2. To apply them to the heart of the faithful communicant.

Who are the outward givers?

The Ministers especially, representing unto us the Lord, whose stewards they are. Mat. 28:19; 1 Cor. 4:1.

What is the Ministers office herein?

To consecrate the elements, and then to distribute them.

Wherein consisteth the consecration of the elements?

Partly in declaring the institution of the Sacraments, and partly in going before the Congregation in prayer unto God. First in praising God, who hath ordained such means for the relief of our weakness: then in suing to God, that he would please to make those means effectual to that end, for which they were ordained.

Is not the substance of the elements changed by this consecration?

No verily: only the use is altered in that they are separated from a common to a holy use: which change and alteration continueth only while the action is in hand.

Doth the Minister with the signs give the thing signified also?

No: he only dispenseth the signs: but it is God that giveth and dispenseth the things signified. Matth. 3:11.

Is God always present to give the thing signified to all them that the Minister giveth the sign?

No, not to all: for some in receiving the signs, receive together with them their own judgment. (1 Cor. 11:29) Yet he is always ready to give the thing signified to all those that are fit to receive the Sacraments: and to such persons the signs and things signified are always conjoined.

Who are the persons that are to receive the Sacraments?

All Christians that are prepared thereunto.

Is there any special preparation required to the receiving of the Sacraments?

Yes verily: for seeing men ought to come with preparation to the hearing of the Word alone; they ought much more to come when the Sacraments are administred also, wherein God doth offer himself more familiarly and visibly to us. Exod. 3:5; 1 Cor. 11:28.

What is the preparation that is required in them that come to receive the Sacraments?

There is required in those that are of years of discretion, to a worthy participation of the Sacraments, knowledge, faith, and feeling, both in the Law, and in the Gospel.

Seeing no man is able to attain the knowledge of the Law and the Gospel perfectly, much less the simple and common people: tell me, how far is this knowledge, faith and feeling, necessary?

First, concerning the Law, it is necessary that the receiver of the Sacrament be able to understand and believe the common corruption of all men, both in the bitter root of original sin, and in the poisoned fruits thereof, together with the curse of everlasting death due thereunto; and that he be able to apply both these, that is, the sin and wages thereof, to himself.

Secondly, concerning the Gospel, that he be able (in some measure) to understand the Covenant of grace, which God in Christ hath made with the sons of men; and then that by faith he be able (in some measure) to apply the same to himself.

What ariseth from this knowledge, faith, and feeling, to a further preparation thereunto?

A true and earnest desire to be made partaker of the Sacraments; with a conscionable care to perform special duties, in and after the action of receiving. Matth. 3:13; Act. 8:36; Luk. 22:15.

What duties in the action of receiving are to be performed?

First, a grave and reverent behaviour, befitting such holy mysteries.

Secondly, an attentive heedfulness in comparing the outward signs and actions in the Sacraments, with the inward and spiritual things which they betoken.

What duties are to be performed after the partaking of the Sacraments?

If we have a sense and feeling of the gracious work of God by them, we are to rejoice with thanksgiving; if not, we are to enter into judgment with our selves, and to humble, our selves for want therein. And though we ought to be humbled, if we feel not the work of God in us, in or after the Sacraments: as that which argueth want of preparation before or attention in receiving of them; yet ought we not therefore to be altogether dismayed: for as the sick man feeleth not the nourishment of his meat, because

of his malady, and yet notwithstanding is nourished; so it is in such faithful ones, as do not sensibly feel the working of God in and by the Sacraments, through the weakness of their faith. And although we cannot feel it immediately, yet after (by the fruits thereof) we shall be able to discern of our profiting thereby.

How many kinds of Sacraments be there?

Two. The first of the Admission of God's children into the Church there to be partakers of an everlasting communion with Christ. The second of their Preservation and nourishment therein; to assure them of their continual increase in Christ. (1 Cor. 10:1, 2, 3, 4; Exod. 12:48.) In which respect the former is once onely; the latter often to be administred.

Hath the administration of the Gospel been always after the same manner?

For substance it always hath been the same: but in regard of the manner proper to certain times, it is distinguished into two kinds; the Old and the New. Heb. 11 & 13 & 13:8; Acts 10:43 & 15:11. &c. 26:6, 7; Luke 16:16; Jah. 1:17; Heb. 11:2 & 8:8, 9, 10, 13 & 9:9, 10, 11; 2 Cor 3:6, 7, 8.¹

William Perkins: In the same manner, God the Father has made an evangelical covenant with His church in which of His mercy He has made a grant of His own Son unto us with righteousness and life everlasting in Him; and we again by His grace accept of this grant and receive the same by faith. And thus by mutual consent according to the tenor of the covenant any repentant sinner may truly say, "Though I now have my abode upon earth, and Christ in respect of His manhood be locally in heaven, yet is He truly mine to have and to enjoy. His body is mine; His blood is mine." As for the giving and receiving of the body and blood of Christ in bodily manner (which the Papists maintain in avouching the real transubstantiation of bread and wine in the sacrament into the body and blood of Christ, and the Lutherans also in teaching that His body and blood is substantially either in or with or under the bread and wine) is an erroneous conceit, flat opposite to sundry points of the Christian faith. For Christ to this very hour retains still the essence and essential properties of a true body; and we believe that really and visibly He ascended into heaven and there abides till His second coming to the last judgment. Who then, having but common reason, would imagine a communication of the body of Christ pent up in the element of bread and conveyed into our bodies by the mouth and stomach?²

Prayer Requests 08/03/2026

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 Nathan Flory as he starts his new job @ Braum's.
- Pray for Dave Darden, starting back to work soon.
- 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.

¹ James Ussher, *A Body of Divinity: Or, the Sum and Substance of Christian Religion*, Eighth Edition (London: R. J.; Jonathan Robinson; A. and J. Churchill; J. Taylor; J. Wyatt, 1702), 428–430.

² William Perkins, ed. Ryan Hurd, Joel R. Beeke, and Derek W. H. Thomas, *The Works of William Perkins* (Grand Rapids, MI: Reformation Heritage Books, 2017), 367.