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 WLC 4 our mind toward the Bible, that we would receive it as the inerrant, infallible, inspired, and providentially preserved Word of the Lord, beholding its internal evidences for such a title, hearing God's own testimony in it, and being brought to full conviction by His Holy Spirit, that we might submit to the Word of the Lord in all things.

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 remember God's raw might and power in the government of the worlds, and especially in the salvation of sinners from the wrath to come, that we would cease resisting that irresistible power, comply with His commands willingly and affectionately, resting in Christ our Lord. Pray also that we would know the jealousy of God for His great Name, that we would, with judgment and meekness serve Him, that the Lord would gather together that nation within a nation, not desired of their fellow citizens, but beloved of the Lord. Pray that our service to the Lord would not be mercenary, but loving Him, and loving the good, we would serve Him with gladness, regardless of outcome or result.

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

22 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 4: How doth it appear that the scriptures are the word of God?
Answer. The scriptures manifest themselves to be the word of God, by their majesty[g] and purity;[h] by the consent of all the parts,[i] and the scope of the whole, which is to give all glory to God;[k] by their light and power to convince and convert sinners, to comfort and build up believers unto salvation:[l] but the Spirit of God bearing witness by and with the scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.[m]
[g] Hos. 8:12; 1 Cor. 2:6-7,13; Psal. 119:18,129; [h] Psal. 12:6; Psal. 119:140; [i] Acts 10:43, Acts 26:22; [k] Rom. 3:19, 27; [l] Acts 18:28; Heb. 4:12; James 1:18; Psal. 19:7-9; Rom. 15:4; Acts 20:32; [m] John 16:13-14; 1 John 2:20,27; John 20:31.

Thomas Ridgley: The divine authority of scripture appears from the purity of its doctrines. The argument from this holds good, whether we consider the scripture absolutely, or compare it with other writings. It will appear, by its purity, not only to excel all other compositions, but to be truly divine, and to be deservedly styled the 'Holy Scripture.'[b] The words of it are 'pure as silver tried in a furnace, purified seven times;'[c] and it speaks of 'right things in which there is nothing froward or perverse.'[d] Every one that weighs the subject-matter of it may behold therein the displays of the glory of the holiness of God. Let us consider, then, that the word of God appears to be divine from its purity and holiness.

1. As considered absolutely, or in itself. It lays open the vile and detestable nature of sin, to render it abhorred by us. Thus the apostle says, 'I had not known sin,' that is, I had not so fully understood the abominable nature thereof as I do, 'but by the law; for I had not known lust, except the law had said, thou shalt not covet;'[e] and hereupon he concludes, that 'the law is holy, and the commandment holy, and just, and good.' It also presents to our view various instances of the divine vengeance, and shows us how the wrath of God is revealed against the unrighteousness of sinners, to make them afraid of rebelling against him. Thus it gives us an account how the angels fell by rebellion from their first habitation, and are thrust down to hell, being 'reserved in chains under darkness, unto the judgment of the great day;'[f] and how man by disobedience lost his primitive integrity and glory, and exposed himself to the wrath and curse of God, and to all the miseries of this life consequent upon these; and how sin has destroyed flourishing nations and rendered them desolate,—how the Jews were first carried into Babylon for their idolatry and other abominations, and afterwards cast off and made the sad monument of the divine wrath, as at this day, for crucifying Christ, persecuting his followers, and opposing the gospel. It also gives an account of the distress and terror of conscience, which wilful and presumptuous sins have exposed particular persons to,—such as Cain, Judas, and others; and it describes these in a very pathetic manner, when it says of the wicked man who has his portion of the good things of this life, that when he comes to die, 'terrors take hold of him as waters; a tempest stealeth him away in the night; the east-wind carrieth him away, and he departeth, and hurleth him out of his place; for God shall cast upon him, and not spare; he would fain flee out of his hand.'[g] Moreover, the scripture warns sinners of that eternal ruin which they expose themselves to in the other world: 'Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.'[h] All these things discover the purity and holiness of the word of God. Nor does scripture ever give the least indulgence or dispensation to sin, or, in any of its doctrines, lead to licentiousness. And it not only reproves sin in the life and outward conversation of men, but also discovers its secret recesses in the heart, where its chief seat is; and obviates and guards against its first motions, tending thereby to regulate the secret thoughts of men, and the principle of all their actions, which it requires to be pure and holy. All the blessings and benefits also, which it holds forth, or puts us in mind of, as the peculiar instances of divine favour and love to man, are urged and insisted on as motives to holiness. Thus it is said, 'The goodness of God leadeth thee to repentance.'[i] And when Moses had been putting the Israelites in mind of God's increasing them 'as the stars of heaven for multitude,'[k] he adds, 'therefore thou shalt love the Lord thy God, and keep his charge and statutes, his judgments and commandments alway.' And when the loving-kindness of God has been abused by men, scripture severely reproves them for their vile ingratitude; as when it says, 'Do ye thus requite the Lord, O foolish people and unwise? Is he not thy father that bought thee? Hath not he made thee, and established thee?'[l] All the examples which it proposes to our imitation are such as savour of, and lead to holiness. When it recommends the actions or conversation of men, it is more especially for the holiness which they discover; and when it describes the conduct of wicked men, together with the dreadful consequences of it, it is that we may avoid and be deterred from the sins which end in their ruin. Again, the rules laid down relating to civil affairs in the Old Testament dispensation, and the behaviour of one man towards another, have a vein of holiness running through them all. The government of the Jewish state, as described in the books of Moses and elsewhere, discovers it to be an holy commonwealth; and the Jews are often called an holy nation, as governed by those laws which God gave them. So the government of the church in the gospel dispensation, is a holy government; visible holiness is a term of church-communion, and apostacy and revolt from God excludes from it. Finally, all the promises contained in scripture are or will be certainly fulfilled, and the blessings it gives us ground to expect, conferred; and therefore it is a faithful word, and consequently pure and holy.

2. If we compare the scripture with other writings, which are of human composition, it plainly excels in holiness. The writings of heathen moralists, such as Seneca, Plato, and others, though they contain a great many good directions for ordering the conduct of men, agreeably to the dictates of nature and right reason, yet, for the most part, allow of or plead for some sins which the scripture mentions with abhorrence, such as revenging injuries and self-murder. These and several other species of moral impurity, were not only practised by those who laid down the best rules to enforce moral virtue, but were either countenanced, or, at least,

[b] Rom. 1:2.
[c] Psal. 12:6.
[d] Prov. 8:6–8.
[e] Rom. 7:7.
[f] Jude 6.
[g] Job 27:20–22.
[h] 2 Thess. 1:9.
[i] Rom. 2:4.
[k] Deut. 10:22. compared with chap. 11:1.
[l] Deut. 32:6.

not sufficiently fenced against, by what is contained in their writings. And their strongest motives to virtue, or the government of the passions, or a generous contempt of the world, are taken principally from the tendency which a virtuous course of life has to free us from those things that tend to debase and afflict the mind, and fill it with uneasiness, when we consider ourselves as acting contrary to the dictates of nature, which we have as intelligent creatures. The scripture, on the other hand, leads us to the practice of Christian virtues from better motives, and considers us not barely as men, but as Christians, under the highest obligations to the blessed Jesus, and constrained to a virtuous life by his condescending love, expressed in all that he has done and suffered for our redemption and salvation. And it puts us upon desiring and hoping for communion with God, through him, in the performance of those evangelical duties which the light of nature knows nothing of; and so discovers a solid foundation for our hope of forgiveness of sin, through his blood, together with peace of conscience and joy resulting from it. It also directs us to look for that life and immortality which is brought to light through the gospel. And in all these respects, it far excels the writings of the best heathen moralists; and so contains in it the visible marks and characters of its divine original.—If, again, we compare the scriptures with writings among Christians which pretend not to inspiration, we shall find in these writings a great number of impure and false doctrines, derogatory to the glory of God. And if men who have the scripture in their hands propagate unholy doctrines, they would do so much more were there no scripture to guide them. Thus the popish doctrines of free-will, the merit of good works, human satisfactions, penances, indulgences and dispensations for sin, are all impure doctrines, which are directly contrary to scripture. And as contraries illustrate each other, so the holiness and purity of scripture which maintains doctrines the opposite of these, will appear to those who impartially study it, and understand its sense.—If, further, we compare the scriptures with the imposture of Mahomet, in the book called the Alcoran, which the Turks make use of as a rule of faith, and reckon truly divine, we shall find that that book contains a system not only of fabulous but of corrupt and impure notions, accommodated to men's sensual inclinations. Thus it allows of polygamy, and many impurities in this world, and promises to its votaries a sensual paradise in the next, all which is contrary to scripture. Compositions merely human, therefore, whether they pretend to divine inspiration or not, discover themselves not to be the word of God by their unholiness; while the scripture manifests itself to be divine by the purity of its doctrine. Indeed, it cannot be otherwise, considering the corruption of man's nature, as well as the darkness and blindness of his mind; in consequence of which, any rule of faith which he might pretend to frame, will be like himself, impure and unholy. Hence that which has such marks of holiness as the scripture has, appears to be inspired by a holy God.[1]

[1] Thomas Ridgley, *A Body of Divinity*, vol. 1 (New York: Robert Carter & Brothers, 1855), 41–43.

Prayer Requests 11/14/2026

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.
- Pray for the Barrett family, upon Marilee's cancer diagnosis, for comfort, treatment, and calling upon the Lord.
- Pray for Emma's Grandfather, treatment for cancer.
- Pray for Ty's friend Karen, who took a hard fall last week.
- Pray for Kristi Wehlau, her digestive health, that the new phase of recovery and trying different foods would help.
- Pray for Missy's Aunt Sue, diagnosed with Brain Lymphoma, under treatment—pray that she might turn to the Lord.
- Pray for Ty Oppelt and treatment for her back.
- 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.