

The Trumpet

Psalm 150:3a

Redeemer Presbyterian Church Newsletter

Editor: Linda Clark

January, 2007

Member Spotlight: Mark & Susan Dickson



Redeemer recently welcomed Mark & Susan Dickson to our fellowship. The Dicksons live in McKinney with their two children : Sarah is 6 and in first grade, and Mark Alexander II (Alex) is 18 months old. The Dickson home is also home to Samson the cat and two dogs, Dexter and Nicholas.

Mark is a sales manager for a CFD software company, Flomerics, and works out of his home office, while Susan is a third grade teacher at Glen Oaks Elementary, where Sarah also attends school.

Mark was born in Chesterfield, SC the second of three children – he has an older brother and a younger sister. While growing up, he and his family attended a Presbyterian – USA church. After graduating with a ceramic engineering degree from Clemson University (go Tigers!), Mark worked in North Carolina for a

while where he met Susan.

Susan was born an only child in New Jersey, but the family moved to Raleigh, NC when she was 7. Susan was raised Catholic like her mother and grandmother, but her grandfather had been a member of the Presbyterian church. Both Mark and Susan say church attendance was a regular part of their childhoods, and both learned that Jesus died on the cross for their sins as children. Susan earned her child development / elementary education degree from Meredith College in Raleigh.

Mark & Susan met in Salisbury, NC through the matchmaking efforts of the mother of the owner of Mark's company. She was a close friend of Susan's grandmother and invited both Susan and Mark for dinner. Neither knew the other would be there. Mark and Susan would later get married in her grandfather's church where they became members, making Susan a

4th generation member.

Mark's job took the Dicksons first to Augusta, GA, and then they moved to the Dallas area in 2001. Mark explains, "Since I work out of the house, I just needed to be close to DFW airport and we chose McKinney for its great schools and small town feel."

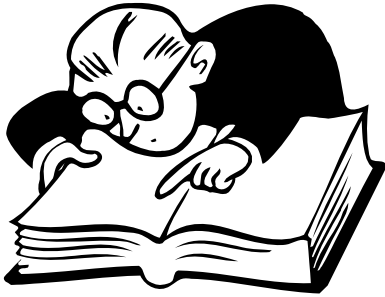
How is God working today?

"God brought us to Redeemer after much difficulty finding a church home. He has blessed us with two healthy children. Sarah is learning more and more about God everyday. She loves Sunday school and going to church. She knows that God and the Church is a part of her life. It is important to us to raise our children in a Christian home and for them to know God."

Written by Caroline Ong.

Report from the Session

A New Year – Time to give Adult Sunday School a try!



For all who haven't been attending the Adult Sunday School, the new year is a great time to start. What better way grow than to study God's Word together with your brothers and sisters in Christ?

Starting January 7, we will be taking a quick look at what God says about money and possessions. Do you realize that the Bible has more than 2,350 verses on this subject? Jesus said more about money than almost any other subject. We all should learn more about what God has said on this important subject. There are three main reasons our Lord addressed the issue of money:

1) **How we handle our money influences our fellowship with the Lord.** Don't you want to someday hear: "Well done, good and faithful servant; you were faithful in a few things; I will put you in charge of many things. Enter into the joy

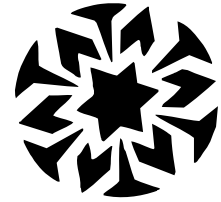
of your master"? (Matthew 25:21).

- 2) **Possessions compete with the Lord for first place in our lives.** "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money" (Matthew 6:24).
- 3) **Much of life revolves around the use of money.** During your normal week, how much time do you spend earning money in your job, making decisions on how to spend money, thinking about where to save and invest money, or praying about your giving?

Sunday School starts at 9:15. That's later than the typical start time for work, so no excuses about being too early! Decide now that you'll be there to join in a time of learning God's Word!

Elder Bill Caldwell

January Birthdays



Darla Page 1-03

Jared Lytle 1-04

Caroline Anderson 1-05

Carol Vaught 1-05

Rolf Meintjes 1-11

Elizabeth Dechert 1-12

Ben Page 1-12

William Dechert 1-13

Emily Israelson 1-14

James Dechert 1-17

Megan Broadfoot 1-18

Marty Phagan 1-20

Fran Kaylor 1-21

Dima Kunzman 1-21

Art Rantal 1-26

Matthew Cox 1-28

David Struthers 1-28

Lauren Westbrook 1-29



Pastor's Column

“ARE WE TRUSTWORTHY”

As noted the last couple of months, we are taking the next few months to look at biblical stewardship as the officers of the church call on us to take a look at our giving to the general fund of the church in support of her ministry, as well as present a plan to retire our debt on our new building over the next five years. Last month we looked at “Our Treasure and Our Heart,” and this month I want us to ask ourselves the question, “Are we trustworthy?”

Luke 16:10-12 (NIV) - *"Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own?"*

During the Russian Revolution a certain nobleman had all his goods seized by the Bolsheviks. An Englishman living in Russia befriended him, took him and his family to his own home, provided all expenses and gave him the necessary money to leave the country. Some time later the Englishman returned to London and found himself a wealthy man. The Russian friend had not only accounted for every penny, he had also invested so wisely that a fortune had amassed in the Englishman's account.

Jesus had much to say about how we relate to the resources he gives. He reveals a clear concern that we grasp the importance of being trustworthy. In a profound sense, he is like the Englishman and we are like the Russian friend. Sin and Satan have been the Bolsheviks in our lives, stripping us of all the goods of Eden, leaving us impoverished in every way. But Christ has rescued us, and entrusts us with the resources of this world, and the resources of heaven, that we might make eternal investments for his Kingdom. If gratitude for an earthly rescue prompted a Russian nobleman to prove his trust – worthiness to his benefactor, how much more our gratitude for an eternal rescue should stimulate our trustworthiness on behalf of Christ!

Consider these Bible verses which remind us that we are to be trustworthy with all that God has given to us:

Luke 6:38 - Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

2 Corinthians 9:6-11 - Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. As it is written: "He has scattered abroad his gifts to the poor; his righteousness endures forever." Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

Prayer – Lord Jesus, Redeemer and Friend, help me see all of my life and all that I have as an investment in your Kingdom. Help me be trustworthy in the things of this world, as I respond to the call of the church that you have for me. In Jesus' name, Amen.

Soli Deo Gloria!

Bryant

Associate Pastor's Page

What is Covenant Theology?

Covenant with Abraham Continued

We have been studying basic covenant theology through a series of trumpet articles. In examining the Covenant of Grace as it was initiated in God's agreement with Abraham, it naturally lends itself to a discussion of infant baptism; since infant baptism is linked to circumcision in the New Testament. The following discourse is taken from the writings of Samuel Miller, the president of Princeton Seminary back when it was a bastion of conservative Calvinism. In it, Miller addresses the possible concerns raised against infant baptism. He writes:

Objections Answered

And when she was baptized, and her household, she besought us saying, "If ye have judged me to be faithful to the Lord, come into mine house and abide there." Acts 16:15

Having adduced, in the preceding discourse, the direct evidence in support of infant baptism, let us now attend to some of the most common and popular *objections* brought by our Baptist brethren against the doctrine which we have attempted to establish. And,

1. The first is, that we have *no direct warrant in the New Testament, in so many words, for infant baptism*. "We are no where," say our opponents, "in the history of the apostolic age, told, in express terms, either that infants ought to be baptized, or that they were, in fact, baptized. Now is it possible to account for this omission on the supposition that such baptism was generally practised?" This objection has been urged a thousand times, with great confidence, and with no inconsiderable effect on the minds of some serious persons of small knowledge and of superficial thought. But when thoroughly examined, it will, I am persuaded, appear destitute of all solid foundation.

For, in the first place, even if it were as our Baptist brethren suppose that is, even if no express warrant, in so many words, were found in the New Testament, authorizing and directing infant baptism could this reasonably be considered, upon Pædobaptist principles, unaccountable, or even wonderful? The Pædobaptist principle, let it be borne in mind, is, that the church under the New Testament economy is the same with the church under the Old Testament dispensation; that the former was the minority or childhood, the latter the maturity of the visible kingdom of the Messiah; that one of the most striking features in the New Testament character of this kingdom is a great increase of light, and enlargement of privilege; that the infant seed of believers had been born in covenant with God, and their covenanted character marked and ratified by a covenant seal, for two thousand years before Christ appeared; and that, if this privilege had been intended simply to be continued, no new enactment was necessary to ascertain this intention, but merely allowing it to proceed without interposing any change. This is the ground we take.

Now, taking this ground; assuming as facts what have been just stated as such, can anything be more perfectly natural than the whole aspect of the New Testament in relation to this subject? Very little, explicit or formal, is said in reference to the covenant standing of children, on the opening of the new economy, simply because no material alteration as to this point was intended. All the first Christians having been bred under the Jewish economy, and having been always accustomed to the enjoyment of its privileges, would, of course, expect those privileges to be continued, especially if nothing were said about their repeal or abridgement. To announce to these Jewish believers that the covenant standing and covenant advantages of their beloved children were not to be withdrawn or curtailed, if no other alteration in reference to this matter than an increase of privilege were intended, would have been just as unnecessary as to inform them that the true God was still to be worshipped, and the atoning sacrifice of the Messiah still regarded as the only ground of hope. In short, assuming Pædobaptist principles, we might expect the New Testament to exhibit precisely the aspect which it does exhibit. Not to say, in so many words, that the privilege in question was to be continued; but all along to speak as if this were to be taken for granted, without an explicit enactment; to assure the first Christians that "the promise was still to them and their children;" and not to them only, but also to "as many as the Lord their God should call" into his visible church (Acts 2:39); to tell them that, in regard to this matter, the administration of his New Testament kingdom was to be such as to abolish all distinction of sex in Christian privilege; that, in Christ, there was to be no longer a difference made between "male and female;" and, in conformity with this intimation, and as practical comment upon it, to introduce *whole families* with the *converted parents* into the church, by the appropriate New Testament rite, (continued on page 7)

Women In the Church

"O magnify the Lord with me, and let us exalt His name together."

Psalm 34:3 (NASB)

Well now it is 2007, a completely new year in which to grow in our faith and holiness. My prayer for the Women in the Church of Redeemer is that each one of us finds our place of service in the church family and joyfully begins to "do the good works" God has ordained for us to do.

So I have a **New Year's prayer for us** from the "Valley of Vision" on page 206:

O Lord,

Length of days does not profit me except the days are passed in Your presence, in Your service, to Your glory.

Give me a grace that precedes, follows, guides, sustains, sanctifies, aids every hour, that I may not be one moment apart from You, but may rely on Your Spirit to supply every thought, speak every word, direct every step, prosper every work, build up every mote of faith and give me a desire to show forth Your praise; testify of Your love, advance Your kingdom.

I launch my boat on the unknown waters of this year, with You, O Father, as my harbour, with You, O Son, at my helm, with You, O Holy Spirit, filling my sails. Guide me to heaven with my loins girded, my lamp burning, my ear open to Your calls, my heart full of love, my soul free.

Give me Your grace to sanctify me, Your comforts to cheer, Your wisdom to teach, Your right hand to guide, Your counsel to instruct, Your law to judge, Your presence to stabilize.

May Your fear be my awe, Your triumphs my joy.

Amen

To help us fulfill this prayer and our scripture Psalm 34:3, we are having two Women's Bible studies from which you can choose. Both studies will require a small amount of homework:

Monday mornings at 9:30, at the church:

Teacher: Cecilia Andis

Book: "Calm My Anxious Heart" by Linda Dillow, *"this book is filled with encouragement & practical help for overcoming anxiety, it includes a 12 week Bible study to help you discover what the Bible says about contentment & ways to apply it to your daily life."*

Cost: \$11.00

Begins: January 22nd for 12 weeks

Childcare is provided for a small fee

Monday evenings at 7:30, at the Clarks:

Teacher: Linda Clark

Book: "The Enemy Within" by Kris Lungaard, *"why do I keep on sinning? This book takes dead aim at the heart of ongoing sin. Drawing from two masterful works by John Owen. Kris Lungaard offers insight, encouragement and hope for overcoming the enemy (flesh) within."*

Cost: \$11.00

Begins: January 22nd for 13 weeks

No childcare provided

We will have sign up sheet in the foyer of the church beginning December 31. It is important that everyone sign up quickly, so we can order the books. So put your name on the list of your choice!

Grace and peace to you all,

Linda Clark, Women In the Church President

Pray for the Persecuted Church

IRAQ Kidnappers Murder Church Elder - Compass Direct

Yesterday, grieving Christians in Iraq's northern city of Mosul completed three days of mourning for a murdered Presbyterian Church elder, only hours before another Iraqi clergyman was grabbed off the streets of Baghdad. (He has since been released.) Identified only as 69-year-old Elder Munthir, the murdered Christian had been kidnapped after leading worship services at the National Evangelical Presbyterian Church in Mosul on November 26. His body was found four days later. According to one Mosul source who described the kidnappers' conversations, "They said, 'We will cut his throat. We will take revenge for the Pope's words ... We will kill all the Christians, and we will start with him.'" In Baghdad, the Chaldean Catholic Patriarchate confirmed that another clergyman - Father Samy Abdulahad - was kidnapped from his car as he left his church in the Al-Sinaa district of the capital, near the University of Technology. Pray God will comfort the friends and families of those who are mourning, assuring them their loved ones have received crowns that no one can take away. **Revelation 3:5,11**

MALAYSIA Militants Drop Claim to Ex-Muslim's Body - Compass Direct

Islamic authorities in Malaysia gave up their claim to the body of a Muslim convert yesterday, ending a nine-day dispute with the family. Authorities had planned to give Rayappan Anthony a Muslim burial despite his conversion to Christianity. The 71-year-old Rayappan (his surname, first in order for names in Malaysia), died on November 29. When Rayappan's family tried to claim his body for burial on November 30, officers from the Selangor Islamic Affairs Department (JAIS) stepped in, claiming that Rayappan was a Muslim; they produced a document issued by JAIS dated June 2005, to substantiate their claim, though the National Registration Department had issued him an identity card in 2000, showing him as Christian. Rayappan's family said he had returned to Christianity in 1999, and was a Christian at the point of his death. Thank God for this answer to prayer. Ask God to make the officials aware of His love and power.

Deuteronomy 4:39

TURKEY Authorities 'Harass' Orthodox Patriarchate Staff - Compass Direct

Orthodox Christian volunteer workers say that beneath the surface of last week's four-day visit by Pope Benedict XVI was a hard struggle with Turkish authorities. The Turkish Press Ministry, they said, tried to shut down the Holy See Ecumenical Patriarchate press office at least four times, once succeeding in temporarily closing it. Church officials were forced to give up their identification papers at security checkpoints, and local Christians were shut out from the historic meeting between Ecumenical Patriarch Bartholomew and Benedict. "My personal outrage from this is because I believe in freedom of religion and the press," said Father Alex Karloutsos, communications assistant for Ecumenical Patriarch Bartholomew during Benedict's trip. An official from the Turkish Press Ministry, who declined to give her name, denied that the Patriarchate's press office was ever shut down. Pray the publicity surrounding these actions on the part of the authorities will cause Christians worldwide to lift the country of Turkey before God's throne.

Leviticus 26:12

www.persecution.com

[The Voice of the Martyrs official homepage](#)

Learn about Christians who suffer for their faith around the world, and find out how you can stand with them.

Continued from Associate Pastor's Page 4

as had been invariably practiced under the Old Testament economy.

But now turn, for a moment, to the opposite supposition; to that of our Baptist brethren. They are obliged, by their system, to take for granted that, after the children of the professing people of God had been, for nearly two thousand years, in the enjoyment of an important covenant privilege; a privilege precious in itself, and peculiarly dear to the parental heart; it was suddenly, and without explanation, set aside: that on the opening of the New Testament dispensation, a dispensation of larger promises and of increased liberality, this privilege was abruptly and totally withdrawn; that children were ejected from their former covenant relation; that they were no longer the subjects of a covenant seal, or of covenant promises; and that all this took place without one hint of any reason for it being given; without one syllable being said (in all the numerous epistles to the churches) by anyone, of justification or apology for so important a change! Nay, that, instead of such notice and explanation, a mode of expression under the new economy should be throughout used, corresponding with the former practice, and adapted still to convey the idea that both parents and children stood in their old relation, notwithstanding the painful change! Is this credible! Can it be believed by any one who is not predetermined to regard it as true?

But if the New Testament economy does not include the church membership of the infant seed of believers, such a change, undoubtedly, did take place, on the coming in of the new economy. The Jewish disciples of Christ saw their children at once cut off from the covenant of promise, and denied its appropriate seal, to which they had always been accustomed, and in which the tenderest parental feelings were so strongly implicated. Yet we hear of no complaint on their part. We find not a word which seems intended to explain such a change, or to allay the feelings of those parents who could not fail, if such had been the fact, both to feel and to remonstrate.

I must say, my friends, that, to my mind, this consideration, if there were no other, is *conclusive*. Instead of our Baptist brethren having a right to call upon us to find a direct warrant in the New Testament, in favour of infant membership, we have a right to call upon them to produce a direct warrant for the great and sudden change which they allege took place. If it be, as they say, that the New Testament is silent on the subject, this very silence is quite sufficient to destroy their cause, and to establish ours. It affords proof positive that no such change as that which is alleged ever occurred. That a change so important and interesting should have been introduced, without one word of explanation or apology on the part of the inspired apostles, and without one hint or struggle on the part of those who had enjoyed the former privilege; in short, that the old economy, in relation to this matter, should have been entirely broken up, and yet the whole subject passed over by the inspired writers in entire silence, is surely one of the most incredible things that can well be imagined! He who can believe it, must have a mind "fully set in him" to embrace the system which requires it.

So much on the supposition assumed by our Baptist brethren, that there is no direct warrant in the New Testament for infant membership, and of course, none for infant baptism. Admitting that the New Testament is silent on the subject, their cause is ruined. No good reason I had almost said, no possible reason can be assigned for such silence, in the circumstances in which the Christian church was placed, but the fact that things, as to this point, were to go on as before: that the old privilege, so dear to the parent's heart, was to receive no other change than a *new seal* less burdensome, applicable equally to both sexes in a word, recognizing, extending, and perpetuating all the privileges which they had enjoyed before.

But it cannot be admitted that the New Testament contains no direct warrant for infant membership. The testimony adduced in the preceding discourse is surely worthy, to say the least, of the most serious regard. When the Master himself declares concerning infants, "Of such is the kingdom of heaven" (Matt. 19:14; Mark 10:14; Luke 18:16); when an inspired apostle proclaims, "The promise is to us and our children" (Acts 2:39); and when we plainly see, under the apostolical administration of the church, whole families received, in repeated instances, into the church, on the professed faith of the individuals who were constituted their respective heads, just as we know occurred under the old economy, when the membership of infants was undisputed: when we read such things as these in the New Testament, we surely cannot complain of the want of testimony which ought to satisfy every reasonable inquirer.

This concludes the first address against objections raised to infant baptism by Dr. Miller. We will continue to examine the possible objections raised against infant baptism in upcoming articles.

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Redeemer Elders & Deacons:

Teaching Elder:

Pastor:

Bryant McGee

Worship

Associate Pastor:

Rolf Meintjes:

Youth & Family

**Ruling Elders & their main
Responsibilities:**

Bill Caldwell:

Operations

Buck Clark:

Outreach

Ed Kaylor :

Clerk & Nurture

Deacons :

Curtis Blagburn, Chairman

Anthony Broadfoot

Bob Burgess

Mike Lovelace

Jared Page

Will Wende

**Check out some of the past
Trumpets on our
Church web page**

At

www.redeemer-mckinney.org

And some other Web pages:

www.northtexaspreswic.org

www.persecution.com