

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 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 44, that we (and the rest of the visible church) receive the Lord's commands because He is our Redeemer, and that in the context of redemption that we would serve Him as His dear children, not as slaves, with joy, not with slavish fear, but childlike reverence, acknowledging His benevolent sovereignty over us, and that His commandments are for our good.

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

Pray as we consider the sermons from last Lord's Day, that we might remember our sinful defilement and be humbled for it, fleeing to Christ, the fountain opened for sin and uncleanness in justification and sanctification, our vows and engagements to Christ as having covenanted with Him, our duties in the covenant to the Lord, and to one another in the Church, that we would seek the pouring out of God's Spirit upon us, having faith in Christ alone, and that as the One Body of Christ, we might have true, Biblical union with Him, and one another—all as we "improve our baptism."

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**

10 August 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.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

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WSC 44: What doth the preface to the ten commandments teach us?

Answer: The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.^f

^f Luke 1:74-75; 1 Pet. 1:15-19

John Flavel: Q. 1. Why doth God use arguments and inducements to win men to the obedience of his laws? *A.* Because he loves to work on man as a rational creature, according to the principles of his nature; Hos. 11:4. I drew them with cords of a man, with bands of love: And because he delights in none but free and cheerful obedience; Psal. 110:3. Thy people shall be willing in the day of thy power.

Q. 2. What is the first argument in this preface? *A.* It is the sovereignty of the Lawgiver, [I am the Lord,] which should awe the heart of every man to obedience; James 4:12. There is one Lawgiver, who is able to save and to destroy.

Q. 3. What is the second argument to obedience? *A.* Our propriety in God by covenant, [I am the Lord thy God;] this obligeth to obedience, and aggravateth disobedience; Psal. 50:7. Hear, O my people, and I will speak; O Israel, and I will testify against thee; I am God, even thy God. Hos. 9:1. For thou hast gone a whoring from thy God.

Q. 4. What is the third argument unto obedience? *A.* The benefits of redemption that they receive from God. Benefits persuade to duty; and the goodness of God leadeth thee to repentance, Rom. 2:4.

Q. 5. How can deliverance out of Egypt be an argument to them that never were in Egypt? *A.* As that deliverance was a type of our deliverance, so it is an argument to us, and an argument from the less to the greater; for it obligeth us more than them; Luke 1:74, 75. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.

Q. 6. What is that deliverance we have? and how doth it oblige us to obedience? *A.* Our deliverance is not from Egypt, but from hell; Col. 1:13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. And our persons are bought by the Redeemer to glorify God; 1 Cor. 6:19, 20. What know ye not that your body is the temple of the Holy Ghost, which is in you? For ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's.

Q. 7. Is it not mercenary to serve God upon the account of benefits received, or to be received? *A.* He that maketh religious duties mediums to attain carnal advantages only, is of a worse than mercenary spirit; Hosea 7:14. And they have not cried unto me with their hearts, when they howled upon their beds: They assemble themselves for corn and wine, and they rebel against me. But to be quickened by mercy to duty is not mercenary, but evangelical; Hosea 3:5. They shall fear the Lord, and his goodness.

Q. 8. What is the first inference from hence? *A.* That great is the condescension of God to man, that he will use arguments to induce him to obedience, who might exact it only by his sovereignty, and justly damn us for our disobedience; 2 Cor. 5:20. Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God.

Q. 9. What is the second inference from hence? *A.* That the more mercy any receive from God, the more obligations are laid on them to obey him; Psalm 116:1, 2. I love the Lord, because he hath heard my voice, and my supplications: Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

Q. 10. What is the third inference from hence? *A.* The more mercies and favours any man sins against, the greater is that man's sin, and the sorer will be his punishment; Amos 3:2. You only have I known of all the families of the earth; therefore I will punish you for all your iniquities.

Q. 11. What is the fourth inference from hence? *A.* That God's expectations are greater, where his mercies and favours have been so; Isa. 5:4. What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes.

Q. 12. What is the last inference from hence? *A.* That memorials of God's mercies are to be kept by us, to provoke us to constant and cheerful duties of obedience; Exod. 17:14. And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua. Psal. 103:2, 3. Bless the Lord, O my soul, and forget not all his benefits.¹

Ebenezer Erskine: If you would yield acceptable obedience to the voice of the Angel, you must take up God in him as your God; not only your creating God, and your preserving God, but as your redeeming God, your God by a new covenant grant, where he has said, "I am the Lord thy God;" for the faith of this is the foundation of all acceptable obedience, as your Catechism well instructs you, in that question, 'What doth the preface to the ten commandments teach us? It teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.' Never rest then till you know and acknowledge him as your God in Christ, and so your obedience will go upon the right footing, for "without this faith, it is impossible to please God; and whatsoever is not of faith, is sin." Believe in him as your pardoning, pitying, justifying, sanctifying, supplying, and saving God, and this will make his yoke easy, and his burden light.²

Thomas Parsons: But here to resolve that great question,—whether Christ's passive righteousness alone, or active and passive jointly, are the matter of Christ's satisfaction, which believers plead at God's bar for their justification, and which, being accepted by God as a plea good in law, is said to be "imputed" (namely, in a law-sense) "for righteousness." Let these reasons be weighed by such as do disjoin them:—

First. *Each of them hath its proper interest in, and its respective contribution toward, the satisfying [of] the injured honour of God's law.*—For the honour of God's law is the equity of both its parts,—its command, and its threatening. Christ's active righteousness honours the equity of the first; which man had dishonoured by his disobedience: but the great God-man hath repaired the honour of God's commandments, by yielding a most perfect obedience to every one of them; and therein proclaimed the law to be "holy, and just, and good." (Rom. 7:12.) Then Christ's

¹ 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), 223–224.

² Ebenezer Erskine, *The Whole Works of the Late Rev. Ebenezer Erskine*, vol. 2 (Edinburgh; Glasgow; London: Ogle & Murray; WM. Oliphant & Co.; Oliver & Boyd; J. Pryde; Hamilton, Adams & Co., 1871), 322.

passive righteousness in like manner honours the equity of the threatening: for as, by obeying, he acknowledged God's authority to make a law, and his unexceptionable righteousness in every single branch of the law made; so, by suffering, he proclaimeth that man is bound to keep it, or, if he do not, to bear the penalty. He himself dies to justify that the sinner is worthy of death, and offers himself upon the cross as a sacrifice to the Divine Justice: and hereby he hath proclaimed sin to be "exceeding sinful," and God to be so jealous a God as [that], rather than sin should go unpunished, and his justice want its glory, the righteous, eternal Son of God must be made an example [of] what guilty man had deserved. Thus God by two equal miracles (with everlasting astonishment to be adored) hath satisfied both his contending attributes, and rendered each of them triumphant; in making his righteous Son an example of his sin-avenging *justice*, that guilty sinners, repenting and believing, might be made examples of his sin-pardoning *goodness*.³

Thomas Boston: As for the first reason for obedience to these commandments, it is in these words, *I am the Lord*, or Jehovah; that is, an eternal, unchangeable one, having his being of himself, and from whom all being is derived; Exod. 3:14. I AM THAT I AM. This is a very significant name, and denotes, (1.) The unity of the Godhead, that he is one true God, having no partner, equal, or rival. (2.) The reality and certainty of his being. Idols are nothing; all their divinity is only in the fancies and opinions of men: but God is a real and true being. (3.) The necessity, eternity, and unchangeableness of his being. All other things which have a being were once without being; they had no existence till he gave it them: and if he please, they shall be no more, but be reduced into their primitive nothing; and all their being was derived from, and wholly depends upon him. But he was from all eternity an independent and self-existent being. (4.) The constancy and perpetuity of his nature and will; *I am that I am*; i. e. I am the same that ever I was, and will be the same, without all mutability in my nature, will, and purposes. This name includes these four reasons for our obeying his commandments.

1. The infinite excellency and perfection of his nature, whereby he is the natural Lord of all his creatures, Jer. 10:7. He is infinitely above us, and so glorious in his supereminent perfections, that the view of them must natively cause us poor worms to fall down at his feet, and receive his commands; and makes our rebellions monstrous, more than if a glow-worm should contend with the sun in its meridian brightness.

which we could no more subsist than the beams of the sun without the sun itself, but would immediately dwindle into nothing. Being then thus upheld wholly in our being by him, should we not wholly be for him?⁴

Prayer Requests 08/04/2025

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 the Seminary Students and auditors, for good time to devote to study, for diligence in the work.
- 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 in the membership, wisdom and light for the Session.
- Pray for Dr. Don Kistler, for his health.
- Pray for John Ruddell as he continues the interview process for a new job. Praise that Enrique has accepted a job offer. Pray for him as he prepares to start work.
- Pray for Justin's grandmother Debra, in the hospital (stroke and pneumonia) that she would turn to Christ.
- 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 Frank and Tina D.: under contract for a new home.
- Pray for Mario J.'s sister, Elena Ceballos, treatment for cancer. Pray for Mario, his employment, and his back.
- Pray for Michael Oknowski, for his conversion to Christ.
- Pray for Emma's friend, Reina, for her health.
- Pray for Jane Roberts, who has improved, starting chemo.
- Pray for Westminster Presbytery—meeting in August, consideration of new officers.
- Pray for Rayden Meyers: his eye injury—for healing, and wisdom for him and those who are caring for him.
- 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.

³ James Nichols, *Puritan Sermons*, vol. 5 (Wheaton, IL: Richard Owen Roberts, Publishers, 1981), 310.

⁴ 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), 85–86.