



REFLECTIONS

Grace OPC

The Centrality of Presbyterianism

By Pastor Brian De Jong

Recently my family viewed a documentary entitled Calvinist. It was mostly about the movement called “Young, Restless and Reformed.” According to this documentary, a “new Calvinism” has emerged in recent years from various corners of the evangelical world. Some of the leading promoters of this movement include John Piper, D.A. Carson, Albert Mohler, Tim Keller, C.J. Mahaney, Mark Dever, Mark Driscoll and Ligon Duncan.

Just a quick Google search will turn up the many and various problems with some of these men individually, and with the movement as a whole. One issue that is frequently overlooked is that many of these men are not Presbyterians. In the list above, both Keller and Duncan are leaders in the PCA. The others are either Baptists, or some other form of evangelicals, but they are not Presbyterians.

Am I just giving way to “tribalism”? Must people be Presbyterians in order to accomplish anything good for God’s kingdom? No, and no! I’m not advocating tribal loyalty, nor do I question the real good done by non-Presbyterians for the sake of the gospel. Rather, I rejoice in how God has and is using some of these men in certain respects.

My question is this: can you define “Reformed” without some appreciation of ecclesiology (the doctrine of the church)? Is a movement truly “Reformed” if it espouses independency in church government? Does Reformed theology necessarily have a Reformed ecclesiology attached to it? Is our doctrine of the

church an essential component of our overall theology, or is it a non-essential add-on?

I believe that Calvin would have scoffed at a theological system that lacked a clearly defined doctrine of the church. Everything Calvin did during his tenure in Geneva was connected explicitly to the church. His efforts at reforming that city included an effort to reform the church along Biblical lines.

This emphasis is shown by the fact that the fourth book of Calvin’s Institutes is devoted to the doctrine of the church. It contains chapters with the following titles: “A

Comparison of the False and True Church,” “The Ancient Form of Government was Completely Overthrown by the Tyranny of the Papacy,” “The Jurisdiction of the Church and its Abuse as Seen in the Papacy,” and “The Discipline of the Church: Its Chief Use in Censures and Excommunication.”

Moreover, Calvin expended much time and energy to restoring the vision that the church is a gospel preaching institution on earth – that is her mission and her calling.

And now in our day arises a movement, in Calvin’s name, that presents mixed and muddled messages on the doctrine of the church. To be fair, all of the men mentioned above would affirm that the church is important and should not be overlooked. Yet they cannot, with one voice, commend any particular form of church government as truly Biblical. So rather than duking it out, they advocate a

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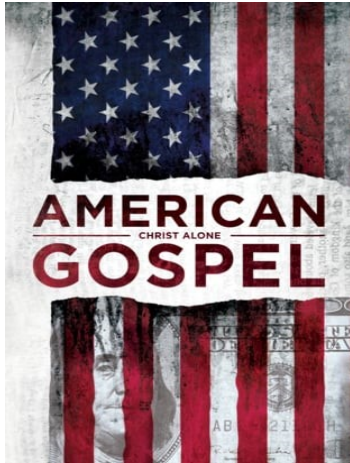
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Mnemonics...

- *Session Meeting, March 12th*
- *Pre-Presbytery Seminar, March 14th*
- *Presbytery, March 15-16th*
- *Worldview Movie Night, March 29th*

Spring Worldview Movie Night



On Friday, March 29th at 7pm we'll watch and discuss a documentary entitled "American Gospel: Christ Alone" This film deals in depth with the so-called Prosperity Gospel and its impact on the American church. Bring a friend and a snack to share. Popcorn and drinks will be provided.

Ethnic Family Favorite Fellowship Lunch

On April 14th we will be having an Ethnic Family Favorite Fellowship Lunch. Every family has their favorite dish! Some recipes even came from the old country! This is our chance to share best-loved main dishes, sides, or desserts. Plan to come and bring a friend!



SOCIAL FELLOWSHIP ACTIVITIES 2019

February 15, 2019	Taco / Game night	Wendy / Sara
March 29, 2019	Worldview Movie Night	Pastor Brian
April 14, 2019	Ethnic Family Favorites Fellowship Lunch	Ladies Group
May, 2019	Service Project	Mission Committee
May 18, 2019	Church work day	Rodney / Trustees
June 1, 2019	Rachel Bridal Shower	Ladies Group / Family
June 27, 2019	Mini Golf	Wendy Froh
July 4, 2019	Golf – Sunset Hills	Roger & Deb
July 7, 2019	Men Serve Fellowship Lunch	Pastor Brian / Jason
July 19, 2019	Timber Rattlers Game	Jeff Froh
July 29 – August 1, 2019	Camp Westminster	
August 8, 2019	Church Picnic	Ladies Group
September 5-7, 2019	Church Campout / pitch in supper	Pastor Brian
September 27, 2019	Worldview Movie Night	Pastor Brian
October 11, 2019	Sub / Game night	Sara / Wendy
November 2, 2019	Reformation Conference - Snack	Ladies Group
November 3, 2019	Reformation Conference Lunch	Ladies Group
November 16, 2019	Harvest Home	Ladies Group
November 28, 2019	Thanksgiving Football Game	Jonny Arndt
December 27, 2019	Bowling / Pizza / Game night	Pastor Brian
January 12, 2020	Evening Fellowship / Appetizers	Ladies Group
February 7, 2020	Taco / Game night	Ladies Group

Anchor of Hope Monthly Newsletter



In recent news, we've seen two developments which seem to indicate the forces for life are in retreat—that perhaps we are losing ground. I believe the opposite to be true!

The Headlines...

First, the state of New York recently passed a sweeping abortion law which codifies the idea that abortion should be available for all nine months, for any reason. Most surprising, the law dehumanizes a human being before his or her birth.

Not long after the signing of this law, the angry boyfriend of 35-year-old [Jennifer Irigoyen](#) brutally murdered her and her unborn child. This newly passed legislation ensures, or rather, protects, Anthony Hobson, the baby's father, from being prosecuted for any crime against the child. Currently, he is facing charges including second-degree murder for the death of Ms. Irigoyen.

Think about it: Hobson can take his chances in court that the charges might be dropped or reduced, which he may see as better than paying child support for the next 18 years. An alternative motive may be that Hobson is simply doing his best to avoid becoming a father, which is far beyond any monetary commitment. Such is the new law in New York.

Second, Planned Parenthood performed more abortions (332,757) in this most recent year than in the previous year (321,384), an increase of 3.5%. Is abortion growing?

As terrible as these two developments are, perspective tells us that for those who believe in protecting unborn children, these may be more about future victory than defeat.

In New York, the state legislature recently gained a Democratic majority. With an advocate in Governor Andrew Cuomo, the abortion lobby moved swiftly. Many believe the legislature's swift action arose *out of fear for the future of Roe v. Wade*. We do not know whether Roe will be overturned anytime soon. But we do know there is tremendous momentum on the side of life. It is interesting that 68% of individuals identifying themselves as pro-choice [oppose third-trimester abortions](#). Even so-called advocates of choice realize depravity has a line. An even larger [80% of the general public](#) is against the practice.

While New York's law is horrendous, it also shines a light on abortion advocates for all to see. Advocates of abortion are not interested in *choice*, because the law does not protect women like Jennifer, who had already made her choice. She had chosen life for her unborn child only to lose her own and that of her unborn baby. This incredibly tragic mindset provides an opportunity for those in the pro-life community to be educated, articulate and winsome as apologists for LIFE. We have a task before us to help those riding the fence on this issue see truth and the harm caused by a radical abortion philosophy. This can be one more step not toward the abyss, but toward victory.

The Hope

As for Planned Parenthood, yes, they are selling more abortions—for now. But overall, **abortion rates are plummeting**. According to the [CDC](#) (most recently giving us numbers from 2015), 49 states (California won't tell us) reported 638,169 abortions. This number is down from 842,855 in 2006, a **32% drop**. More likely then, Planned Parenthood's increase is simply because they're gaining a greater share of a **shrinking market**.

Our takeaway from these two pieces of news is optimistic and hopeful! First, those who advocate for abortion-on-demand are nervous. The number of abortion centers is dropping (less than 1,000 now). Second, as a pro-life pregnancy medical center, we are part of more than 2,700 pregnancy help centers nationwide—and growing! Each year, more people seek hope, help and solutions provided by skilled and compassionate individuals working in pro-life centers not only in the U.S. but around the globe.

While neither of the before mentioned developments are good news in themselves, they may be indicators

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that good news—and victory—is in the foreseeable future.

This reminds me of the prophet Nehemiah's experience as he led a historically significant building project. One specific comment found toward the end of the fourth chapter in that book provides great encouragement for those of us in pro-life work. After Nehemiah assessed the situation on human terms, he stood up and encouraged his work crew with these powerful words, "Don't be afraid of them. Remember **the Lord, who is great and awesome**, and fight for your brothers, your sons and your daughters, your wives and your homes." Nehemiah knew the battle belonged to the Lord. May we live in the confidence of knowing this battle belongs to the Lord as well.

Don't miss
UNPLANNED
The story of Abby Johnson, former Planned Parenthood
clinic director turned ardent Pro-life Advocate.
Opening in Theaters across the country, Friday, March 29.



Unplanned features the story of Abby Johnson, former Planned Parenthood director in Bryan, TX near the campus of Texas A&M. Abby came to understand the 'business' of abortion well, and as center director, she was involved in over 22,000 abortion decisions.

Abby became intensely pro-life after her experience assisting an ultrasound-guided abortion procedure on a 13-week old baby. For more information about Abby, visit her website: <http://www.abbyjohnson.org/thanks-for-stopping-by/> or check out her ministry site '[and THEN There Were NONE,](#)' a non-profit ministry, helping abortion clinic workers leave the abortion industry.

The movie is scheduled to open on Friday, March 29.

John Ploughman

Chapter 24: Very Ignorant

I have heard tell of a man who did not know a capital "A" from a bull's foot, and I know a good many who certainly could not tell what capital "A" or small "a" either may mean; but some of these people are not the most ignorant in the world for all that. For instance, they know a cow's head from its tail, and one of the election gentlemen said lately that the candidate from London did not know that. They know that turnips do not grow on trees, and they can tell an overgrown radish from a beet root, and a rabbit from a hare; there are flame folk who play on pianos who hardly know; as much as that. If they cannot read, they can plow, mow, reap, sow, and bring up seven children on ten shillings a week, and yet pay their way; and there's a sight of people who are much too ignorant to do that. Ignorance of spelling books is very bad, but ignore hard work is worse. Wisdom does not always speak Latin. People laugh at smocks, and indeed they are about as ugly garments as could well be contrived, but some who wear them are not half such fools as people take them for. If no ignorant people ate bread but those who wear hobnail shoes, corn would be a fine deal cheaper. Wisdom in a poor man is like a diamond set in lead, for none but good judges can discover its value. Wisdom walls often in patched clothes, and then folks do not admire her. But I say, never mind the coat, give me the man: shells are nothing, the kernel is everything. You need not go to Pirbright to find ignoramuses; there are heaps of them near St. Paul's.

I would have everybody able to ready to read, write, and cipher (indeed, I don't think a man can know too much); but the knowing of these things is not education. There are millions reading and writing people who are as ignorant as neighbor Norton's calf, that did not know its own mother. That is as plain as the nose on your face, if you only think a little. To know how to read and write is like having tools to work, but if you don't use these tools, and your eyes, and your ears, too, you will be none the better off. Everybody should know what most concerns him find makes him most used. If cats can catch mice find hens lay egged know the things which most suits what they were made for. It is little use for a horse to know how to fly; it will do well enough if it can trot. A man on a farm ought to learn all that belongs to farming, a blacksmith should study a horse's foot, a dairymaid should be well up on skimming the milk and making the butter, and a laborers wife should be a good scholar in the sciences of boiling and baking, washing and mending. John Ploughman ventures to say that those men and women who have not learn the duties of their callings are very ignorant people, even if they can tell the Greek name for a crocodile or write a poem on a black beetle. It is too often very true:

"Jack has been to school—
To learn to be a fool."

When a man falls into the water, to know how to swim will be of more use to him than all his mathematics and yet how very few boys learn swimming! Girls are taught dancing and French when stitching and English would be a hundred per cent more use to them. When men have to earn their livings in these hard times, a good trade and industrious habits will serve their turn a world better than all the classics in Cambridge and Oxford; but who nowadays advocates practical training at our schools? Schoolmasters would go into fits if they were asked to teach poor people's boys to hoe potatoes and plant cauliflowers, and yet school boards would be doing a power of good if they did something of the sort. If you want a dog to be a pointer or a setter, you train him accordingly—why ever don't they do the same; with men? It ought to be, "Every man for his business, and every man master of his business." Let Jack and Tom lean geography by all means, but don't forget to teach them how to black their own boots and put a button on their own trousers; and as for Jane and Sally, let them sing and play the music if they like, but not till they can darn a stocking and make a shirt. When they mend up that Education Act, I hope they will put in a clause to teach children practical common sense home duties as well as the three R's. But there, what's the use of talking this way, for if children are to learn common sense, where are we to get the teachers? Very fee people have any of it to spare, and those who have are never likely to take to school keeping. Lots of girls learn nothing except the

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Ploughman Continued....

folderol which I think they call accomplishments. There's poor Gent with six girls and about fifty pounds a year to keep his family on, and yet not one of them can do a hand's turn, because their mother would go into fits lest Miss Sophia Elfrida should have chapped hands through washing the family linen, or lest Alexandria Theodora should spoil her complexion in picking a few gooseberries for a pudding. Its enough to make a cat laugh to hear the poor things talk about fashion and etiquette when they are not half as well off as the haggler's daughters down the lane, who earn their living and are laying money by against the time when some young farmer will pick them up. Trust me, he who marries these hoity-toity young ladies will have as bad a bargain as if he married a wax doll. How the fat should be in; the fire if Mrs. Gent heard me say it, but I do say it for all that—she and her girls are *ignorant, very ignorant*, because they do not know what would be of most service to them.

Every minnow nowadays calls itself a whale: every donkey thinks itself fit to be one of the Queen's horses; every candle reckons itself the sun. But when a man with his best coat on, a paper collar, a glass in his eyes, a brass chain on his waistcoat, a cane in his hand, and emptiness in his head fancies that people cannot see through his swaggers and brags, he must be *ignorant, very ignorant*, for he not know himself. Dandies, dressed up to the top of the fashion, think themselves somebodies, but nobody else does. Dancing masters and tailors may rig up a fop, but they cannot make a nothing into a man. you may color a millstone as much as you like, but you cannot improve it into a cheese.

Round our part we have a lot of poets, at least a set of *very ignorant* people who think they are; and these folks bother me more than a little because I have written a book and, therefore, ought to listen to their rigmaroles. Nonsense is nonsense whether it rhymes or not, just as bad halfpennies are good for nothing whether they jingle or lie quiet. "Here John," said a man to me. "I want to read you some of my verses." "No, thank your said I, "I don't feel in a poetical frame of mind today." Mark you, I won't feel a bit more so tomorrow. What right has that fellow to shoot his rubbish at my door? I have enough of my own. I don't intend to have my ear stuffed up with cobblers wax or cobbled verses. I had a double dose the other morning from two of our great village poets, and I must confess it was rather better than most of the rhymes that I meet with in books. Chubbins said,

"It is a sin
to steal a pin."

And then Padley topped it up by adding,

"It is a greater
to steal a tater."

Now, there's rhyme and reason for you, as the sexton said when he wrote three lines for the poor man's tombstone:

"Here I lie,
Killed by a sky-rocket
in my eye."

When tradesmen put their earnings into companies and expect to see it again, or when they lend money at outrageous interest and think to make their fortunes by it, they must be *ignorant, very ignorant*. They might as well hang a wooden kettle over the fire to boil the water for tea or sow beans in river and look for a fine crop.

When men believe in lawyers and money lenders, borrow money to speculate, and think themselves lucky fellows, they are *shamefully ignorant*. The very gander on the common would not make such a stupid of himself, for he knows when anyone tries to pluck him, and won't lose his feathers and then pride himself in the operation. The man who spends his money with the bartender, and thinks that the landlord's bows and "How do ye do, my good fellow." Mean respect, is a perfect natural: for with them it is:

If you have money, take a seat;
If you have none, take to your feet.

The fox admires the cheese; if it were not for that he would not care a rap for the raven. The bait is not

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put into the trap to feed the mouse, but to catch him. We don't light a fire for the herring's comfort, but to roast him for our own eating. Men do not keep taverns for the local laborers' good; if they do, they certainly miss their aim. Why, then, should people drink "for the good of the house"? If I spend money for the good of the house, let it be my own and not the landlord's. It's a bad well into which you must put water; and the beer hall is a bad friend, because it takes your all and leaves you nothing but headaches. He who calls "friends" those who let him sit and drink by the hour, is *ignorant, very ignorant*. Why, red lions, tigers, eagles, and vultures are all creatures of prey, and none but fools put themselves within the power of their jaws talons.

He who believes that either Whigs or Tories will let us off with light taxes must have been born on the day after the last of March; and he who imagines that county boards and local districts will ever be free from corruption must have been educated in an idiot asylum. He who believes in promises made at elections has long ears and may try to eat thistles. Mr. Plausible has been around asking all the working men for their votes, and he will do all sorts of good things for them. Will he? Yes, the day after tomorrow a little later than never. Poor men who expect the "friends of the working man" to do anything for them must be *ignorant, very ignorant*. When they get their seats, of course they cannot stand up for their principles except when it is to their own interest to do so.

To lend umbrellas and look to have them sent home, to do a man a good turn and expect another from him when you want it, to dream; of stopping some women's tongues, to try to please everybody, to hope to hear gossips speak well of you, or to reckon upon getting the truth of a story from common report are all evidences of great ignorance. Those who know the world best trust it least: those who trust it at all are not wise. You might as well trust a horse's heel or a dog's tooth! Trusting to others ruins many. He who leaves his business to bailiffs and servants and believes that it will be well me must be *ignorant, very ignorant*. The mouse knows when the cat is out of the house, and servants know when the master is away. No sooner is the eye of the master gone than the hand of the workman slackens; at least, it is so nine times out of ten. "I'll go myself," and "I'll see to it," are two good servants on a farm. Those who lie in bed and bolster themselves up with the notion that their trade will carry on itself are *ignorant, very ignorant*.

Those that drink and live riotously, and wonder why their faces are so blotchy and their pockets so bare, would quit wondering if they had two grains of wisdom. Those who go to the tavern for happiness climb a tree to find filth. We might put all their wit in an eggshell, or they would never be such dupes as to hunt after comfort where it is no more to be found than a cow in at crow's nest. But, alas good-for-nothings are common as mice in a hay stack. I only wish we could pack them off to Lubber-land, where they have half-a-crown a day for sleeping. If someone could let those fellows see the sure result of ill-living, perhaps they might reform. Still I don't know, for they do see it and yet go on all the same, like a moth that bums its winged in the flame but dashes into the candle again. Certainly for loitering lishes to expect to thrive by keeping their hands in their pockets or their noses in pewter pots proves them to be *ignorant, very ignorant*.

When I see a young lady with a flower garden on her roof and a dressmaker's shop on her body, tossing her head about as though she thought everybody was charmed with her must be ignorant, very ignorant. Sensible men don't marry a wardrobe or a bonnet; they want a woman of sense, and women of that kind always dress sensibly, not gaudily.

To my mind, those who sneer at religion and set themselves up to be too knowing to believe in the Bible are shallow fellows. They generally use big words and bluster a great deal, but if they fancy they can overturn the faith of thinking people who have tried and proved the power of the grace of God, they must be *ignorant, very ignorant*. He who looks at the sunrise and the sunset and does not see the footprints of God must be inwardly more blind than a mole, and only fit to live underground. God seems to talk to me in every primrose and daisy, to smile upon me from every star, to whisper to me in every breath of morning air, and to call aloud to me in every storm. It is strange that so many educated gentlemen see God nowhere, while John the plowman feels Him everywhere. John has no wish to change places, for the sense of God's presence is his comfort and joy. They say that man is the god of the dog: those men must be worse than dogs who will not listen to the voice of God, for a dog obeys its master's whistle. They call themselves "philosophers," don't they? Their proper name is fools, for the fool hath said in his heart, "There is no God." The sheep know when rain is coming, the swallows foresee the winter, and even the pigs, they say, can see the wind; how much worse than a brute must he be who lives-where God is everywhere present and yet sees him not! Thus it is very clear that a man may be; a great hand at learning and yet be *ignorant, very ignorant*.

March Birthdays

Paul Damkot	1 st
Lynn Baatz	5 th
Oliver Mamazza	6 th
Tammy Voskuil	8 th
Margaret Adam	10 th
Caitlin Ver Velde	19 th
William Wilke	23 rd
Tim Voskuil	24 th
Joe Mamazza	29 th



March Anniversaries

Jeff & Wendy Froh
~March 1st, 23 years~

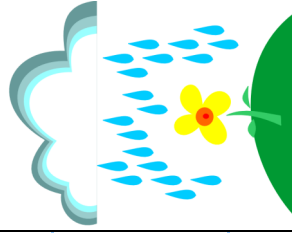




Showing forth the excellencies of Jesus Christ

Grace OPC

March 2019



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Sun	Mon	Tue	Wed	Thu	Fri	Sat
3	4	5	6	7	8	9
10 Daylight Savings	11	12 Session Meeting	13	14 Pre-Presbytery Seminar	15 Presbytery	16 Presbytery
17	18	19	20	21	22	23
24	25	26	27	28	29 Worldview Movie Night	30
31						

Creamy Mashed Potatoes

Ingredients:

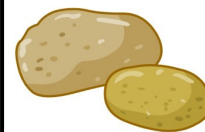
- 4 lbs (12 medium) russet potatoes, peeled
- 1 1/4 cups hot milk (we used whole milk)
- 2 sticks (1 cup) unsalted butter at room temperature (not melted)
- 1 1/2 tsp sea salt, or to taste
- 1 Tbsp fresh parsley or chives, finely chopped for garnish

Ingredients:

Peel potatoes (cut potatoes in half if very large). If you want the potatoes to be the smoothest possible, you can take the time to remove the little knots from the potatoes with a small spoon or the tip of a potatoes peeler. Place potatoes in a large pot (5 Qt+) and add enough cold water to cover potatoes. Bring to a boil and cook partially covered until easily pierced with a knife (boil 20-25 minutes depending on the size of your potatoes; mine took 22 min).

Drain well and transfer to the bowl of your stand mixer. Grab the whisk attachment and mash potatoes lightly by hand to break them up. Fit mixer with whisk attachment and start mixer on low speed 30 seconds then increase to medium and slowly drizzle in 1 to 1 1/4 cups HOT milk.

With mixer on, add softened butter 1 Tbsp at a time, waiting a few seconds between each addition. Potatoes should be whipped and fluffy. Finally add 1 1/2 tsp salt, or to taste. To keep mashed potatoes warm until serving: cover potatoes and place into a warm oven or transfer to a slow cooker on the low setting to keep potatoes warm until ready to serve.



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



Showing forth the
excellencies of Jesus
Christ

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Spurgeon Corner

“He saw the Spirit of God descending like
a dove.”

Matthew 3:16

As the Spirit of God descended upon the Lord Jesus, the head, so he also, in measure, descends upon the members of the mystical body. His descent is to us after the same fashion as that in which it fell upon our Lord. There is often a singular *rapidity* about it; or ever we are aware, we are impelled onward and heavenward beyond all expectation. Yet is there none of the hurry of earthly haste, for the wings of the dove are as soft as they are swift. *Quietness* seems essential to many spiritual operations; the Lord is in the still small voice, and like the dew, his grace is distilled in silence. The dove has ever been the chosen type of *purity*, and the Holy

Spirit is holiness itself. Where he cometh, everything that is pure and lovely, and of good report, is made to abound, and sin and uncleanness depart. *Peace* reigns also where the Holy Dove comes with power; he bears the olive branch which shows that the waters of divine wrath are assuaged. *Gentleness* is a sure result of the Sacred Dove’s transforming power: hearts touched by his benign influence are meek and lowly henceforth and forever.

Harmlessness follows, as a matter of course; eagles and ravens may hunt their prey—the turtledove can endure wrong, but cannot inflict it. We must be harmless as doves. The dove is an apt picture of *love*, the voice of the turtle is full of affection; and so, the soul visited by the blessed Spirit, abounds in love to God, in love to the brethren, and in love to sinners; and above all, in love to Jesus. The brooding of the Spirit of God upon the face of the deep, first produced *order and life*, and in our hearts, he causes and fosters new life and light. Blessed Spirit, as thou didst rest upon our dear Redeemer, even so rest upon us from this time forward and forever.

Evening, March 3rd, C.H. Spurgeon

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Front Page Concluded...

truncated type of Reformed thinking that is necessarily devoid of clear ecclesiology.

In the Orthodox Presbyterian Church, we believe that Christ gave the ongoing government of his church on earth to elders. A plurality of ministers and elders join together to oversee the flock, and to shepherd her through this world. There is a parity between them – ministers are not more authoritative than ruling elders, nor vice versa.

Using a moral and spiritual power that is both ministerial and declarative, they teach and apply the word of God to the life of the church. We are a confessional church, recognizing the authority of our “subordinate standards” – the Westminster Confession and Catechisms, and our Book of Church Order. These constitutional documents summarize the truth revealed in our ultimate

standard – God’s holy word.

We are also a connectional church, believing that we owe accountability to one another in the Lord. Sessions relate to Presbyteries, and Presbyteries relate to the General Assembly. We are our brother’s keeper, and no man or session or presbytery is a law unto himself or itself. In this way disagreements can be adjudicated and differences can be resolved.

So on the basis of God’s word, we roundly reject the hierarchicalism that is seen in the Roman church, as well as the independency that is seen in baptistic circles, and among most evangelicals. We are Presbyterians because we are convinced that God’s word teaches this approach to our government and life.