

REFLECTIONS

Grace OPC

God & the Enemies

By Pastor Brian De Jong

“Practice what you preach!” That seems a good motto for a pastor to live by in this world. Lately I have preached that you should read your Bible, that you should study diligently the history of Israel, that you should glean lessons from your study for your life.

Then there was our introductory lesson in Dr. Godfrey’s DVD series, Learning to Love the Psalms. In that lesson, he went through the five “books” found in the Psalms, giving a title to each book. That grabbed my attention, for I’ve never really studied the organization of the book of Psalms.

According to Godfrey, the first book (Psalms 1-41) can be summarized as “Confidence in God’s Care.” These Psalms tend to be personal in nature, usually reflecting some level of distress. This is quickly resolved into confidence in God. So, according to Dr. Godfrey, this section will help those who need comfort in times of distress, including oppression, sickness and suffering.

From this encouragement, I determined to do some further study in the first book of the Psalms. I began reading through them in my morning devotions. I also began listening to them via an audio Bible on my phone. Basically, I determined to familiarize myself with this section.

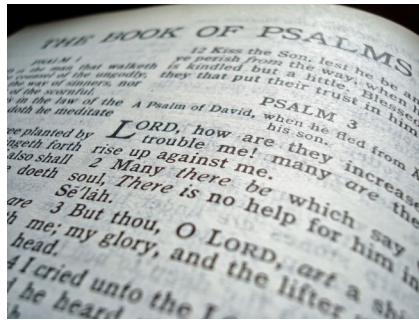
Some of the Psalms are very familiar, and well loved. Psalm 23 stands out, but there are many others that I know well. Among my favorites are Psalms 1, 2, 9, 11, 18, 20, 24, 32, 34, and 37. The others

in this section were not as familiar, and so it was good to gain a deeper familiarity with them.

So what have I learned thus far? One thing that stands out is the presence of enemies. Nineteen of those Psalms explicitly mention “enemy,” “enemies,” “foe,” or “adversaries.” On closer examination, I found that almost all of the first 41 Psalms make some allusion to evil people, wicked persons, sinners, fools, or iniquitous folk. There were only a handful of Psalms that didn’t make some reference or another to those troublemakers. In light of the life of King David, this makes perfect sense. From earliest days,

he got grief from his older brothers. His father-in-law King Saul was no great friend – unless you consider throwing a spear at someone to be an act of kindness! As David ascended to the throne of Israel, he was always fighting someone. At points his own army commander – Joab the Cruel – vexed King David. And then there was the incident involving his traitorous son Absalom.

In brief, David was always on the run from his enemies. Adversaries were all around him, threatening him on every side. And David is not unique. Faithful Christians who strive to live godly lives according to the Word of God will suffer persecution. Enemies will arise against them – often from outside, sometimes from within the church. As long as we continue in this world, there will be no shortage of



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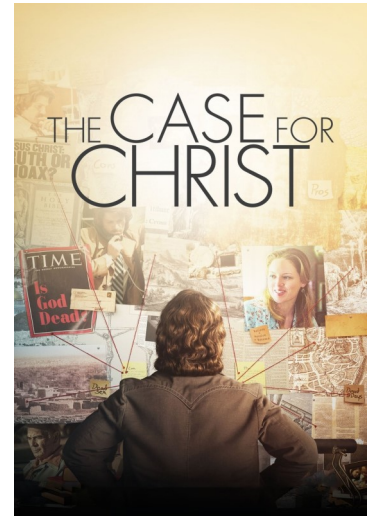
Mnemonics...

- *Meadowview Manor, May 6th*
- *Session Meeting, May 8th*
- *Ladies’ Banquet, May 17th*
- *Spring Work Day, May 19th*

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The Case for Christ – a Viewer’s Guide

By Pastor Brian De Jong



Our Spring 2018 Worldview Movie was “The Case for Christ – the Lee Strobel Story.” In God’s providence, many people were unable to attend the event. Hence our discussion was a bit more muted than usual, and most members of our church weren’t privy to what was said.

Knowing that some may still wish to see the movie, I wanted to provide a viewer’s guide for those who might watch this film. This includes some elements of our discussion on that night, as well as other considerations.

The basic story line of this movie is the conversion of a man – Lee Strobel – and his wife Leslie. She becomes a Christian first, and that triggers a long process of investigation on her husband’s part. Its not really a spoiler to say that he becomes a Christian by the end of the movie. If you’ve been around Christian circles for a while, you may recognize the name of Lee Strobel. He’s currently a seminary professor, best-selling author and apologist. You might also have seen him in the movie, “God’s Not Dead 2.” He appeared in that film as himself, testifying in one of the courtroom scenes about the reliability of the Bible.

In so far as the film narrates the events leading to Lee’s conversion, it is an engaging story. The acting is good, the dramatic tension remains high, and the ending brings a satisfying resolution. We should praise God when any sinner repents and believes the good news, and we can do so for God’s grace to Lee Strobel.

As with all of our Worldview Movies, we want to not only praise the positive but evaluate potentially problematic aspects. The Case for Christ is no exception. The area of difficulty comes in the model for apologetics promoted in this film. That model is commonly known as “Evidentialism.”

Evidentialism, or the “Classical approach” is well entrenched within evangelical circles. It has been promoted by such authors and scholars as R.C. Sproul, John Gerstner, Josh McDowell, Gary Habermas, and many others. Lee Strobel is currently one of the leading advocates of evidentialist apologetics.

According to the evidentialist approach, man’s reason is functional and capable of sifting through the truth claims presented to it. If he is given adequate evidence to support the truth claim in question, he can and will make a judgment about that truth claim.

For a non-Christian who has never investigated the validity of Christianity, the obvious starting point is the resurrection of Jesus Christ from the dead. As the movie makes plain, the resurrection of Christ is the lynchpin for Christianity. If you can disprove the resurrection, the whole Christian faith is a house of cards and collapses in on itself.

At this point we would not disagree about the centrality of the resurrection for the whole Christian system. Paul says in 1 Corinthians 15 that if Christ is not raised from the dead, we are still in our sins, our faith is useless and we are to be pitied above all men. Yes, if the resurrection never happened, then we’ve believed a false religion.

As is typical for evidentialists, they introduce the Liar/Lunatic/Lord paradigm. Either Jesus was a delusional liar, a raving lunatic, or he is Lord. So look at the evidence and determine which option you would assign – liar, lunatic or Lord?

Strobel then goes on a quest to collect as much evidence as possible. He does this by consulting available experts, including historians, theologians, legal experts, archeologists, scientists, medical doctors, psychologists, journalists, authors, and professional Christian apologists. He compiles his mountain of evidence in order to make his own determination and “write the story.”

In Lee Strobel’s case, this contributed to his conversion to Christianity. As he tells his wife toward the end of the film, the evidence for her faith is so overwhelming that he cannot deny it. In a special feature on the DVD, he says in an interview that “*Based on the avalanche of evidence that points so powerfully to the truth of Christianity, it would have taken more faith to maintain my atheism than to become a Christian.*”

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Now you may wonder, why is this so objectionable? What's wrong with all that? That is a fair question that deserves an explanation. My discomfort actually began some time ago when I saw the first "God's Not Dead" movie, which included a fair amount of this scientifically oriented evidence to "prove" the existence of God and the validity of Christianity.

My discomfort only grew with "God's Not Dead 2," which openly pushed the use of human reason and scientific evidence to prove Christianity is true. This was matched by similar efforts made in the "Is Genesis History?" movie (which I liked, for the most part). The heavy reliance on human reason and scientific argumentation was becoming too obvious to miss.

"The Case for Christ" became the fourth link in a not-unrelated chain of movies. In examining those involved in these films, it is clear that the God's Not Dead movies and the Case for Christ movie are produced and promoted by the same people. This is their perspective and this is their agenda. They honestly believe that using human reason and scientific evidence, the validity of the Christian faith, and the truthfulness of the Bible, can be proven to the broader culture of unbelief.

At that point I ran across some insights by an author – Brian Godawa – who has a different take. He says this: *"Isaac Newton (1643-1727), with a paradigm of the universe as a clocklike machine that reduced the knowable universe to mechanistic laws objectively observable by scientists, became the poster child for the scientific side of the Enlightenment story. Eventually every field of knowledge would become a slave to this Enlightenment prejudice of scientific and rational "management" of reality. The "science" of culture became "sociology," the "science" of personality became "psychology." The so-called Age of Faith was replaced by the so-called Age of Reason. As author Stanley Grenz puts it, "This quest led to the modernity characteristic of the twentieth century, which has sought to bring rational management to life in order to improve human existence through technology." Christians followed suit, seeking to found their faith on "neutral" reason and scientific examination, the ultimate criteria of Enlightenment truth. Even as evangelical Christians fought against liberalism, many of them drifted into the same set of assumptions of modernity: Science and reason are public facts and provable; religion and imagination are subjective faith and private. So, to legitimize Christianity, we must prove it according to the criteria of standards provided by modern science, historiography and philosophy. In the early twentieth century Christian fundamentalism defended biblical literalism with scientific appeals to archaeology and empirical evidence. Proving the historic and scientific reliability of the text of Scripture began to eclipse the narrative of the text."*

So here is the problem – as a result of the Enlightenment in Europe in the 1700's, people began seeking truth by human reason through scientific methods. The old confidence in God's revelation in the Bible was displaced by a new confidence in mankind's reasoning abilities. Science becomes the new pathway to truth. Only science can be trusted to let us know what is right and what is wrong. To still look to the Bible for such determinations is old fashioned and outmoded. Why do we need the Bible when we have science?

Thus, in order to prove the validity of the resurrection of Jesus, we turn to science. Science will guide our reason to the right conclusions. And if we can get enough scientists speaking together in favor of the resurrection, then we can have assurance that the resurrection did actually happen. Then we can know that Christianity is true, because our reason has validated it by properly evaluating the evidence presented to us.

If you want to defend your faith against the attacks of an unbelieving world, just make sure you have enough quotations from reputable scientists, and you're all set. The unbeliever will not be able to resist the expert opinions of scientists, will he? He will be forced to bow before the weight of the evidence, and admit that he is wrong and we are right.

The problems with this approach are legion. First of all, there is no guarantee that scientists have properly understood all the data that they have studied, nor that their conclusions are actually valid conclusions. Scientists make mistakes all the time, and often have to retract and revise their conclusions. This isn't even to mention the fact that scientists are sometimes found to suppress and ignore data that doesn't line up with their pre-conceived ideas.

Then there is the reality that scientific paradigms change periodically. What was widely accepted 100 years ago by almost all scientists has been entirely discarded in favor of a new paradigm. These are the shifting sands of human opinion – always open to major intellectual revolutions which upend previously accepted assumptions and beliefs. We no longer think the earth is flat, do we? Many once did, but not

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anymore.

And we must also ask, Why abandon our reliance on divine revelation? Has God's word ceased to be God's word? Is the Bible now past its expiration date? How can the unchanging word of an unchanging God become somehow irrelevant to the church? Should we abandon our confidence in God's revelation in our attempts to defend the faith once for all delivered to the saints?

Another line of inquiry that should not be ignored is this: what do we think of the intellectual capacity and honesty of fallen men? Can they accurately assess the evidence presented to them? Will they make the right choice, if given adequate evidence and opportunity? Scripture states that the mind of fallen man is darkened by sin and twisted by the fall. Their reasoning powers have been profoundly damaged by God's wrath and curse against their rebellion. Fallen man cannot please God and does not seek to do so. Rather, fallen man suppresses the truth in unrighteousness. He cannot make sense out of truth because truth is spiritually discerned, and he lacks the Spirit of God.

And then there is man's essential problem. What is the big issue for fallen man? Is he ignorant, and in need of more evidence clearly presented? No, fallen man is in rebellion against the God who made him. That's his main problem. Romans 1 puts it plainly: *Romans 1:21 For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. ²² Professing to be wise, they became fools, ²³ and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. ²⁴ Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. ²⁵ For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.*

Since fallen man is in rebellion against the God he knows to exist, he must be called to repentance and faith. He doesn't need just more evidence, he needs a new heart and a new spirit. He doesn't want to see the truth (as the movie pointed out quite powerfully). He must be challenged on his basic human autonomy and called to repent of his rebellious ways.

Now I could go on with more and more problems with this evidentialist approach, but I think you get the point. This is not a sound and reliable method for presenting and defending the Christian faith. We need a better approach, and I hope to spell that out in a future article in Reflections.

As I close, I want to tie up several loose ends. My first loose end came in the form of a comment made by a friend to the effect, "I wouldn't expect an unconverted Lee Strobel to have a proper method of apologetics." And in response, I would say, "Neither would I." I do not fault Lee Strobel for groping around in his spiritual blindness in an effort to cope with his wife's conversion. Given where he was at in his life, I think it is understandable that he did what he did. However, I don't believe that the rather clumsy methods of an unconverted Lee Strobel should be held up as the model or paradigm that Christians should use for presenting and defending the faith. In this movie, you are not given the sense, "Here is what Lee Strobel did, but don't try this at home..." Instead, this is given to us as a positive model to be imitated. I believe there is a better way!

My second loose end was from a comment made during our after-movie discussion. The comment was to the effect that the use of science and human reason to determine truth is just the way things are these days. Again, I don't disagree with that assertion. This is how our culture thinks. If you want to find truth, use your brain guided by science. You can discover truth by reason aided by science. My response is this: there are many things our culture does that we cannot join with. Our culture thinks that tolerance of homosexuality is one of the chief human virtues, but we can't share their opinion on that. Our culture believes that a woman has absolute authority over her own body and can abort her baby if she chooses. This also is a virtue in the taxonomy of our culture. We disagree. So just because a vast majority of people think that you can discover truth by human reason aided by science doesn't mean that we must buy into that line of thought. We're old school enough to still believe the Bible is our only rule for faith and life. We know truth because God reveals truth – that's not broadly accepted by unbelievers.

My last loose end is this: "Why does Pastor De Jong have his 'knickers in a knot?' Why so upset about this movie? Let it go, padre!" Here's my concern in a nutshell. These movies – especially the God's Not Dead movies – are aimed at young people. Movies shape how young people think – it is one of their preferred

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ways of 'learning.' They won't necessarily read a book about apologetics, but they'll watch movie after movie about how to present and defend the faith. Our young people are 'learning' how to defend the faith. And so, when they are called upon to defend the faith in their own day and age, what will they do? Will they go searching for scientists to make the case for them? Will they rely on human reason? It is my opinion that these well-intended movies are delivering a faulty approach to presenting and defending the faith. And when (not if) this faulty approach blows up in their face, they will have a crisis of confidence in Christianity. Their scientific experts won't be able to deliver the goods, and Christianity will appear to be proven false by smarter experts and more articulate scientists from the other side. And when this approach fails, then what? Where do you turn then? How do you retain your faith when your approach has been outfoxed by savvy unbelievers?

We must teach and train our young people in a better way to present and defend their faith, or we could lose entire generations of Christian youth to unbelief. If the statistics of pollsters are to be believed, it is already happening! Christian young people are abandoning not only the church, but the Christian faith in increasing numbers! We can't close our eyes to this! (to be continued..)

John Ploughman Chapter 16: Spending

To earn money is easy compared with spending it well; anybody may dig up potatoes, but it is not one woman in ten that can cook them. Men do not become rich by what they get but by what they save. Many men who have money are as short of wit as a hog is of wool; they are under the years of discretion though they have turned forty, and make ducks and drakes of hundreds as boys do of stones. What their fathers got with the rake, they throw away with the shovel. After the miser comes the prodigal. Often men say of the spendthrift that his old father was no man's friend but his own, and now his son is no man's enemy but his own: the fact is, the old gentleman went to hell by the lean road, and his son has made up his mind to go there by the fat. As soon as the spendthrift gets his estate, it goes like a lump of butter in a greyhound's mouth. All his days are the first of April; he would buy an elephant at a bargain or thatch his house with pancakes. nothing is too foolish to tickle his fancy; his money burns holes in his pocket, and he must squander it, all the while boasting that his motto is, "Spend, and God will send." He will not stay till he has his sheep before he shears them; he forestalls his income, draws upon his capital, and so kills the goose which lays the golden eggs, and then cries out, who would have thought it?" He never spares at the brim, but he means to save at the bottom. He borrows at high interest of Rob Them, Cheat Them, and Sell Them-up, and when he gets cleaned out, he lays it all either upon the lawyers or else on the bad times. Times never were good for lazy prodigals; and if they were good to them, they would be bad for all the world besides. Why men should be in such a hurry to make themselves beggars is a mystery; but nowadays, what with betting at horse races, laziness, and speculating, there seems to be a regular four-horse coach running to Needham every day. Ready money must be quite a curiosity to some men, and yet they spend like lords. They are gentlemen without means, which is much the same as plum puddings without plums.

Spending your money with many a guest,
Empties the larder, the cellar, and chest.

If a little gambling is thrown in with the fast living, money melts like a snowball in an oven. A young gambler is sure to be an old beggar if he lives long enough.

The devil leads him by the nose,
Who the dice so often throws.

There are more asses than those with four legs. I am sorry to say they are found among working men as well as fine gentlemen. Fellows who have no estate but their labor, and no family arms

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except those they work with, will spend their little hard earnings at the bar or in waste. No sooner are their wages paid than away they go to the "Spotted Dog," or the "Marquis of Granby," to contribute their share of fools' pence towards keeping up the landlord's red face and round potbelly. Drinking water neither makes a man sick nor in debt, nor does it make his wife a widow, and yet some men hardly know the flavor of it; but beer guzzled down as it is by many a working man is nothing better than brown ruin. Dull droning blockheads sit on the ale bench and wash out what little sense they ever had. However, I believe that farming people are a deal better managers with their money than Londoners are, for though their money is very little, their families look nice and tidy on Sundays. True, the rent isn't so bad in a village as in the town, and there's a bit of garden; still, those Londoners earn a good deal of money, and they have many chances of buying in a cheap market which the poor countryman has not. On the whole, I think it's very good management which keeps a family going on ten shillings a week in the country, and bad management that can't pay its way on five-and-twenty in London. Why, some families are as merry as mice in malt on very small wages, and others are as wretched as rats in a trap on double the amount. Those who wear the shoe know best where it pinches, but economy is a fine thing, and makes ninepence go further than a shilling. Some make Soup out of a flint, and others can't get nourishment out of gravy beef. Some go to shop with as much wit as Samson had in both his shoulders, but no more. They do not buy well; they have not sense to lay out their money to advantage. Buyers ought to have a hundred eyes, but these have not even half a one, and they do not open that. Well was it said that if fools did not go to market, bad wares would never be sold. They never get a pennyworth for their penny, and this is often because they are on the hunt for cheap things and forget that generally the cheapest is the dearest; one cannot buy a good shilling's worth of a bad article. When there's five eggs for a penny, four of them are rotten. Poor men often buy in very small quantities and so pay through the nose; for a man who buys by the pennyworth keeps his own house and another man's. Why not get two or three weeks' supply at once, and so get it cheaper? Store is no sore. People are saving at the wrong place and spoil the ship for a half penny's worth of tar. Others look after small savings and forget greater things; they are penny wise and pound foolish; they spare at the spigot, and let all run away at the bunghole. Some buy things they don't want because they are great bargains; let me tell them that what they do not want is dear at a farthing. Fine dressing makes a great hole in poor people's means. Whatever does John Ploughman and others as work hard for their daily bread want with silks and satins? It's like a blacksmith wearing a white silk apron. I hate to see a servant girl or a laborer's daughter decked out as if she thought people would take her for a lady. Why, everybody knows a tadpole from a fish; nobody mistakes a poppy for a rose. Give me a woman in a nice neat dress, clean and suitable, and for beauty she will beat the flashy young hussies all to pieces. If a girl has got a few shillings to spare, let her buy a good bit of flannel for the winter, before she is tempted with bright looking but useless finery. Buy what suits yourself to wear, and if it does not suit other people to look at, let them shut their eyes. All women are good either for something or for nothing, and their dress will generally tell you which.

I suppose we all find the money goes quite fast enough, but after all it was made to circulate, and there's no use in hoarding it. It is bad to see our money become a runaway servant and leave us, but it would be worse to have it stop with us and become our master. We should try, as our minister says, "to find the golden mean," and neither be lavish nor stingy. He has his money best spent who has the best wife. The husband may earn money, but only the wife can save it. "A wise woman buildeth her house, but the foolish plucketh it down with her hands." The wife it seems, according to Solomon, is the builder or the real puller down. A man cannot prosper till he gets his wife's leave. A thrifty housewife is better than a great income. A good wife and health are a man's best wealth. Bless their hearts, what should we do without them? It is said they like to have their own way, but then the proverb says, "A wife ought to have her will during life, because she cannot make one when she dies." The weather is so melting that I cannot keep up this talk any longer, and therefore I shall close with an old fashioned rhyme:

"Heaven bless the wives,
 they fill our hives—
 With little bees and honey!
 They soothe life's shocks,
 they mend our socks,
 But don't they spend the money!"

Anchor of Hope May Newsletter



Divine Appointments in 2018

We believe every person walking through the doors at 703 N. 9th Street has not come to us through any coincidence or random act. In faith, we view every appointment as ordained or led by God through His Spirit working among us. This conviction leads our staff (volunteer and paid) to approach every individual and every appointment keeping this in mind.

Understanding that the work we do is much bigger than our human abilities is both encouraging and liberating. We can be encouraged knowing that we are continually entrusted with the fragile lives of those we serve. Walking in this truth also removes the overwhelming urge to rely on human ability and performance while bearing the weight of life decisions. With the lens focused on each divine appointment as an opportunity to serve and speak life into a situation, we can be show up prepared (prayed up) and confident that God will use our abilities and gifts to make a difference.

With that in mind, the first quarter of 2018 has been joyfully filled with ‘sweet spot’ appointments. As a life-affirming pregnancy medical center that sweet spot is to attract and have an audience with women at risk for making an abortion decision. The client intake process provides an opportunity for staff to get a glimpse into the life circumstances of our clients. Genuine listening brings understanding. God takes the understanding and seasons it with wisdom, allowing client advocates and medical staff the opportunity to serve with grace.

In the first 3 months of 2018, Anchor of Hope has seen more clients at the highest level of risk for making an abortion decision when compared to the same client category in all of 2017. Additionally, our second highest risk category reflects 35% of the 2017 total for that category, respectively. Lives are being saved and changed because of your support and the fact that an anchor of Hope exists at 703 N 9thStreet.

We owe a debt of gratitude to all who have gone before us making this pregnancy center a reality. We are humbled by the generous financial support of those who give so our doors can be open each day. We also plead with you to continue to lift up both our workers and clients in your prayers. And finally, we thank God for the opportunity to serve others through the ministry of Anchor of Hope Health Center.

Ladies' Banquet

Come join us on [May 17th](#) at 6:30 for dessert & fellowship to hear about the ministry of Gayle Janzen, Chaplain in Training with Good News Jail and Prison Ministry. Chaplain Gayle has been counseling and mentoring women in the Sheboygan County Jail since [April 2016](#). She leads bible studies along with providing Bibles, Bible studies, Christian educational paperback books for the library at the jail along with necessity clothing and [Christmas](#) presents for those in financial needs. Come and hear more about her ministry and how we could have a part in it.



Excited for Spring?



We have plenty of garden space available on our church property for anyone interested in gardening. Our soil is good and we have easy access to water. Don't have tools? No problem! The master gardener, Harlan Harmelink, will help you. The ground will be plowed and ready sometime in May. Questions? Ask Harlan Harmelink, Sara TenPas, or Gail Moody

Spring Work Day

Our annual spring work day will be held on Saturday, May 19th at 8:00am. We have both indoor and outdoor projects lists. Even if you can only come for an hour or two, the help would be much appreciated!



May Birthdays

Ken Koehler	1st
Gracie Froh	6th
Jean Wilke	6th
Steve Boss	9th
Ivan De Master	16th
Linda Damkot	17th
Stuart Ver Velde	17th
Scott Onnink	20th
Deborah Arndt	27th



May Anniversaries

Trent & Margaret Adam
~May 2nd, 54 years~





Showing forth the excellencies of Jesus Christ

Grace OPC

May 2018



Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2 Prayer Meeting	3	4	5
6 Meadowview Manor, 3pm	7	8 Session Meeting, 6:30pm	9 Prayer Meeting	10	11	12
13	14	15	16 Prayer Meeting	17 Ladies' Banquet, 6:30pm	18	19 Spring Work Day, 8am
20	21	22	23 Prayer Meeting	24	25	26
27	28	29	30	31		

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Lemon Blueberry Poke Cake

Ingredients:

For the lemon cake:

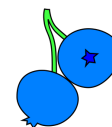
- Nonstick vegetable oil spray
- 1 1/2 cups all-purpose flour
- 2 teaspoons baking powder
- 3/4 teaspoon kosher salt
- 2 tablespoons finely grated lemon zest
- 1 3/4 cups sugar
- 2 large eggs, room temperature
- 1/3 cup vegetable oil
- 1 teaspoon vanilla extract
- 3/4 cup plain whole milk yogurt
- 5 tablespoons fresh lemon juice

For the blueberry filling:

- 1/2 cup sugar
- 1 cup blueberries
- 1 teaspoon unflavored powdered gelatin

For the lemon glaze:

- 3/4 cup powdered sugar
- 1 tablespoon fresh lemon juice
- 2 tablespoons blueberries
- 1 teaspoon finely grated lemon zest



Instructions:

Preheat oven to 350°F. Line a 9x5" loaf pan with parchment paper, leaving an overhang on the long sides, and lightly coat with nonstick spray.

Whisk flour, baking powder, and salt in a medium bowl. Whisk lemon zest into sugar in a large bowl until very fragrant, about 1 minute. Add eggs, oil, and vanilla and whisk until light in color and slightly thickened, about 3 minutes. Whisk in half of the dry ingredients, then whisk in yogurt. Whisk in remaining dry ingredients. Add lemon juice and whisk to combine. Scrape batter into prepared pan and smooth top.

Bake cake, rotating pan halfway through, until top is golden brown and a tester inserted into the center comes out clean, 55–60 minutes. Transfer pan to a wire rack and let cool, about 2 hours.

Make the blueberry filling:

Bring sugar and 1 cup water to a boil in a medium saucepan. Add blueberries, then reduce to a simmer. Smash blueberries with the back of a spoon and continue to simmer 20 minutes.

Meanwhile, sprinkle gelatin over 1/3 cup cold water in a small bowl; let sit 10 minutes to soften.

Strain blueberry mixture through a fine-mesh sieve into a medium bowl, pressing blueberries with the back of spoon to release juices. Whisk about 1/3 cup blueberry syrup into gelatin mixture, stirring to dissolve, then pour gelatin mixture over remaining blueberry syrup and stir to combine. Chill at least 1 1/2 hours.

Run a knife around sides of cooled cake to loosen. Using parchment overhang, transfer cake to a baking sheet or cutting board. Starting at 1 end of cake, use a 1/8" dowel or the thin handle of a wooden spoon to poke holes in rows spaced about 3/4" apart, alternating between 2 and 3 holes per row (you should have about 11 rows of holes).

Transfer chilled blueberry filling to a pastry bag, turkey baster, or squeeze bottle.

Carefully squeeze filling into holes.

Make the lemon glaze:

Whisk powdered sugar, lemon juice, and 1 Tbsp. water in a medium bowl. Transfer cake to a wire rack set inside a rimmed baking sheet. Spread glaze over cake with a spatula, covering the holes. Toss blueberries in glaze bowl to coat, then sprinkle blueberries and lemon zest over cake. Chill until filling and glaze are set, about 1 hour

*“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

Grace OPC

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Spurgeon Corner

"I pray not that thou shouldst take them out of the world."

John 17:15

It is a sweet and blessed event which will occur to all believers in God's own time—the going home to be with Jesus. In a few more years the Lord's soldiers, who are now fighting "the good fight of faith" will have done with conflict, and have entered into the joy of their Lord. But although Christ prays that his people may eventually be with him where he is, he does not ask that they may be taken at once away from this world to heaven. He wishes them to stay here. Yet how frequently does the wearied pilgrim put up the prayer, "O that I had wings like a dove! for then would I fly away and be at rest;" but Christ does not pray like that, he leaves us in his Father's hands, until, like

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shocks of corn fully ripe, we shall each be gathered into our Master's garner. Jesus does not plead for our instant removal by death, for to abide in the flesh is needful for others if not profitable for ourselves. He asks that we may be kept from evil, but he never asks for us to be admitted to the inheritance in glory till we are of full age. Christians often want to die when they have any trouble. Ask them why, and they tell you, "Because we would be with the Lord." We fear it is not so much because they are longing to be with the Lord, as because they desire to get rid of their troubles; else they would feel the same wish to die at other times when not under the pressure of trial. They want to go home, not so much for the Saviour's company, as to be at rest. Now it is quite right to desire to depart if we can do it in the same spirit that Paul did, because to be with Christ is far better, but the wish to escape from trouble is a selfish one. Rather let your care and wish be to glorify God by your life here as long as he pleases, even though it be in the midst of toil, and conflict, and suffering, and leave him to say when "it is enough."

Morning, May 2nd, C.H. Spurgeon

Front Page Concluded...

foemen seeking to do us harm.

At the same time as the theme of enemies is prominent, so is the idea of rescue and deliverance. The harassment of his foes causes David to cry out to God for deliverance, and God answers his cries for help. Just one example is this: *Psalm 18:16 He sent from on high, He took me; He drew me out of many waters. ¹⁷ He delivered me from my strong enemy, And from those who hated me, for they were too mighty for me. ¹⁸ They confronted me in the day of my calamity, But the LORD was my stay. ¹⁹ He*

brought me forth also into a broad place; He rescued me, because He delighted in me.

So as we face enemies – the world, the devil, or even our own flesh – we should cry out to the Lord for help. He alone can deliver – He can save! And as we enjoy His saving mercy and His deliverance, we can lift up our voices in praise to our God!