

The Blue Banner

A Publication of First Presbyterian Church, Rowlett, Texas / Vol 1 #1 June 1992

Remembering the Lord's Works

From The Pastor's Desk

This letter in a slightly different form was written by the pastor to the congregation at the end of 1991. After six months it may be good for our church to see it in print again, and hopefully to those who don't know that much about us, it can reveal a little bit about FPCR.

Rosh ha-shanah was the first day of the new year in ancient Israel. This day has passed away as a holy day along with the ceremonial law (Gal. 4:9-11). It is no longer binding upon the people of God because, it, like all "ceremonial laws, are now abrogated under the New Testament." (WCF XIX:iii)

However, the turn of the new year can be a useful time for us to pause and take stock of what God has done for us during the previous year. It also provides a time for mid-course corrections and for determining what we should ask God to do for us in the coming year (John 5:14-15). If we use the turning of the year in such a way, then it, like our very eating and drinking, can be sanctified to God's glory (1 Cor. 10:31).

Here are some things for which we can thank God from this past year: We have learned 56 Psalm melodies this past year and sung portions (at least) of over 100 Psalms. During one 22 week period we sang completely through Psalm 119, eight verses at a time. Also, we read the Scriptures together in 1991. By the end of the year, we will have read completely through the books of Genesis, Matthew, Mark, Acts, and Romans. Additionally, we will have progressed through Exodus 1-18 and three chapters of Luke. Do you remember sitting down and doing all that reading? No? You read through all that one chapter at a time during the morning and evening services over the past several months.

By the end of 1991 we will be on #94 of the Westminster Shorter Catechism. Again, we have gone through these one or two per week during the opening exercises of the Church School. It is truly amazing what can happen with the regular allotment of even 15-30 minutes per week. I pray that God has used these catechism exercises in your lives as much as He has in mine.

During much of 1991, I preached verse by verse through Ephesians chapters four to six. We are scheduled to finish Ephesians on December 29th. For twelve weeks, I preached through "the five points of Calvinism" in a series entitled "The Gospel of Grace." As the result of a generous gift to the church

of some taping equipment, that series is available to you as an evangelistic tool.

During Church School you received some important biblical information on the church's missiology, liturgy, axiology and polity. In English, you learned about the church's mission, worship, practice and government. Hopefully you now have a better idea than you did before about how the Word, sacraments and prayer fit together and how even the arrangement of the furniture in the sanctuary can be edifying to us.

In another development that is "near and dear to my heart," the church called a new pastor. The Lord used that experience not only in the life of our congregation, but in other's as well. Do you remember TE Tom Barnes' sermon that evening, "What am I doing here?" What a joy it was to me when not only our congregation, but that of Bedford and Greenville stood singing the Psalms and praying together!

1991 marked First Presbyterian's first missions conference. This, too, helped us better understand the workings of a congregational church such as ours. Though as a particular congregation we are not presently able to send missionaries; as part of a larger body we can participate at some level. Two of the missionaries we heard are actually from our own North Texas Presbytery.

September 1991 marked the beginning of the inaugural school year for Dominion Academy. We are not yet Harvard University, but we are not where we were in 1990 either. God has brought us along in small steps, but it is a journey begun. The temple was a huge complex, but it began with laying foundation stones. And the prophet Zechariah asked, "for who hath despised the day of small things? (Zech. 4:10a)

The Lord has been good to us. We must sing out with the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake" (Ps. 115:1). By His mercy, the sale of the Forest lane property

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First Presbyterian Rowlett Tape Library

FPCR has been blessed by a pastor who believes in strong sound (Puritan) preaching. While Pastor Bacon has given single and serial topical messages, it is his normal practice to preach through books of the Bible. The following messages and series of sermons made particularly strong impressions on the congregation, and are highlighted in this column. Those who wish to get copies of these tapes can order them from First Presbyterian Church, Tape Department, P O Box 141084, Dallas, TX 75214. Send \$2.00 for an individual tape for cost and postage. See each series for cost.

Trembling at the Word of God (Two Tapes, \$4.00)

The subject of this four sermon sub-series from 1 Thessalonians chapter 1, is the right hearing of the preaching of the Word of God. It is obvious to those of us holding to the Reformed Faith that rightly dividing the Word from the pulpit every week takes a great deal of preparation and work. The premise of this series is that it takes preparation and work to rightly hear the word preached. The preacher has his work, and we also have ours, as week to week he delivers and we hear the Word of God expounded. The series begins with the importance of right hearing, and then in three subsequent messages deals with what we are to do before, during, and after the hearing of the Word preached.

Quotations from Presbyterians

Antinomianism

"But to speak a little of this for the times; the papist is the black devil, taking away all certainty of assurance that we are in Christ, or that any man can know this. The Antinomian is the golden white devil, a spirit of hell clothed with all heaven, and the notions of free grace."

Samuel Rutherford (1600-1661). Sermon before the House of Commons, January 31, 1643.

"See that none of you who resolve not to rest on Christ by faith, to live holily, and to show forth his praise by a shining and exemplary conversation, dare presume to put forth your hand to touch these consolations. That terrible word in the seventh of Jeremiah calls for your consideration. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before me in this house, and say, 'We are delivered to do all these abominations?' Will you take your own way of profane living, and yet expect any benefit of my covenant, or any saving fruit of my grace? As God reckons with profane Israel, so shall he reckon with you, and shall separate you from his people under a curse, and the anger of God shall smoke against you. Not one graceless sinner shall be permitted to join himself with, or lurk amongst the great company and congregation of these godly. Angels shall separate you from them, and the sentence of the judge shall separate you from him and them, with that doleful, Depart from me, ye workers of iniquity."

James Durham (1622-1658), Sermons on Death, in *Anthology of Presbyterian & Reformed Literature*, vol. 1 #2, p. 74.

The Gospel of Grace (Seven Tapes, \$12.00)

1. Total Depravity (1 sermon)
2. Unconditional Election (3 sermons).
3. Full Atonement (2 sermons)
4. Effectual Calling (3 sermons)
5. Perseverance of the Saints (3 sermons)

The Nature of True Conversion (2 Tapes, \$4.00)

- Three sermons from 1 Thess. 1:9, 10. I. Turning from Idols. II. Serving the Living and True God. III. Perseverance

Topical Sermons

Baptism (\$2.00)

Soon after Richard Bacon's installation as pastor at FPCR he had the opportunity of performing his first baptism (Sarah Dillard). On that occasion he preached this sermon, where for the sake of argument with the Baptist view, he in essence ties one hand behind his back and proves paedobaptism strictly from New Testament passages.

The Gospel of Grace in the Face of Jesus Christ (\$2.00)

Backsliding Times

"I have often thought in my melancholy days, these years bygone, that if it might be supposed, that the souls of our worthies were come from heaven, and the dust of their mullered bodies from their graves, and reunite again; I mean, our Hamiltons, Wisharts, in that period; our Knoxes, Welshes, Melvils, Davidsons, Bruces, in that period; our Rutherfoords, Hendersons, Gillespies, Guthries, M'Wards, Browns, Livingstones, in that period; our M'Kells, Welwoods, Mitchels, Kings, Kids, Blackadders, Camerons, Cargils, Pedens, Renwicks, Shields, with all the rest of the faithful followers of the Lamb; and if it might be supposed that they could be diverted from thinking and speaking of his decease which he did accomplish at Jerusalem, and from what they have felt, seen and heard since they left us, they would stand astonished, and not own us for their successors, that have come so far short of their piety, zeal and faithfulness, and few or none walking in the pathed way that they chalked out for us: and few or none contending earnestly for substance and circumstances, hair and hoof of that dear-bought testimony, that they handed down to us by their fightings, wrestlings, prayers, tears and blood, for the which they counted nothing too dear, and now let so easily slip through our slippery, feeble, feelless fingers. What's easily come by is oft easily parted with."

Patrick Walker (1666-1745). *Six Saints of the Covenant* (London, Hodder and Stoughton, 1901) vol. 1. p. 31, 32.

1 Corinthians 15:22

Paul uses a number of illustrations here. He uses the illustration of Adam, of the first Adam and the last Adam; of the first man, of the second man. Notice in verse 22, "For as in Adam all die, even so in Christ shall all be made alive." I don't know if I've discussed any of this here with any of you who are here or not, but this is one of my favorite verses to go to with an Arminian. Now if all means all, does this verse teach universalism? If in Adam all die, even so in Christ shall all be made alive. Does the first all mean every man, woman and child whoever lived? Yes! In the second all, does that mean every man, woman and child who ever lived? It can't. If every man, woman and child whoever lived will be made alive in Christ, the Gospel has no point. That is to say, the spreading of the Gospel has no point. Universalism is true, if this is the proper interpretation of this verse. But, if it's the case that we have in this one verse the same word "all" [*panta*] being used in two different ways, then we are justified in other passages in saying "all" does not always mean a distributive *all*; but a collective *all*. Rather the way we should understand verse 22 is this: Everyone who is in Adam is dead; Everyone who is in Christ is alive. That's exactly the way it should be understood. Otherwise what we have here is universalism.

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is scheduled to close on December 17th. The present contract is for \$100,000 more than the original offer. Our church library has been returned to us except for about twenty-one volumes, which will be paid from the proceeds of the property sale.

Sometimes we lose sight of what God is doing for us and through us because He does it day by day in "bite-sized" increments. God has done some great things for us this year, but not in a flashy way. It is normal for God to grow us in this way, "first the blade, then the ear, after that the full corn in the ear." (Mark 4:27-28).

What do you intend to ask God to do for us next year? Here are some general suggestions, but you will want to consider more particularly as well for your personal and family growth.

During our worship services we will read over 200 chapters from the Bible next year and hear over 100 sermons. The reading and especially the preaching of God's Word will become an effectual means of building you up in holiness and comfort as the Spirit of God uses it in your life. Pray especially for God to use His Word in your life this year.

Pray that God would grant you and your family diligence in maintaining personal and family devotions in 1992. A few minutes each day over a month, then a year and then a lifetime add up. A set of Matthew Henry's Commentaries (or Matthew Poole) would be very useful in this regard (WLC #190).

Pray that God would add new members to our congregation. Then ask God to show you what you can do in the exercise of your gifts and talents to help bring this about (WSC #102). Pray especially for your minister, as he proclaims God's Word, that he would do it with boldness, clarity, and fervency (Eph. 6:18-20).

Ask God to grant wisdom and diligence to His Church officers at FPCR (WLC #191). Our desire is to do all things in accordance with His revealed will. Pray for us to have the biblical wisdom to know His will and the courage and diligence to carry it out (WLC #192).

1 Corinthians 15:26, 27

The last enemy that shall be destroyed is death (vs. 26). He must reign until he hath put all enemies under his feet (vs. 25). In this short passage, we have plain teaching. Not shrouded in mysteries in souls under thrones, and souls under altars and beheaded people reigning for 1000 years; not in shrouded language, but in very clear straight forward language that Christ is now on the throne; he is now reigning; and he will continue to reign until every single one of his enemies is placed under his feet. And what's the last enemy placed under his feet? The devil? No, Death! Where's the devil? He's already under his feet! It's already taken place. The binding of the strong man has already taken place or else how many of the strong man's prisoners could be taken from him? None! Christ has said first you have to bind the strong man before you can take away the prisoners. Is Christ now setting prisoners free? Therefore what follows? The strong man must be bound. In fact in that same place of Scripture he says, I saw Satan fall as it were lightning to the earth. What Paul sees is more and more the enemies of Christ coming under his feet. More and more as time goes by the enemies of Christ being swallowed up into his kingdom until finally even death itself at the resurrection has to give up the ones that it has taken captive.

Depending upon your place and station in your calling, pray for your employers, supervisors, employees and co-workers. Ask God not only to strengthen your hands to your daily tasks, but also to grant some measure of success in bringing every area of life into subjection to Christ. As your fellow workers see God blessing you, may they be provoked to jealousy for God's blessings upon their lives as well (WLC #193).

Pray that God will continue to knit our hearts together, forming one body of us. Pray for peace, unity and purity in His church. Ask Him to grant each of us forbearance and forgiveness (WLC #194).

Ask God to use His means of grace (the Word, sacraments and prayer) to grant you growth in holiness. Pray that He would over-rule the world, subdue the flesh and restrain Satan so that we may all be kept from temptation and sin. Cry out for His support in times of trial (WLC #195)

The Psalmist asked, "who can utter the mighty acts of the Lord? who can shew forth all His praise" (Ps. 106:2). The Psalmist was expressing his sense of awe at the fact that God does more by His providence in a moment than we can recount in a lifetime. God's works are beyond numbering, but Psalm 106 goes on to bring to mind some of the acts of the Lord on behalf of His people.

We are in a similar situation. God has done more for us in the past year than we can even tell. Yet we can bring to mind some of His mighty acts and show forth some of His praises. And we can look to the days to come with hope. We are not a people of the past or even the present so much as a people of the future. As mightily as God has delivered us in the past and delivers us moment by moment in the present, we can say by comparison to what He will do, "you ain't seen nothin' yet!"

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the Gentiles, and that their kings may be brought . . . and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel" (Isa. 60:11, 14b).

Conduct in Church Courts

Pastor Bacon and Elder Seekamp will be attending the PCA's General Assembly in June, so the following excerpts from Dr. Samuel Miller's (1772-1851) letter on conduct in church courts from his book on Clerical Manners appears appropriate. The whole letter is reprinted in the Naphtali Press *Anthology of Presbyterian & Reformed Literature*, vol. 2 #4

MY DEAR YOUNG FRIEND: I have repeatedly had occasion to observe, that every part of the deportment of a minister is important, both to himself and the church. He cannot be said, in the discharge of any official duty, to act for himself alone. In all that he does, the whole body of Christ has an interest. But this remark applies to no part of his duty more strongly, than that which he performs as a member of the judicatories of the church. When a minister takes his seat in any one of these judicatories, he places himself in a situation in which everything that he says and does, may, for what he can tell, exert an influence to the remotest bounds of the church to which he belongs, and may have a bearing on the comfort, respectability and usefulness of his brethren, as well as himself, to an extent which no one, at present, can measure. In this situation, he is called continually to act with others, as well as for others; and almost every hour to give a touch more or less important, to the ark of God.

To suppose "a steward of the mysteries of God," capable of addressing himself to duties so peculiarly interesting and momentous as these, with levity or indifference, would be to suppose either a want of consideration, or a want of principle, truly deplorable. Here, if ever, he ought to be awake to all the solemnity of his situation; and to be anxious to summon to his aid all those dictates of wisdom and holy fidelity which he continually needs. He who does not feel deeply serious when he is about to deliberate, with his brethren, on the great concerns of the Redeemer's kingdom, and to take steps which may vitally affect that kingdom, not only in a single congregation, but in many congregations, has little indeed of the spirit of a watchman on the walls of Zion. And he who is not aware of the danger, that his own prejudices, passions, and folly may interpose an unhallowed influence in all his deliberations and discussions on these great concerns, will not be likely to be much employed in watching and praying against that influence.

I must say, that there appears to me much need of attention to this subject. It has seldom been my lot to witness the proceedings of any of the higher judicatories of the church, either as a member or spectator, without having occasion, as I thought, to lament that correct views and habits, in relation to this matter, were not more prevalent. I have seen excellent men expose themselves, give pain to others, and even embarrass ecclesiastical business, by mere inadvertence. And I should certainly have esteemed it a happy circumstance for myself, if I had been put on my guard, in early life, against many of those mistakes and faults into which I fell, from want of suitable instruction and training, on a point so deeply interesting to all who wish to see dignity, order, wisdom, brotherly love, and piety, marking the proceedings of every ecclesiastical body.

It will readily occur to you that there is an importance attached to this subject which is altogether peculiar. In state legislatures, in congress, and in most of the secular deliberative assemblies

which convene, the time which may be spent in their sessions is not rigidly limited. If the debates be protracted, and they cannot complete their business in three or four weeks, they may take, if they see proper, double or treble that period. And if a high degree of heat, disorder, or even violence, should unfortunately mark their proceedings, decent people may deplore it, but the great interests of religion may not be materially compromised, inasmuch as they are not religious bodies. But it is otherwise with our ecclesiastical judicatories. For various reasons, they cannot possibly continue to sit beyond a very few days. Every moment, therefore, is to them doubly precious. Of course, every moment's interruption, and every unnecessary, worthless speech, become serious evils; evils to the cause of Christ: and whenever heat, disorder or violence occurs among the ministers and elders of the church, religion bleeds at every pore. As ecclesiastical judicatories are purely religious bodies, so they ought to bear a religious character, in all their deliberations, and in every movement. Surely, then, this is a concern in which all our wisdom as men, and all our piety and prudence as Christians, are most solemnly put in requisition.

[Miller proceeds to give several pieces of advice of which the following are extracted.]

...

14. On whatever occasion you may think it your duty to speak in an ecclesiastical judicatory, carefully avoid all harsh, satirical, sarcastical, acrimonious language. Let nothing escape you that is adapted to wound feelings, or to produce undue warmth.

It is not an uncommon thing for very worthy men, when they come to act in deliberative assemblies, to be extremely impatient of contradiction; to be always in a degree, and sometimes deeply, excited whenever they are opposed in their favorite plans. This arises, in some, from extreme nervous irritability, which, in spite of their better judgment, always throws them off their guard when the least opposition occurs. In others, unbridled peevishness, or arrogance, prompts them to consider every kind of resistance to the measures which they propose, as a personal affront, and treat it accordingly. Let me earnestly exhort you to set a strong guard against every thing of this kind. Whatever opposition may arise, study always to be composed and self-possessed, and endeavor to fix in your mind, once for all, that others have just as much right to differ from you, as you have to differ from them.

Again, some speakers in ecclesiastical, as well as other assemblies, seem to consider it as lawful to use almost any kind of weapon that will enable them to carry their point. Hence they endeavor to be witty at the expense of their opposing brethren; they speak with extreme severity of their arguments, of their motives, and even of their persons; and express their astonishment that men of "common sense, and common honesty" should attempt to advocate sentiments so "palpably absurd," and so evidently "subversive of all sound principle." And it is well if they do not sometimes indulge in language still more coarse and opprobrious. Never give countenance, by your example, to this mode of conducting debate among brethren in Christ. Remember that ministers and elders, assembled in solemn council to deliberate on the interests of the Redeemer's kingdom, are neither bloody gladiators, nor artful pugilists, nor snarling politicians. Of course, none of the language or habits pardonable in

such characters, ought ever to be witnessed among them. Never employ language toward any fellow-member which you would not be willing to have directed toward yourself. Treat every brother, and his arguments, in a respectful and fraternal manner. There is a respect due to their office and situation, which may not be always due to their persons. While you maintain your opinions with firmness, and express them with candor, load no man with reproaches for differing from you; impeach no motives; insinuate no unkind suspicions; make no one's person or reasoning an object of ridicule; carefully guard against every turn of thought or expression adapted to irritate. In a word, let the old maxim "soft words and hard arguments;" or rather the scriptural injunction of constantly endeavoring to imitate "the meekness and gentleness of Christ," give character to every sentence you utter in an ecclesiastical assembly. That this manner of conducting debates in ecclesiastical courts is best adapted to promote peace, love, and edification, every one is ready to acknowledge. And further, that he who resolutely refuses to employ any other weapons than those of the purely Christian character which have been mentioned, is most likely to make friends, and to be respected even by his opponents, is quite as generally confessed. But this is not all. Such a man is more likely to gain the victory in argument, and thus to carry his point, than the sarcastic and acrimonious debater. Surely, then, the disposition to employ, in the conflicts of ecclesiastical assemblies, those poisoned weapons, to which the children of this world so often resort in their assemblies, is, of all propensities, one of the most inexcusable; since they are as injurious to the cause of him who employs them, as they are offensive to all pious and delicate minds.

It is impossible for me to avoid recollecting here some venerable ministers of our church, with whom it was my happiness to be acquainted in early life, and who, in reference to the point under consideration, left a noble example. They spoke, in judicatories, as men who remembered that they were servants of Christ, and were assembled to advance the interests of "pure and undefiled religion." No coarseness, abuse, sarcasm, or unseasonable levity ever escaped their lips. I have heard them reply to weak, petulant, and even highly offensive speeches, with a meekness, benevolence and dignity, which excited the admiration of all, and which more effectually mortified and humbled their indelicate opponents, than a thousand volleys in their own style could have done. Such men are too rare in any church. Would that their mantles might be found resting on the shoulders of many who came after them!

...

20. Let all your conduct in judicatories be marked with the most perfect candor and uprightness.

That a minister of the gospel, in an assembly of his brethren, should be guilty of gross dishonesty or falsehood, is a supposition so abhorrent to every right feeling, that I will not suppose it possible. Yet it is certain, that men, in the main upright and pious, do sometimes, in the transaction of ecclesiastical business, and especially in attempting to carry favorite measures, indulge in a species of indirect management, which minds delicately honorable, and strictly desirous of "shunning the very appearance of evil," would by no means have adopted. Such are all the little arts of concealment and deception which are sometimes practiced even in ecclesiastical business; revealing only part of

a plan, and carefully drawing a veil over those features of it, which it is well known a large majority of the body would object to, if aware of the whole plan; making insidious proposals, under the name of concessions; in short, engaging in a constant system of covert generalship, for overreaching and entrapping those, who it is known would never co-operate, if they were made acquainted with the whole scheme.

It is surely unnecessary to employ argument to show that this is a hateful character, and that every Christian minister ought to abhor and avoid it. You are not bound, indeed, to tell everybody your whole mind, on all subjects; not, perhaps, to disclose all the facts you know on a given subject under discussion. But you are bound to deceive no one; to overreach no one; to spread a trap for no man's feet or conscience; to avoid all crooked and disingenuous policy; to give no man occasion to say that you hoodwinked or cajoled him, by representations which, if not false, were insidious. On the contrary, let all your plans be such as you would be willing to avow to the whole world; and let all the means which you employ for carrying them into effect, be such as perfect integrity, honor, and candor will justify. Never allow yourself either to propose a scheme, or to suggest means for its accomplishment, which you would not be willing ultimately to see emblazoned in every gazette in the country. Depend upon it, artifice, concealment, and evasion, are, nowhere, ultimately profitable to any man: but in an ecclesiastical assembly, there is a hatefulness about them which cannot be too strongly portrayed, and a mischief which never fails, sooner or later, to fall on the head of him who employs them.

...

24. To sum up all in a word: endeavor so to treat every brother, and so to conduct yourself on every occasion, as shall be adapted to make the judicatory, so far as you are concerned, a scene of Christian affection and pleasure, and a nursery of every hallowed feeling. It is impossible, in such an assembly as that of a court of Christ, to have a set of rules, framed beforehand, sufficiently numerous and minute to meet every specific case. But if there be a heart full of love to Christ, and of love to his servants and his kingdom; if there be a deep impression of the all-seeing eye of God, and a solemn anticipation of his judgment-seat; if there be a mild, amiable, benevolent spirit in full exercise; if there be a sincere, disinterested desire to "follow the things which make for peace, and the things wherewith one may edify another;" if there be a sincere desire to give the business throughout a religious, and not a secular aspect; in a word, if there be no other banner set up in the camp than that of Jesus Christ, and no other end pursued than his glory; then the meetings of the judicatories will be delightful scenes. The members will know no other strife, than who shall love the Redeemer most, and who shall serve him with the warmest zeal. Their differences of opinion will produce no alienation of feeling. Their debates will ever be carried on with mutual respect and love. They will separate with warmer affection than they met; will return to their respective charges with increased attachment to their Master and his work; and will look forward to another meeting with a glow of delight. My dear friend, let it always be your study and prayer, whenever you attend such an assembly, to contribute your full share to the production of these happy results.

From the Editor

This is the inaugural edition of what it is hoped will be a monthly publication. The Blue Banner, and Blue Banner Books are writing ministries of FPCR. The goal is to preserve, propagate and instruct concerning the biblical doctrines historically encapsulated under the term *Presbyterianism*, and specifically laid out in the Westminster Standards. This is not to say this newsletter will be limited to the foundations of Presbyterianism, but it will strive to preserve a firm foundation, even when it may deal with issues that are further up the superstructure, or appear to be issues that are not covered by our standards. While one goal of this letter is to publicize the teaching and ministry of FPCR, it is hoped that we will also be able to print articles provided by other pastors within and without our own denomination. This congregation is a church in the Presbyterian Church in America. As such we represent views that are distinct and dissimilar from many of our sister PCA congregations. It is a moral imperative that we defend the truth, and expose error where we see it. Equally imperative is that we do this inoffensively. People will stumble at the truth; our hope is that we can present truth without being stumbling-blocks ourselves, by our word or manner, or by the sin that still remains in us. We hope that what we have to say will be useful and beneficial to churches within and without the PCA.

FPCR Worship Services.

FPCR is in Rowlett, near Dallas, Texas. If you are close to us or are traveling and would like to attend worship services, the starting times are as follows:

Sunday School 9:30 AM
Morning Worship 11:00 AM
Evening Worship 6:00 PM

Lord's Supper

The Lord Supper is celebrated weekly in the morning service at FPCR. Visitors should call ahead the week before to confer with the session, or plan to be at church by 10:30AM to allow time to meet briefly with the session. The Church phone number is 214-475-9164

FPCR is a congregation of the Presbyterian Church in America. We hold the Bible to be God's infallible Word and receive the Westminster Confession of Faith as setting forth the system of doctrine taught in the Holy Scripture.

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The Blue Banner

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