

REFLECTIONS

Grace OPC

A Presuppositional Approach

By Pastor Brian De Jong

The Orthodox Presbyterian Church stands for many things. We are a denomination that believes in the full inspiration and authority of the Bible. We are committed to justification by grace alone through faith alone in Christ alone. We are convinced of the so-called five points of Calvinism: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and the Perseverance of the Saints. We are known to support and advocate for classic Reformed covenant theology. Presbyterian church government is still another of our distinctives. These theological positions are all held dear by us.



There is another set of commitments which are widely embraced by members and officers of the OPC. Those deal with ministry and outreach. This would be classified as “missions and evangelism” by some, but also would include our distinctive approach to apologetics.

While most of us are comfortable with the concepts of missions and evangelism, we may be less certain about apologetics. What is it, and how does one do it? In most basic terms, apologetics has to do with the defense of the faith. When Christianity is attacked by unbelievers, we put up a stout defense of the faith once for all delivered to the saints.

In certain respects, apologetics is distinct from evangelism. Apologetics answers the challenges made to Christianity, explaining what we believe

and why. Apologetics corrects the misconceptions and misrepresentations of unbelievers. So, for example, the Christian apologist would explain to a Muslim that the Christian concept of the Trinity is not “God the Father, Mary the Mother, and Jesus the child.” Rather, we believe in one God in three persons – God the Father, God the Son and God the Holy Spirit. Yet these three are not different and separated

beings, but they are one being – one God. Evangelism, on the other hand, is the positive presentation of the good news of Jesus Christ, together with a call to respond. A basic evangelistic presentation might go

something like this: *“Jesus Christ is the Son of God who came to earth and took on human flesh. He lived a perfect life and died a substitutionary death upon the cross. He rose again from the dead and ascended to heaven. He calls all men everywhere to repent of their sins and believe on Him. If you turn from your sins and trust in Him, you will be saved eternally. Will you do that?”*

While these two prongs – apologetics and evangelism – are distinct and different, they share a common approach. That approach is a presuppositional approach. This is commonly held in the OPC due, in large measure, to the influence of Dr. Cornelius Van Til.

Dr. Van Til’s contribution was unique in Reformed circles. Being

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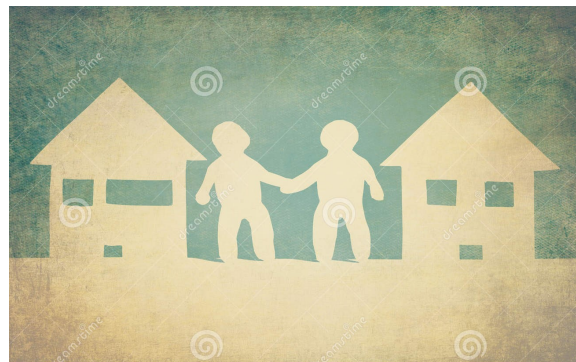
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Mnemonics...

- *Joint Service, February 11th*
- *Session Meeting, February 13th*
- *Taco Supper, February 16th*
- *Shower for Greta, February 17th*
- *Men’s Retreat, February 23-24th*

Love Your Neighbor



Loving God's Image in Our Neighbors

When some Pharisees put Jesus to the test concerning the greatest of all God's commandments, He answered with a quotation from Deuteronomy 6:5: "You shall love the Lord your God with all your heart, with all your soul, and with all your strength."

"This is the first and great commandment," He told them. "And the second is like it: 'You shall love your neighbor as yourself'" (Matthew 22:38-39). What did He mean when He said the two commandments are *alike*? Well, obviously, they both deal with love. The first calls for wholehearted love toward God—a love that consumes every human faculty. The second calls for charitable love toward one's neighbor—a humble, sacrificial, serving love. Jesus said all the law and the prophets hang on those two commandments, so the whole law is summed up in the principle of love. "Love is the fulfillment of the law" (Romans 13:10). Both commandments make that point. But there's another sense in which the second great commandment is just like the first. Loving one's neighbor is simply the natural and necessary extension of true, wholehearted love for God, because your neighbor is made in the image of God.

Made in the image of God

God's image in every person is the moral and ethical foundation for every commandment that governs how we ought to treat our fellow humans. Scripture repeatedly makes this clear. Why is murder deemed such an especially heinous sin? Because killing a fellow human being is the ultimate desecration of God's image (Genesis 9:6). In the New Testament, James points to the image of God in men and women as an argument for allowing even our speech to be seasoned with grace and kindness. It is utterly irrational, he says, to bless God while cursing people who are made in God's own likeness (James 3:9-12). That same principle is an effective argument against every kind of disrespect or unkindness one person might show to another. For example, to ignore the needs of suffering people is to treat the image of God in them with outright contempt. Proverbs 17:5 says, "He who mocks the poor reproaches his Maker." Neglecting the needs of a person who is "hungry or thirsty or a stranger or naked or sick or in prison" is tantamount to scorning the Lord Himself. That's exactly what Jesus said in Matthew 25:44-45: "Inasmuch as you did not do it to one of the least of these, you did not do it to Me."

Neighbor? Who's that?

Who is our neighbor? That's the question a lawyer asked Jesus when He affirmed the priority of the first and second commandments (Luke 10:29). In response, Jesus told the parable of the Good Samaritan, poignantly making the point that anyone and everyone who crosses our path is our neighbor—and *truly* loving them as ourselves means seeking to meet whatever needs they might have. One of Jesus' main points in that parable was this: we're not to love our own brethren and fellow believers to the exclusion of strangers and unbelievers. God's image was placed in humanity at creation, not redemption. Although the image of God was seriously marred by Adam's fall, it was not utterly obliterated. The divine likeness is still part of fallen humanity; in fact, it is essential to the very definition of humanity. Therefore every human being, whether a derelict in the gutter or a deacon in the church, ought to be treated with dignity and compassionate love, out of respect for the image of God in him.

The image restored

The restoration of God's image in fallen humanity is one of the ultimate goals of redemption, of course. God's paramount purpose for every Christian involves perfect Christlikeness (Romans 8:29; 1 John 3:2). That will

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Love Your Neighbor Continued...

consummate the complete restoration and utter perfection of God's image in all believers, because Christ himself *is* the supreme flesh-and-blood image of God (Colossians 1:15). But if you're a believer, your conformation to Christ's likeness is gradually being accomplished even now by the process of your sanctification (2 Corinthians 3:18). In the meantime, Jesus taught that one of the best ways to be like God is to love even your enemies. Not only do *they* bear God's image, but (more to Jesus' point), loving them is the best way for us to be like God, because God Himself loves even those who hate Him.

Loving even our enemies

Of course, the prevailing rabbinical tradition in Jesus' day claimed that "enemies" are not really "neighbors." In effect, that nullified the second great commandment. It was like saying you don't really have to love anyone whom you hate. All kinds of disrespect and unkindness became impervious to the law's correction. Jesus confronted the error head on: You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. Your enemy is made in God's image and therefore deserving of your respect and kindness. More important, Jesus said, if you want to be more like God—if you want the image of God to shine more visibly in your life and behavior—here's the way to do it: love even your enemies.

Remember, "God is love, and he who abides in love abides in God, and God in him" (1 John 4:16). Such love—expressed even toward our enemies—is the mark of the true Christian, because it is the most vivid expression of God's image in His own people. "As He is, so are we in this world" (1 John 4:17).

Available online at: <http://www.gty.org>

Anchor of Hope Pregnancy Center Update



How do we define success? In pregnancy medical center circles, some of the numbers-and-statistics-terms we use include 'babies saved,' 'decisions for sexual purity,' or clients who make a decision to 'follow Jesus and/or change their lives.' Our pastor has been speaking on pride lately, which causes me to question human motivation when I hear the term 'babies saved.' I understand the validity and perhaps the necessity of that term's usage. I also credit our amazing staff and their servant attitudes. We have witnessed God using the words, compassion, and truth from these servants to influence multiple choices for life in 2017.

Yet I struggle to define success. I struggle because I ask myself, "What is our role, and ultimately our responsibility, in serving women at risk for making an abortion decision?" I also struggle because I believe that our role pales in comparison to God's role, knowing that His way reflects His heart. This reminds me of a C. H. Spurgeon quote I recently came across:

"We are not responsible to God for the souls that are saved, but we are responsible for the Gospel that is preached, and for the way in which we preach it."

This pondering about our definition of success has been prompted by a recent client interaction which did NOT result in a mom choosing life. The reality is that her story resulted in her choice to end the life of her unborn child at a clinic in Milwaukee.

So I ask myself, "Did we fail to care for this client or other clients?" NO. Our staff scores 4.97 (on a 5 point scale) when responding to client survey questions focused on our staff's attentiveness to client needs.

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Anchor of Hope Continued....

"Did we fail to give hope?" NO! She returned for her scheduled ultrasound appointment, openly shared deeply personal information with staff, and accepted staff-offered prayer on her behalf. "Did we fail to share truth?" NO. Professional medical staff reviewed ALL of her options and presented truth regarding each option. "Did we fail to build a relationship?" NO. The client has stated her intention to return for additional services. Did we fail to follow up? 'NO.' Contact was made with the client on several occasions during her time of decision and after her abortion procedure. Did we fail to pray? 'NO.' I know many who prayed diligently for the life of this precious unborn child and for her mom. Still, our hearts broke when this precious mom shared with us her decision to end her baby's life. As staff, we grieve deeply for this loss and pray for our client to be drawn to God through this major life decision. Did God fail? 'NEVER!' He is always faithful. We remember the display of His glory from Genesis in Joseph's story and we recall that what others meant for harm, God meant for good. We claim Paul's words when he reminds us that can God can work all things for good. Although this client does not have a relationship with God, we continue to pray that He uses this experience to draw her to Him in a loving relationship through His Son, Jesus.

Meet Staff Nurse, Kristie Ahlberg



Kristie has been a nurse for 33 years and has worked many of those years in a hospital setting, mainly in medical surgical and cardiac care. God has gently guided her over the years to less acute settings which have include nurse consulting, long-term care, and hospice nursing. Kristie comments, "Just when I thought God had placed me where He wanted me, He allowed me to obtain a part-time nursing position at my church as the Faith Community Nurse Coordinator." That position allows Kristie to oversee the volunteer Faith Community Nursing ministry as well as visiting, advocating for, and assisting members of her congregation. This has proved to be an immense blessing.

For the past 15 years, Kristie's joy and love has been to share the love of Jesus Christ through her nursing care. Being able to do that seems natural in a profession where she cares for and listens to the ones whom God created and longs to draw to His heart. Since 2011, Kristie has served as a volunteer Faith Community Nurse. This opportunity has shown her even more that her heartbeat was now to be an example of Jesus' hands and feet to all God has placed in her care as a nurse. Hospice nursing was a blessing in that Kristie was able to witness beautiful, life-giving stories of God's provision, the power of forgiveness, and the sovereignty of God in the fact that all of our days are numbered and each hair on our head is counted. Kristie became awestruck by the fact that God is the ultimate creator and authority on life from the beginning to the end. Imagine the amazement when God directed her to apply for a part-time nursing position at Anchor of Hope Health Center in Sheboygan. Kristie is thankful to be a part of this wonderful team that affirms life, promotes God's will for human relationships, and shares God's love with all who come to this special place for help.

Kristie has been married to her husband, Bob, for nearly 23 years. His is also a nurse who works in corrections. Kristie has 2 grown stepsons who reside in Alabama. She and her husband also have a 24-year-old daughter who is an artist and a 21-year-old daughter who is a junior at UW-Madison. They also have and a 16-year-old son who is a junior at Etude High School. In her down time, Kristie likes to exercise, read, and watch Civil War documentaries. Her husband hiked his first Colorado 14-er and is determined to train Kristie for her first hike in the next year. God reigns.

John Ploughman Chapter 4: On Good Nature and Firmness

O not be all sugar, or the world will suck you down; but do not be all vinegar or the world will spit you out. There is a medium in all things, only blockheads go to extremes. We need not be all rock or all sand, all iron or all wax. We should neither fawn upon everybody like silly lapdogs, nor fly at all persons like surly mastiffs. Blacks and whites go together to make up a world. Hence on the point of temper, we have all sorts of people to deal with. Some are as easy as an old shoe, but they are hardly ever worth more than the other one of the pair; others take fire as fast as tinder at the smallest offense and are as dangerous as gunpowder. To have a fellow going about the farm as cross with everybody as a bear with a sore head, with a temper as sour as spoiled milk and as sharp as a razor, looking as surly as a butcher's dog, is a great nuisance; yet there may be some good points about the man, so that he may be a man for all that. But poor soft Tommy, as green as grass, and as ready to bend as a willow, is nobody's money and everybody's scorn. A man must have a backbone, or how is he to hold his head up? But that backbone must bend, or he will knock his brow against the beam.

There is a time to do as others wish, and a time to refuse. If we make ourselves asses, then everybody will ride us, but if we would be respected, we must be our own masters and not let others saddle us as they think fit. If we try to please everybody, we shall be like a toad under a harrow and never have peace; and if we play lackey to all our neighbors, whether good or bad, we shall be thanked by no one, for we shall soon do as much harm as good. He that makes himself a sheep will find that the wolves are not all dead. He who lies on the ground must expect to be trodden on. He who makes himself a mouse the eats will eat. If you let your neighbors put the calf on your shoulder, they will, they will soon clap on the cow. We are to please our neighbor for his good to edification, but this is quite another matter. There are old foxes about whose mouths are always watering for young geese, and if they can coax them to do just what they wish, they soon make their market out of them. What a Jolly good fellow you will be called if you will make yourself a hack for your friends, and what a mess will they soon bring you into!

Out of that mess you will have to get all alone, for your friends will be sure to say to you, Good-bye, basket, I've carried all my apples or they will give you their good wishes and nothing more, and you will find out that fair words won't feed a cat, nor butter your bread, nor fill your pocket. Those who make so very much of you either mean to cheat you, or else are in need of you: when they have sucked the orange they will throw the peel away. Be wise, then, and look before you leap, lest a friend's advice should do you more mischief than an enemy's slander. "The simple believeth every word; but the prudent man looketh well to his going." Go with your neighbor as far as good conscience will go with you, but part company where the shoe of conscience begins to pinch your foot. Begin with your friend as you mean to go on, and let him know very early that you are not a man made of putty, but one who has a judgment of his own and means to use it. Pull up the moment you find you are out of the road, and take the nearest way back at once. The way to avoid great faults is to beware of small ones. Therefore, pull up in time if you would not be dragged into the ditch by your friend. Better offend your acquaintance than lose your character and hazard your soul. Don't be ashamed to walk down Turnagain Lane. Never mind being called a turncoat when you turn from bad courses: better to turn in time than to burn in eternity. Do not be persuaded to ruin yourself—it is buying gold too dear to throw oneself away to please our company. Put your foot down where you mean to stand, and let no man move you from the right. Learn to say, "No," and it will be of more use to you than to be able to read Latin.

A friend to everybody is often a friend to nobody; or else in his simplicity, he robs his family to help strangers and becomes brother to a beggar. There is wisdom in generosity as in everything else, and some had need go to school to learn it. A kind-hearted soul may be very cruel to his own children, while he takes the bread out of their mouths to give to those who call him a generous fellow but laugh at his folly. Very often he that lends his money loses both his gold and his friends, and he who is surety is never sure. Take John Ploughman's advice, and never be security for more than you are quite willing to lose. Remember the word of God says, "He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure."

When we are injured, we are bound as Christians to bear it without malice; but we are not to pretend

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Ploughman Continued...

that we do not feel it, for this will but encourage our enemies to kick us again. He who is cheated twice by the same man is half as bad as the rogue; and it is very much so in other injuries. Unless we claim our rights, we are ourselves to blame if we do not get them. Paul was willing to bear stripes for his Master's sake, but he did not forget to tell the magistrates that he was a Roman; and when those gentlemen wished to put him out of prison privately, he said, "Nay, verily, let them come themselves and fetch us out". A Christian is the gentlest of men, but then he is a man. A good many people don't need to be told this, for they are up in a moment if they think anybody is likely to ill treat them. Long before they know whether it is a thief in the farmyard or the old mare got loose, they are up with the window and firing off the old blunderbuss. Dangerous neighbors these; a man might as well make a seat out of a bull's forehead, as expect to find comfort in their neighborhood.

Make no friendship with an angry man, and with a furious man thou shalt not go. "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." Seest thou a man that is hasty in his words? There is more hope of a fool than of him."

In my day I have seen a few downright obstinate men, whom neither sense nor reason could alter. There's a queer chap in our village who keeps a bulldog, and he tells me that when the creature once gives a bite at anything, he never lets go again, and if you want to get it out of his mouth, you must cut his head off. That's the sort of man that has fretted me many a time and almost made me mad. You might sooner argue a pitchfork into a threshing machine, or persuade a brickbat to turn into marble, than to get the fellow to hear common sense. Getting spots out of leopards is nothing at all compared with trying to lead a downright obstinate man. Right or wrong, you might as easily make a hill walk to London as turn him when his mind is made up. When a man is right, this sticking to his text is a grand thing (our minister says, "it is the stuff that martyrs are made of"), but when an ignorant, wrong-headed fellow gets this hard grit into him, he makes martyrs of those who have to put up with him. old Master Pighead swore he would drive a nail into an oak board with his fist and so lamed his hand for life; he could not sell his corn at his own price, and so he let the rats eat up the ricks. You cannot ride by his fields without noticing his obstinacy, for he vows, "He won't have none of these ever newfangled notions," and so he grows the worst crops in the parish. Worst of all, his daughter went among the Methodists, and in a towering rage, he turned her out of doors. Though I believe he is very sorry for it, he will not yield an inch, but stands to it that he will never speak to her so long as he lives. Meanwhile, the dear girl is dying through his unkindness. Rash vows are much better broken than kept. He who never changes, never mends; he who never yields, never conquers.

With children, you must mix gentleness with firmness; they must not always have their own way, but they must not always be thwarted. Give to a pig when it grunts, and to a child when it cries, and you will have a fine pig and a spoiled child. A man who is learning to play on a trumpet and a petted child are two very disagreeable companions even as next-door neighbors; but unless we look well to it, our children will be a nuisance to others and a torment to ourselves. "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." If we never have headaches through rebuking our little children, we shall have plenty of heartaches when they grow up. Strict truthfulness must rule all our dealings with the young; our yea must be yea, and our nay be nay," and that always. Never promise a child and then fail to perform whether you promise him a bun or a beating. Be obeyed at all costs—disobedient children are unhappy children; for their own sakes, make them mind you. If you yield up your authority once, you will hardly ever get it again, for he who says A must say B. and so on. We must not provoke our children to anger, lest they be discouraged; but we must rule our household in the fear of the Lord, and in so doing we may expect a blessing.

Since John Ploughman has taken to writing, he has had a fine chance of showing his firmness and his gentleness too, for he has received bushels of advice for which he begs to present his compliments, as the squire's lady says. He does not mind either returning the advice or some of his own instead, by way of showing his gratitude; for he is sure it is very kind of so many people to tell him so many different ways in which he might make an idiot of himself. He means to glean as many good hints as he can from the acres of his friends' stubble; and while sticking to his own style, because it suits his hand, he will touch himself up a bit if he can. Perhaps if the minister will lend him Cowper or Milton, he may even stick a sprig of poetry

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Ploughman Continued...

into his nosegay, and come out as fine as the flowers in May. But he cannot promise, for the harvest is just on and reaping leaves no time for rhyming. The worst of it is, the kind friends who are setting John to rights contradict one another: one says it is very poor stuff and all in an assumed name, for the style is not rough enough for a plowman; another says the matter is very well, but the expressions are so coarse that he is amazed the editor put it in the magazine. John means to pay his advisers all the attention which they deserve, and as some of the mice have been bold enough to make a nest in the cats ear, he means to be after them and write a paper upon giving advice gratis, in which they will be likely to get a flea in their ear in return for their instructions.

Stamps for Missions

By Ellen McNeese



The OPC Committee on Foreign Missions is still collecting stamps. This year the sale of the stamps are designated for Mbale Reading Room (Uganda). We have not sent in stamps for quite a while. If you are collecting stamps there are 2 containers on the table by the Mission bulletin board. One container is for USA stamps and one for foreign stamps. Stamps that we do not collect are: small size U.S. stamps if 50 cents or less, forever stamps, creased, torn or heavily cancelled stamps. If you have stamps that you would like to give to Foreign Missions it would be greatly appreciated.

Just a little information on the Mbale book room/ coffee shop

The name is now Reformation Book Room but we still call it Mbale Reading Room. Our OPC missionaries Charles & Connie Jackson along with Eric & Dianna Tuininga have been working hard to open up a book room in Mbale. This dream has been on their hearts and minds for years. Quite a few boxes of books have been packed in the shipping container that the Van Essendelft family (new missionaries) are having sent to Uganda in February. So there will be even more good literature available for the people soon.

You can see photos of the actual place if you visit the Tuininga's website:

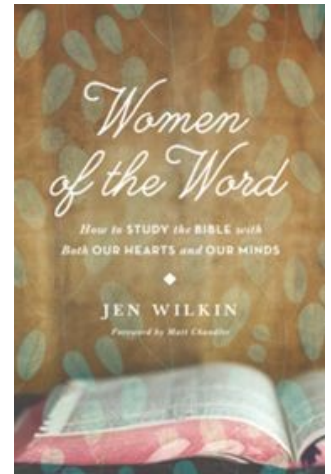
<http://tuingasasinuganda.blogspot.com/2017/09/reformation-book-room-opens.html>

Pray that this will become a gathering place for people eager to expand their knowledge of their world, their creator and their faith so that they may better glorify God and enjoy him forever.

Book Review

By Carla DeMaster

Women of the Word by Jen Wilkin
How to study the Bible with both our hearts and minds



When our daughter Pam asked for this book for Christmas, I knew it would be a good book and ordered three. Ruth and Pam lead Bible studies and appreciate the insights given for delving into the Word that Jen promotes. I wish I had had this book long ago for leading Bible study and teaching in Christian schools.

Some turning around has to be done. The first is to realize that the Bible is not about me/us but about God. Illustrated by Moses at the burning bush, when he says, "Who am I that I should go to Pharaoh..." "What should I do?" "What is His name?" Turnaround number two says, "Let the Mind Transform the Heart," and not the other way around. Feelings follow mind transformation. The renewal of the min (Romans 12:2-3) by knowing God better and better, causes us to love him for who he is.

Five "P's" help us in our study. Study with Purpose, Perspective, Patience, Process, and Prayer. A chapter on each of these explain them in detail. In pulling it all together, Jen summarizes and illustrates how to do this. Using verses from James, she goes through each P. That is helpful. Another chapter on leading Bible studies for teachers also is profitable for learners.

Possible use of this book can involve preparing for worship. Making notes on the five "P's" on the passage for the sermon can give insights before the sermon begins. Another note, men would benefit from this book, too. Don't let the title limit the use.

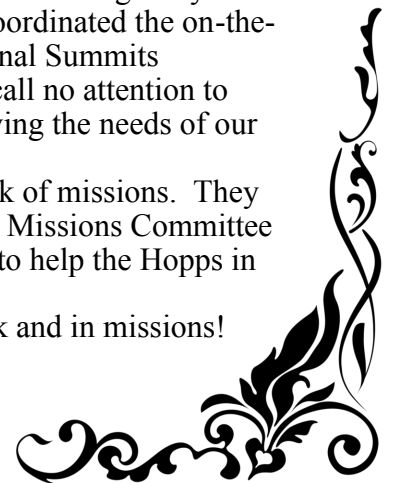
In Appreciation...

Our recent congregational meeting saw the election of Elder Bob Boss and Deacon Randy Jensema to new terms of service. Something else happened that evening that should be noted. Deacon Don De Troye finished his term and went off active service. Don's labors for this congregation have been significant, and he deserves our appreciation.

For a good number of years, Don has been the president of our deacon board. That means that he has conducted meetings, fielded various requests from the congregation, communicated regularly with his fellow deacons and with Session members, put together regular reports and coordinated the on-the-ground ministry of mercy at Grace OPC. He has also been involved in the Diaconal Summits sponsored by our denomination. Though our deacons are low-profile guys who call no attention to themselves, it is hard to miss the fact that Don has been remarkably active in serving the needs of our body.

In addition to this, Don and Shary have been consistently involved in the work of missions. They have promoted missions here at Grace Church, and been actively involved on the Missions Committee of this church. Most of you know that Don has also made repeated trips to Haiti to help the Hopps in their ministry – he truly is a "Missionary Deacon" at heart.

Please take a moment to thank Don for his sacrificial service in diaconal work and in missions!



February Birthdays

Monika Doro	1 st
Dan TenPas	3 rd
Gail Buyze	14 th
Elijah De Jong	17 th
Emily Will	25 th
Jim Onnink	25 th
Penny Harden	26 th
Arenda Onnink	28 th



Taco and Game Night



The annual taco and game night will be held on Friday, February 16th, at 6:30pm at the church. More details to follow.

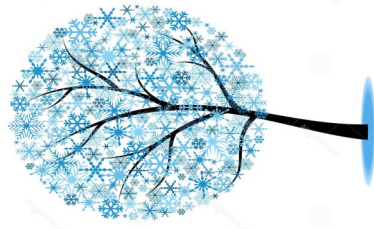


Showing forth the excellencies of Jesus Christ

February 2018

Grace OPC

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	
4 Meadowview Manor, 3pm	5	6	7	8	9	10
11 Joint Service, 6pm	12	13 Session meeting, 6:30pm	14	15	16 Taco Supper	17 Shower for Greta & Elijah
18	19	20	21	22	23 Men's Retreat	24 Men's Retreat
25	26	27	28			



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Skillet Honey Lime Chicken

Ingredients

- 1½ pounds boneless skinless chicken thighs (chicken breasts will also work)
- 2 Tablespoons olive oil
- 1 teaspoon ground cumin
- 1 teaspoon chili powder
- ½ teaspoon salt
- ¼ teaspoon pepper
- ½ cup honey
- Juice of one lime
- zest of one lime
- 2 Tablespoons soy sauce
- 1 garlic clove, minced



*“For He
has satisfied
the thirsty soul,
and the
hungry soul
He has filled
with what
is good.”*

Instructions

1. In a medium sized skillet over medium heat add olive oil. In a small bowl combine cumin, chili powder, salt and pepper. Rub on chicken and place in skillet. Cook for 3-4 minutes on each side or until chicken is no longer pink and 165 degrees. Remove chicken and set aside on plate.
2. Add honey, lime juice and zest, soy sauce and garlic. Bring to a boil over medium high heat and reduce heat and whisk until it starts to thicken. About 2 minutes.
3. Add the chicken back to the skillet and coat in the sauce. Garnish with lime wedges if desired.

Wedding Shower



Come and help give Elijah & Greta a great start! A bridal shower brunch is being planned for Saturday, February 17, at 9:30 am. They are registered for gifts at both Target and Zola.com. Please sign up on the bulletin board by Wednesday, February 14th, so our committee can have an idea of how much food to prepare. Thank you!



Showing forth the
excellencies of Jesus
Christ

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Spurgeon Corner

“The love of the Lord.”

Hosea 3:1

Believer, *look back* through all thine experience, and think of the way whereby the Lord thy God has led thee in the wilderness, and how he hath fed and clothed thee every day—how he hath borne with thine ill manners—how he hath put up with all thy murmurings, and all thy longings after the flesh-pots of Egypt—how he has opened the rock to supply thee, and fed thee with manna that came down from heaven. Think of how his grace has been sufficient for thee in all thy troubles—how his blood has been a pardon to thee in all thy sins—how his rod and his staff have comforted thee. When thou hast

thus looked back upon the love of the Lord, then let faith survey his love *in the future*, for remember that Christ’s covenant and blood have something more in them than the *past*. He who has loved thee and pardoned thee, shall never cease to love and pardon. He is Alpha, and he shall be Omega also: he is first, and he shall be *last*. Therefore, bethink thee, when thou shalt pass through the valley of the shadow of death, thou needest fear no evil, for he is with thee. When thou shalt stand in the cold floods of Jordan, thou needest not fear, for death cannot separate thee from his love; and when thou shalt come into the mysteries of eternity thou needest not tremble, “For I am persuaded, that neither death; nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Now, soul, is not thy love refreshed? Does not this make thee love Jesus? Doth not a flight through illimitable plains of the ether of love inflame thy heart and compel thee to delight thyself in the Lord thy God? Surely as we meditate on “the love of the Lord,” our hearts burn within us, and we long to love him more.

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Morning, February 4th, C.H. Spurgeon

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greatly interested in defending the faith, he broke with the majority opinion on apologetical methodology. What he proposed was an approach that would be more consistent with our overall Reformed theology. Rather than buying into the basic assumptions of Aristotle, Thomas Aquinas and Roman Catholicism, Van Til wanted to work from a set of assumptions consistent with the Scriptures, with Calvinism and the Westminster Standards.

So rather than assuming that unbelievers are neutral and rational and essentially ignorant, Van Til argued that they know deep down that there is a God. What has been revealed is plain to them and leaves men without excuse. Because of the fall, their minds are darkened and they do not accept the truth. In fact,

they suppress the truth in unrighteousness. Their posture toward God and truth is far from neutral. They are at enmity with God. Their basic problem is rebellion against God rather than a naïve ignorance.

In this way, Van Til proposes that we address mankind’s root problem – namely man’s fallen sinful condition and his spiritual deadness toward God. We trust not in human reason to intellectually convince men, but we look to the Holy Spirit to sovereignly change sinners’ hearts. We are not constantly pushing still more and more evidence, hoping that just one more argument will push that unbeliever over the line into agreement with Christianity. Rather, we are preaching the gospel, which is the power of God unto salvation.