

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 and Lic.

Thomas Williams (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 98 for a robust prayer-life among the people of God, asking for things agreeable to His revealed will, with perseverance and persistence, and with patient waiting upon the Lord for His answers. Pray that we would learn to give thanks for all things, and BE thankful, and pray for humility, that we would never place conditions upon the Lord in our prayers, that we would not be demanding, and that humility and contentment would govern our asking.

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

Pray as we consider the sermons from last Lord's Day that, knowing the enemy of our souls as God's creature, we would focus on the good that the Lord does to His people even by the means of secondary causes—the work of the Devil, that we would not lose heart, but be encouraged that the Lord is on our side. Pray as well for our civil authorities, that they might judge rightly between the unjust and the just, that they would cast down the wicked in their wickedness, that they would promote the upright in their cause, and that they might know themselves to be “but men,” who will give account to the Lord for their work as His ministers.

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**

23 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.

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 98: What is prayer?

Answer. Prayer is an offering up of our desires unto God,^m for things agreeable to his will,ⁿ in the name of Christ,^o with confession of our sins,^p and thankful acknowledgment of his mercies.^q

^m Psal. 62:8; ⁿ 1 John 5:14; ^o John 16:23; ^p Psal. 32:5-6; Dan. 9:4; ^q Phil. 4:6.

Robert Traill: You must not only seek grace to help; but when you seek it, you must expect it. The text runs plainly this way. The apostle implies *asking*; but expresseth *finding*, and *coming* that we may *find*. Therefore we should come with expectation of finding. The spirit and life of prayer in faith, lieth more in expectation than in asking. Unwise Christians let out the life-blood and vital spirits of prayer, when they let their expectations languish. Here is a common, but unregarded error, in Christians exercise. When they set their face to pray, they make some conscience of searching out their wants; they labour to improve that sight to the raising of fervent desires of a supply of them: if they yet go hither, to take in a sense of the fulness and freeness of that grace where their help is; yet how rarely are they careful to raise up expectations of that helping grace? Few can say, as Psalm 55:16. **As for me, I will call upon God; and the Lord shall save me. Ver. 17. Evening and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice. Few can charge their souls as he did, Psalm 62:5. My soul, wait thou only upon God; for my expectation is from him. See how the prophet's faith rose, Micah 7:7. I will look unto the Lord; I will wait for the God of my salvation; my God will hear me.** *Looking* is a needy act of faith, *waiting* is an expecting act, and *assurance* is the highest. If you look to the Lord, you may quickly know he is the God of your salvation; if you know him as the God of your salvation, and your God, you will ask earnestly, wait patiently, and by the same faith prophesy a gracious answer. What do you take praying in faith to be, James 1:6? It is not only to pray, believing that we call upon the true God, in the name of Christ, and for things agreeable to his will: it is not only that we believe that he is able to give what we ask; but that he will give what is good. But because his grace to help, is not only good, and always good, but nothing is good without it, Christians should beg grace with confident expectations. What means Christ's frequent answer to men: **Matth. 8:13. As thou hast believed, so be it done unto thee?** and **Matth. 9:29. According to your faith, be it unto you?** Is it not to tell us, that he measures out his bounty to men, according, to their believing expectations from him? John 11:40. **Jesus saith unto Martha, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?** Our way is, if we could see the glory of God, then we would believe. Christ's way is just contrary: we must first believe, and then we shall see the glory of God. We say, If the Lord would glorify himself in performing his promises, and in hearing our prayers, then we would believe strongly. But this is inverting of Christ's order. Martha was a believer in Christ, and expresseth faith several ways in this chapter. It appears in the joint message they sent to Christ, ver. 3. **Lord, behold, he whom thou lovest, is sick. Ver. 5. Now Jesus loved Martha, and her sister, and Lazarus.** A blessed family, and few like it; all loved of Christ, and doubtless lovers of Christ. But they built more on his love to them, than on their love to him, like humble and wise believers: verse 21. **Martha said unto Jesus, Lord, if thou hadst been here, my brother had not died.** Her sister Mary said the same, ver. 32. It is likely, that none ever died in

Christ's presence, when he was on earth; he cured all that employed him. **But I know, that even now whatsoever thou wilt ask of God, God will give it thee,** ver. 22. Here was some faith. When Christ promiseth, ver. 23 that her brother should rise again, she acts faith as to the doctrine of the resurrection, ver. 24. I know that he shall rise again in the resurrection at the last day. When Christ goes on in preaching himself, ver. 25, 26 and asks her of her faith; she answered bravely, **Yea, Lord; I believe that thou art the Christ the Son of God, which should come into the world,** ver. 27. A confession like Peter's, Matth. 16:16. What then was wanting in this good woman? Why doth our Lord put such an **if thou wouldst believe**, to one that did believe so much and so well? Because, notwithstanding her faith in Christ's person, as the Christ, the Son of God, the Saviour of the world; notwithstanding her faith of his power; yet, in this instance of raising Lazarus, she expected **nothing**. When Christ, verse 39 bids take away the stone, she said, **Lord, by this time he stinketh: for he hath been dead four days.** She that believed Lazarus should rise at the last day, could not believe that he should rise after death had held him but four days. Such is the very nature of unbelief, or of weak faith in true believers; they can, or rather think they do, believe greater and harder things, when not much tried about them, better and more easily, than smaller and easier things that their faith is called to a present exercise about. Let all Christians, in all their approaches to the throne of grace, behold this as written on the open gates to this throne, and hear it proclaimed by him that sitteth on it, **Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?** Some believers are apt to think, that a trembling fearing frame is fitter for them; and that raising of expectation of good from God, will prevent or hinder humility, and lying low before the Lord. But they are quite mistaken that think faith and humility are inconsistent. They not only agree well together, but they cannot be parted: Hab. 2:4. **Behold, his soul which is lifted up, is not upright in him: but the just shall live by his faith.** To bottom expectations of grace from God, on the account of any good, real or apprehended, in us, or done by us, is not only destructive of humility, but of faith also. A boaster is an abominable creature at the throne of grace; but a pleader for, and expectant of grace, for grace's sake, is an humble believer, and a right courtier at this throne.¹

Jeremiah Burroughs: God hath nowhere promised to reveal all his truth to you, because you desire him so to do. It is not every prayer of yours, which he hath promised to hear and grant; but only those which are agreeable to his will: his will is either his command or his promise. You may not suppose that God will grant all the prayers which are put up in obedience to his commands: but only that you shall be no losers by such obedience; but he will give you that, or something which shall be as good for you. It may be God's command that godly children should pray for the lives of their sick parents; and that parents pray for the conversion of their ungodly children; and that we pray for all men: and yet it doth not follow that we shall have the very thing which we obediently pray for. But it is his *promising will*

¹ Robert Traill, *The Works of Robert Traill*, vol. 1 (Edinburgh: The Banner of Truth Trust, 1810), 165–168.

which is the measure of our *hope*, as his *commanding will* is the rule of our obedience. Whatever he hath promised he will certainly give us. Now God hath nowhere promised in his word that he will reveal the true meaning of every text of Scripture to every godly person that asketh it.

Praying is but one of the means which God hath appointed you to come to knowledge. Diligent reading, hearing, and meditation, and the counsel of the wisest, is another means; even to dig for it as for silver, and to search for it as for hidden treasure: and to continue so doing, and to wait at the posts of wisdom's doors, that knowledge may come into you by degrees and in time. God hath not promised you true understanding upon your prayers alone, without all the rest of his appointed means; nor that you shall attain it by those means, as soon as you desire and seek it: for then prayer would be a notable pretence for laziness, and they that would not be at the labour of study, meditation, or conference, might save all their pains, and go to God and ask wisdom of him, and he would give it them; even as idle beggars think without working to get an alms to maintain them in their slothfulness. If instead of all our reading, hearing, and meditation, we could but *pray*, and so get all the knowledge which other men study, labour, and wait for, it would be too cheap a way to wisdom. Solomon, that got it by prayer, commandeth us very great diligence to get it...

Moreover you must pray according to God's *will of precept*, not only in the matter, but in the manner of your prayers. And there may be more selfishness, and many other corruptions in the manner of them, than you discern. And there are many things which with submission you may lawfully pray for, which God hath never promised you at all. You may pray for the life of the sick, and for the conversion and salvation of all your relations, and of thousands of others, which God will not give you. Otherwise all the relations of every true Christian should be saved, yea, and all his enemies, and all the world. To apply all this, It may be you are in doubt, whether this or the other be the meaning of such a text of Scripture. Or whether you should proceed in such a business, or should join in the use of such preaching and prayers, or not. And when you have prayed earnestly, you are confirmed *for* one way, and *against* the other.²

Prayer Requests 08/15/2026

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 Dr. T. J. Gentry. Latest exam: no worsening of his aneurism, and his health is improving. (Praise the Lord!)
- 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, now under contract.
- Pray for Nathan Flory as he works at 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's Aunt Sue, diagnosed with Brain Lymphoma, under treatment—pray that she might turn to the Lord.
- Pray for Gabriel and Lauren Barnes and family as they settle back into N. Texas.
- Pray for Jeremy Seekamp, health issues, perhaps thyroid.
- Pray for a good time of fellowship and encouragement this coming Friday at our 20th year gathering.
- 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, we had to cancel due to a power failure. Pray for consistent electricity.

² Jeremiah Burroughs, *Causes, Evils, and Cures of Heart and Church Divisions* (New York: Carlton & Phillips, 1855), 175–179.