

Announcements and Information:

Pastor: Rev. Todd Ruddell
214.799.1647 (Church)
469.271.9631 (Mobile)

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 99 that we would pray according to our Lord's instruction, using the Lord's Prayer as a pattern and a prayer, with understanding, faith, reverence, and confidence in our Lord's intercession, that we have the petitions we ask for according to His Will.

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

Pray as we consider the sermons from last Lord's Day that, that the Devil's busy work in this world would not discourage us, but enliven us to greater vigilance, sobriety, prayer, care for one another in our dealing with temptation; pray for knowledge that we would not be ignorant of his devices, and for application unto the Lord for strength to endure, resist, and triumph over him. Pray that the Lord would "bruise Satan under our feet shortly." Pray also that we would be an example of living in light of eternity to the watching world, pressing for the Lord's Great Commandments as the basis of all law, ecclesiastical and civil, and that our leaders in both would "know themselves to be but men," and labor as the ministers of God in their places, for His glory.

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**

30 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 99: What rule hath God given for our direction in prayer?

Answer: The whole word of God is of use to direct us in prayer;^r but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called The Lord's Prayer.^s

^r 1 John 5:14; ^s Mat. 6:9–13. Compared with Luke 11:2, 3, 4. And he said unto them, When ye pray, say, Our Father, &c.

Ezekiel Hopkins: It is true, the Wise Man hath commanded, that our *words be few* in our addresses to God: Eccl. 5:2: and he gives a most forcible reason; *for God is in heaven, and thou upon earth*. His Infinite Majesty should, therefore, over-awe thee from using any rash and vain loquacity. But yet this makes not against long prayers: for many words may be but a few to express the sentiments of our souls; and none can be too many, while the heart keeps pace with the tongue, and every petition is filled with matter and winged with affections.

And, whereas our Saviour condemns the Pharisees, who *devoured widows' houses, and for a pretence made long prayers*: Mat. 23:14 yet, certain it is, that it was not their long prayers that he condemns, but their pretence and hypocrisy.

Thus much I thought fit to observe from the context.

Our Saviour, having thus cautioned his Disciples against the sins of the Pharisees and Heathens in their prayers, comes, in the words I have read, to instruct them how to pray. *After this manner, therefore, pray ye, Our Father, &c.*

Some taking advantage from these words, deny this to be used as a prayer itself; but only as a model and platform, to direct us how to pray.

But, if we consult, not only the practice of the Church of Christ in all ages, but the Scripture itself, we shall find it to be both the one and the other: for it is our Saviour's express injunction, Luke 11:2. *When ye pray, say*; and what should they say, but the words immediately following, *Our Father, which art in heaven, &c.*? One Evangelist says, *pray after this manner*: the other saith, *when ye pray, say*: from both which, compared together, it is easy to collect, that it is both a pattern for us to form our prayers by, and that it is a prayer itself, which our Saviour, in condescension to our infirmities, hath framed for us; putting words into our mouths, to beg of God those blessings, which, through his most prevalent intercession, shall not be denied us.

And, indeed, of all prayers, this is the most absolute and comprehensive; containing in it, not so many words as petitions: for there is not any one thing that we can pray for, according to the will of God, but it is summarily couched in this.

And yet this comprehensiveness, which is the admirable excellency of this prayer, hath been the only reason why some of late have scrupled and refused to use it; because they cannot pierce through all that is signified by these substantial expressions. They think they should take God's Name in vain, in uttering that before him, which they do not understand the utmost extent of.

But, if they did but consider their own prayers, the same doubts would still remain. When they pray that God's Name may be glorified, can they comprehend in that short time, while they are uttering those words, the infinite latitude of that request? Is it unlawful, at the close of our prayers, to desire that God would give us all good things, which we have not mentioned before him? And yet who of us can conceive how large an extent that request may have? May we not say, *Amen*, and seal up our prayers with a *So be it*; though, while we are speaking it, we cannot presently recollect all that hath been mentioned before God in prayer?

And, for any to say, that the Lord's Prayer is a morsel too big for their mouths, as some have done, I have always accounted it a

most unworthy and unsavory speech. Certainly, Christ thought it not too big for his Disciples: whose capacities, at that time, were, possibly, none of the largest; as appears in many instances, particularly in the nature of Christ's Kingdom, which he taught them to pray that it might come, which they thought to be temporal and earthly. And those, who refuse the use of the Lord's Prayer as too big for them, would yet think themselves much wronged, if we should but suspect them as ignorant in that, and in many other points of Christian: Doctrine, as the Disciples were when our Saviour instructed them thus to pray.

It being, therefore, as I hope, clear and evident, that we may often pray in these words, and that we must always pray after this manner; let us now proceed to consider the Prayer itself. In which there are these Four Parts.

- I. The preface, or introduction, to it.
- II. The petitions, or requests, we present to God; in which the greatest part of it consists.
- III. The doxology, or praise-giving: for praise is a necessary part of prayer.
- IV. The conclusion, or ratification of all, in the sealing particle, *Amen*.

I shall speak somewhat of these briefly, in the general; and, then, more particularly of each, as my text directs me.

First. For the Introduction or Preface unto the prayer: and that is contained in these words *Our Father, which art in heaven*.

This is used as a preparative to prayer. And what greater inducement can there be to dispose us into a holy awe and reverence of God, than to set before us the greatness and glory of that Majesty, before whom we prostrate ourselves?

And, therefore, we find that the Saints in Scripture, in all their approaches to the Throne of Grace, were wont, in the beginning of their prayers, to affect and over-awe their hearts with the humble mention of God's glorious attributes. Thus Solomon: 1 Kings 8:23. O Lord God of Israel, there is no God like unto thee, in heaven above or in the earth beneath; who keepest covenant and mercy with thy servants. Thus Jehoshaphat: 2 Chron. 20:6. O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the heathens? And in thy hand is there not power and might? So Hezekiah: 2 Kings 19:15. O Lord God of Israel, who dwellest between the cherubims, thou art God, even thou alone, who hast made heaven and earth. And so the Prophet: Jer. 32:17, 18, 19. Ah Lord God, behold, thou hast made the heaven and the earth, by thy great power and stretched-out arm; and there is nothing too hard for thee. The Great, the Mighty God, the Lord of Hosts, is his name, great in counsel, and mighty in working. And thus our Saviour himself: Mat. 11:25. I thank thee, O Father, Lord of Heaven and Earth. And so the Apostle: Acts 4:24. Lord, thou art God, that hast made heaven and earth, and the sea, and all that in them is.

And, thus to consider seriously of and reverently to express the infinitely glorious attributes of God, is an excellent means to compose us into a holy fear and awe of God; such as becomes vile dust and ashes to be affected with, when it stands in the presence of its great Lord and Creator. Only here let us remember, that we dwell not so long upon the titles and

attributes of God, nor run so much out into preface, as to forget our errand unto him.

Secondly. Next after the Preface, we have the Petitions following in their order. Of these, some reckon six, others seven: but which soever we take, the matter is not great. They may all be reduced under two general heads.

First, Such as respect God's glory.

Secondly, Such as respect ourselves and others. The three first respect God's glory; and the three or four last our own good: and that either temporal or spiritual. Temporal, in begging at God's hands our daily bread: spiritual, in desiring both the pardon of and deliverance from sin.

And here again we may observe the admirable order and method of this prayer; in that our Saviour hath placed the petition, which refers to our temporal good, as it were in the very midst and centre of it, it being encompassed round about with petitions for heavenly and spiritual blessings. And this may intimate to us, that we are only to bait at the world, in our passage and journey to heaven; that we ought to begin with spirituals and end with spirituals: but only to take up and refresh ourselves a little with our daily bread in our way.

Thirdly. In the Doxology, or Praise, there are four things contained.

First, God's Sovereignty: *Thine is the kingdom.*

Secondly, God's Omnipotency: *and the power.*

Thirdly, God's Excellency: *and the glory.*

Fourthly, The Eternity and Unchangeableness of them, and of all God's other attributes, noted to us in that expression, *for ever.*

Fourthly. Here is the ratifying particle, *Amen*, added as a seal to the whole prayer: and it importeth a desire to have that confirmed or granted, which we have prayed for.

And thus Benaiah, when he had received instructions from David concerning the establishing of Solomon in the kingdom, answereth thereto Amen; and explains it; 1 Kings 1:36. The Lord God of my lord the king say so too.

So that when we add this word, Amen, at the end and close of our prayers, it is as much as if we had said, The Lord God say so too; or the Lord grant these requests: for the proper signification of Amen, is, so be it, or so it is, or so it shall be: the former notes our desires; the latter, our confidence and assurance of being heard.¹

Prayer Requests 08/24/2026

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 begins his new job, Sept. 8th.
- 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 the Barrett family, upon Marilee's cancer diagnosis, for comfort, treatment, and calling upon the Lord.
- Pray for Kristi Wehlau, that the Lord would bless the means of an austere diet against her SIBO infection.
- 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. Gabriel has started a job as an electrician's apprentice, thanks be to the Lord.
- Pray for Jeremy Seekamp, health issues, perhaps thyroid.
- Pray that the Lord would grant many more years of service to His Name here in Wylie.
- 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.

¹ Ezekiel Hopkins and Josiah Pratt, *The Works of the Right Reverend Father in God, Ezekiel Hopkins*, vol. 1 (London: C. Whittingham, 1809), 55–59.