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 WLC 3 that the doctrines and commands of men would have no place in the Church, that the Scriptures alone would be her only rule of obedience, that all would be brought to the Scriptures for trial, that the Church would hold fast to that which is true. Pray as individuals, that the breadth and sweep of the Scriptures would cover all of our lives, that we would not serve men, confessing the God alone is the Lord of our consciences.

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 learn to think doxologically, that our minds would be elevated to think high thoughts of God as we meditate upon His greatness, mercy, forgiveness and justice. Pray that the Lord would enlarge our hearts to understand more of His glorious Person, that we might also, with the Apostles and Prophets, speak the Lord's praises "seven times a day." Pray also that we would flee syncretism, mingling the worship of God with human tradition, learning to think after the Lord Jesus. Pray also that we would avoid the temptation to think that "the Lord will not do good, neither will he do evil," that we would always remember that we area under His watchful eye, for good.

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

15 November 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

WLC 3: What is the word of God?

Answer. The holy scriptures of the Old and New Testament are the word of God,[e] the only rule of faith and obedience.[f]

[e] 2 Tim. 3:16; 2 Pet. 1:19-21 [f] Eph. 2:20; Rev. 22:18-19; Isa. 8:20; Luke 16:29-31; Gal. 1:8-9; 2 Tim. 3:15, 16

William Perkins: The church has a ministry and dispensation committed unto her, in the execution whereof she delivers the meaning of the Scripture unto God's people, but that is not from any judicial authority committed unto her, to determine of the sense of Scripture of herself; but only by comparing Scripture with Scripture, and expounding one place out of another; even as the lawyer gives the sense of the law, not from any judicial power given unto him above the law, but by observing the words with the scope and circumstances of the law. But here I would know, if the church must needs be judge, by what means must she determine? They answer, by the *rule of faith*; the *consent of councils and fathers*; and if these fail, then *by the pope*. *Answer*. By their rule of faith, they understand, *unwritten traditions*, that is, such truth beside Scripture, as has been kept by tradition from hand to hand since the primitive church. But these are mere forgeries, and shame it were to subject the truth of God to the device of man; if these be made judge of Scripture, then shall the faith of the church depend upon the "wisdom of man," and not upon the "power of God," a thing abhorred of the apostle (1 Cor. 2:5. The only rule of faith is the Scripture, and true faith will admit no other judge beside the Scripture to determine of that whereon it must depend. Secondly, for their consent of fathers and councils, that is no sufficient means to determine of the true sense of Scripture. For their several errors and contradictions one to another, and many times to themselves, show that they wanted the immediate assistance of the Spirit. And the same is true of the pope, as might easily be proved at large, by their gross ignorance and errors. And therefore it remains that the true judge and expounder of Scripture is Scripture itself, as Christ Himself by His practice shows in this place.[1]

Wilhelmus A'Brakel: In the first proposition we have demonstrated how precious and lovely the truth is, and that he who loves the truth, hating all who deviate therefrom, will withdraw himself from all who depart from the truth—and thus also from the *Pietists*. In the second proposition we have discussed the esteem and love which all lovers of the church have for the people or congregation of God from which the *Pietists* are separated. To this we shall now add the preciousness and loveliness of *the Word of God*, in which all saving truth is comprehended, upon which the church is built, and which God has given to the church for the purpose of preserving and spreading it. This the *Pietists* either reject or minimize.

God has caused the way of salvation (there being but one, which is hidden from the natural man) to be recorded so that His people would have a steadfast rule of doctrine and life, and be protected against the deceits of Satan. Satan brings forth much smoke and vapor from the pit of hell in order to obscure the truth and at times changes himself into an angel of light; that is, he imitates that which is of a most spiritual nature and causes it to be performed in a natural manner without the Spirit and without Christ. God has furthermore given such a record in order that the church be protected against the deceits of men who make use of craftiness, causing people to err in a subtle manner. He has also done so in order that everyone would be protected against his own heart which carries within it the seed of all heresy and error. This way of salvation, having thus been recorded, has been entrusted to the church in order that she would preserve it in its purity, transmit it from generation to generation and from nation to nation, proclaiming it everywhere unto the conversion of men, to lead the converted to the church, and to govern the faith and life of the members of the church.

The Word of God is the foundation upon which the church is built (Eph. 2:19–20), the insignia of the true church, the nourishment of the church, the only rule of faith and life, and the sword against the enemies who err and battle against the truth—it is everything to the church. There is no church without the Word and there is no Word without the church.

As far as we are concerned, all esteem for and efficacy of the Word is contingent upon our acknowledgement of it being from God. It is contingent upon the fact that we receive it "not as the word of men, but as it is in truth, the word of God" (1 Th. 2:13). It is truly the Word of the God of truth. "All scripture is given by inspiration of God" (2 Tim. 3:16); "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). The Spirit who has inspired the Word and causes believers to perceive, taste, and experience those matters contained in the Word, assures them of the divinity of that Word. He does this not only by means of its inherent evidences of divinity, but also by way of immediate operation in their hearts. "And it is the Spirit that beareth witness, because the Spirit (*who speaks in the Word*) is truth" (1 John 5:6). Therefore with what reverence we ought to hear and read the Word! Isaiah therefore begins his prophecy with these words: "Hear, O heavens, and give ear, O earth: for the LORD hath spoken" (Isa. 1:2). With what an obedient heart we ought to hear and read the Word, saying, "Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:33)!

Since the Holy Scriptures have been inspired by the God of truth who cannot lie, and by the Holy Spirit of truth who leads into all truth, all that has been recorded in the Holy Scriptures is truth. All of Scripture is certain, sure, and infallible. We may depend on it—and without reservation, vacillation, and in the full assurance of faith may rely upon it: "… the word of truth … Thy law is the truth … all Thy commandments are faithful" (Psa. 119:43, 142, 86). The Lord Jesus testifies of this: "Thy word is truth" (John 17:17). The apostle refers to it as "the word of the truth of the gospel" (Col. 1:5). He who rejects the Word and does not believe it, rejects God and does not believe God, but rather (which is dreadful) considers God to be a liar. "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son" (1 John 5:10). Man, who with haughtiness of spirit does not receive the Word of God as being spoken by God—and thus as being true and infallible—will derive no benefit therefrom. "… for it is the power of God unto salvation to every one that believeth" (Rom. 1:16); "… but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

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[1] William Perkins, ed. J. Stephen Yuille, Joel R. Beeke, and Derek W. H. Thomas, The Works of William Perkins (Grand Rapids, MI: Reformation Heritage Books, 2014), 134.

In the Word, God reveals heavenly mysteries to His church; that is, the entire work of redemption by the Mediator Jesus Christ, and the manner whereby man is led to this redemption—and then through the Mediator unto God. He also reveals the manner in which the Holy Spirit operates in the heart of the converted for illumination, comfort, sanctification, and eternal felicity, as well as the purpose for which He has given His Word. Therefore it is called, "… the gospel of your salvation" (Eph. 1:13); "… the power of God unto salvation" (Rom. 1:16); "… the Holy Scriptures, which are able to make thee wise unto salvation" (2 Tim. 3:15); "… the engrafted Word, which is able to save your souls" (James 1:21).

Nature is ignorant of such a way of salvation; neither angel nor man could have devised it. It is a mystery which can only be known by divine revelation. Concerning its power and motions, it can only be made known by the Holy Spirit who works in souls by means of the Word…

Even though a natural man reads and hears of the mysteries of the Word of God, he does not understand them unless God by His Spirit makes them known to his soul by immediate revelation. Those who are wise and prudent in natural matters think highly of the quickness of their intellect. They think that if anyone ought to understand mysteries, it ought to be them; they should be able to comprehend them; they are, nevertheless, blind as bats when it comes to spiritual matters. The apostle says concerning them: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). The apostle Jude (not Iscariot) says of the natural man who does not have the Spirit: "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves" (Jude 10). Since they do not understand the spiritual mysteries, but view them in an external sense and in a natural manner, they despise them as illusions and matters of no worth. Since their reason cannot penetrate to the pith of these truths, they therefore reject them and thus exclude themselves from heaven. The *Pietists* lack this spiritual light. They have natural light concerning God's majesty and the insignificance of the creature. They perceive that man's felicity consists in the beholding of God; and by means of the Holy Scriptures their natural light becomes increasingly clear. Since these persons do not understand the spiritual mysteries they occupy themselves with a natural beholding of God, imagining that their natural perceptions are wondrously spiritual, and far exceed the Word and that of those who are truly illuminated. Yet such perceptions are nothing but fabrications and illusions which deprive them of salvation.[2]

[2] Wilhelmus à Brakel, *The Christian's Reasonable Service*, ed. Joel R. Beeke, trans. Bartel Elshout, vol. 2 (Grand Rapids, MI: Reformation Heritage Books, 1993), 653–56.

Prayer Requests 11/09/2026

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 Ireland and Marissa Dillard, Beth Ten Dolle, Kelly Rice, and Francis Martinez, expecting.
- Pray for the Seminary Students and auditors, for good time to devote to study, for diligence in the work. Praise: All the seminary students passed their Hebrew final last week.
- Pray for Kristine Schempp, regular bouts with migraines.
- Pray for Steven King's recovery from nasal surgery, and pray for their housing situation.
- 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 Joanna Ruddell recovering from her fall.
- Pray for Karen Arco, battling cancer and MS.
- Pray for Dr. T. J. Gentry, awaiting aneurism repair.
- Pray for Chris Coldwell, prostate cancer treatment
- Pray for Dr. Bill Higgins, prostate cancer treatment, and for his labors in Mexico these next week or so.
- Pray for Tim Worrell, his labors in Liberia for another week.
- Pray for the Barrett family, upon Marilee's cancer diagnosis, for comfort, treatment, and calling upon the Lord.
- Pray for Kristi Wehlau, her digestive health.
- Pray for Missy's Aunt Sue, diagnosed with Brain Lymphoma, under treatment—pray that she might turn to the Lord.
- Pray for Jeremy Seekamp, being treated for Graves' Disease.
- 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.
- Pray for rain, and let us give thanks for the rain that fell.
- Pray concerning potential outreach at Wylie Oaks Center, and for assistance with Five Loaves Pantry.