

REFLECTIONS

Grace OPC

The Reformed Reformation

By Pastor Brian De Jong

October 31st is a big day in Reformation history – and rightly so. On that day some 500 years ago, Luther nailed his Theses to the church door and started a ball rolling. Lutherans are celebrating, and so are most protestant Christians.

That said, we stand in another stream flowing down from the great Protestant Reformation. We are “Reformed” in the sense that we trace our theological ancestry to Knox and Calvin and Zwingli. This is sometimes termed the Calvinist Reformation, though Calvin himself would have despised such a use of his name and reputation.

So when it comes to the Reformed Reformation, where and when did that begin? We don’t have a Wittenberg moment to point to, but we do have the “Affair of the Sausages.”

This crisis took place in March of 1522 in Zurich, Switzerland. March was the period of Lent in that year, and the Roman Catholic Church required the people to abstain from eating meat during the Lenten Fast.

A printer named Christoph Froschauer hosted a dinner at his home in Zurich. Present that night were many of his workers from the print shop, as well as dignitaries and priests. Also included was Ulrich Zwingli, the preacher at the Grossmunster Church in Zurich. In violation of Roman Catholic rules, Froschauer served his guests sausages for supper. Zwingli, while not himself partaking of any sausage, looked on with approval.

When the new broke that these men had eaten sausages during Lent, there was

an uproar. The Roman Catholic hierarchy demanded punishment to the offenders, and Froschauer was arrested.

Zwingli defended the men in a sermon entitled “*Von Erkießen und Freiheit der Speisen* (Regarding the Choice and Freedom of Foods).” Zwingli stated that “Christians are free to fast or not to fast because the Bible does not prohibit the eating of meat during Lent.”



The issue at stake was the authority of Scripture over against the authority of the Church. Can the church make rules binding the consciences of Christians when Scripture does not contain such rules? In other words, is church power legislative or is it declarative?

If church power is legislative, then the church can make up whatever rules it wants, and enforce them upon believers. But if church power is declarative and not legislative, then the church can only declare what the Word of God teaches.

In this, the Reformed Reformation was light years ahead of their Lutheran cousins. Reformed theologians worked out the implications of Sola Scriptura far more thoroughly than Lutheran theologians. This not only defines our doctrine and our practice, but our worship and our service to Christ. The Bible really is the only rule of faith for the Christian.

So while we celebrate with our Lutheran brethren, we should also remember our own unique heritage as Reformed folk. And the next time you throw some sausages on the grill, think about Zwingli and the affair of the sausages!

Volume 12, Issue 11

November 2017

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Christ and the Academy: An Interview with D.A. Carson

Tabletalk: When did God call you to ministry and what were the circumstances that surrounded your call?

D.A. Carson: I was well into a degree in chemistry at McGill University, with well-formed plans to pursue a PhD in organic synthesis, when the Lord began to tug me in another direction. God used several independent influences. The first was the pastor of the church I was attending in Montreal. He told me one summer that he wanted me to serve as his apprentice. I told him that he probably had me confused with someone else. After all, there were several in our college-and-careers group who were contemplating pastoral ministry, but I wasn't one of them. He assured me that he had not made a mistake—I was the one he wanted. We had a substantial argument, and I “won.” I did not serve as his apprentice. But that was the first step in jogging me to consider a change of direction—and all the pastor was doing, of course, was obeying [2 Timothy 2:2](#).

When I worked in a lab in Canada's federal government (plugging away at a problem connected with air pollution), I discovered that some of my colleagues hated their work and longed for retirement, while others idolized their chemistry and dreamed of the big breakthrough that would win a Nobel Prize. I wasn't in either camp. I thoroughly enjoyed what I was doing, but chemistry was not God. I was, after all, a Christian. At the time, I was devoting my weekends to helping another young man plant a church in the Ottawa Valley. That, too, began to tug at my heart. That autumn, I heard a missionary preach on Ezekiel 22, where God says, “I sought for a man to stand in the gap before me, but I found none.” The Spirit of God used that sermon to make every fiber of my being want to cry out, “Here am I! Send me!” So I never pursued graduate chemistry, and in due course, after more fledgling experiences in ministry, I went off to gain an MDiv in a small seminary in Toronto. That was the autumn of 1967.

TT: Given the large quantity and high quality of work you are able to produce, what does your average workday and workweek look like?

DC: My schedule varies so much from day to day and from week to week that it is difficult to give you a realistic picture. Many weeks during the academic term, my working hours are heavily tied to responsibilities at Trinity Evangelical Divinity School (TEDS). One year in three, however, I have no regular lectures at TEDS—though I do maintain my PhD students. In essence, I wear four hats: TEDS responsibilities, preaching and lecturing here and there, The Gospel Coalition (TGC) responsibilities, and writing. Some of these overlap. For example, some of the writing is tied to lecturing, while some of the speaking is tied to TGC. But each of these domains imposes its own urgencies at different times: writing produces its deadlines, syllabi just have to be created by assigned dates, TGC conferences and other meetings have fixed spots in the calendar, and so forth. Three secrets of productivity, however, are worth mentioning: (1) Learn to fill in the little empty periods that clutter each day. (2) Don't fritter. When you work, work hard; when you are not working, quit entirely. (3) Discover how different aspects of your work can leverage other aspects of your work. For example, choosing your reading to feed into things that you'll be preparing over the next six or nine months adds to godly efficiency.

TT: What is the best way for parents to prepare their children for the attacks on their faith they may face in college?

DC: There is no formulaic answer and no guarantee. For a start, our children themselves are extraordinarily diverse. Many will be tempted by postmodern assumptions. Others will feel far greater threats from biologists, cosmologists, or psychologists who operate under the assumptions of raw atheism or, worse, functional atheism. All I can do is enumerate some values and practices in the home that seem to me to be wise, biblically faithful, and useful in mitigating the dangers. These are exemplary, not exhaustive.

First, the home should encourage vigorous Christian understanding. The most dangerous seedbed for intellectual rebellion is a home where faith is sentimental and even anti-intellectual, and where opponents are painted as ignorant knaves, because eventually our children discover that there are some really nice people

Continued on next page...

Carson Continued...

who are atheists and agnostics, and they can present arguments in sophisticated, gentle, and persuasive fashion. Similarly, the local church with young people who are heading off to college should be doing what it can to prepare them—first with a solid grasp of Christian essentials, and second with the rudiments of responsible apologetics.

At the same time, both the home and the church should be living out a Christian faith that is more than intellectually rigorous. It should be striving for biblically-faithful authenticity across the board: genuine love for God and neighbor, living with eternity in view, quickness to confess sin and seek reconciliation, a concern for the lost and the broken, faithfulness in praise and intercessory prayer, a transparent delight in holiness, and a contagious joy in God. Even if our children are sucked into intellectual nihilism for a while, over the long haul it is important that they remember what biblically-faithful Christianity looks like in the home and in the church.

Fourth, wisdom in shaping our kids demands more structure when they are young; more discussion, carefully monitored controls, and a safety net as they grow older; and a willingness, in most instances, to wait to be asked for advice when they have genuinely left the nest and are no longer dependent on our roof or our wallets. Finally, pray for them. Pray for them especially diligently when you recognize, as you repeatedly will, that unless the Lord builds the house, those who labor do so in vain.

TT: Skepticism toward Christianity in academia has led to anti-intellectualism among certain evangelicals. How should evangelicals approach scholarship?

DC: A long essay on this topic would only begin to explore the subject. I concur that some anti-intellectualism is nothing but a thoughtless reaction to the skepticism toward Christianity found in many academic circles. But some of it is the pride of those who can do things with their hands but who do not or cannot make much of intellectual pursuits. Intellectual arrogance is still arrogance; blue-collar arrogance is still arrogance. The right response, for the Christian, begins with repentance and contrition, and a generous recognition that God gives different gifts to human beings in general and to the church in particular. Where the anti-intellectualism is a defensive posture against skepticism in academia, surely the right Christian response is the example of the Apostle Paul, who was determined to bring every thought into submission to Christ. That means we ought to be encouraging our best and brightest to demonstrate love for God with their minds and hearts, taking on the strongholds of intellectual lostness with exactly the same kind of missionary zeal that we want to take on the strongholds of, say, Islam and Buddhism. Moreover, the need is not just evangelistic and apologetic. Much of this work should be motivated by a passionate desire to offer God our best in every domain of life, whether we are grinding valves on a motorcycle engine or wrestling with the magisterial voices of the Western philosophical tradition. The Kuyperian vision of not one square inch where Jesus does not say, “This is mine!” is not a restrictively geographical sweep.

TT: What book projects are you currently working on?

DC: As I write these lines, I have in front of me the page-proofs of *Jesus the Son of God: A Christological Title Frequently Ignored, Sometimes Misunderstood, and Currently Abused*, a little book to be published by Crossway in November 2012.

I’m days away from finishing the revision of the seventh edition of *New Testament Commentary Survey*. God willing, I’m not more than weeks away from finishing the long overdue book *Evangelicalism*.

And the next commentary will be on the epistles of John, in the New International Greek Testament Commentary series.

Taken from TableTalk, January 1st, 2013



Reformation Conference 2017

The Solas of the Reformation

Saturday, November 4th

9:00-10:15am - Sola gratia (Romans 3:21-26)

10:30-11:45am - Sola fide (Romans 3:27-4:25)

Sunday, November 5th

9:00am- Soli Deo gloria (Ephesians 1:3-14)

10:45am- Sola scriptura (Deuteronomy 17:14-20)

A Bit About Our Guest Speaker...

Dr. Carson is Research Professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois, where he has served since 1978. He is co-founder and President of The Gospel Coalition. He has written or edited over 50 books, and served as editor of three scholarly series. He received his PhD at The University of Cambridge in England. He is an internationally known speaker. He and his wife Joy live in Libertyville, Illinois and have two children.



*Grace OPC is located at 4930 Green Valley Lane, Sheboygan, Wisconsin
The conference is free and open to the public. For more information, contact Pastor
Brian De Jong at dejong.2@opc.org or call 920-565-2160.*

John Ploughman Chapter 5: On Patience

PATIENCE is better than wisdom: an ounce of patience is worth a pound of brains. All men praise patience, but few enough can practice it. It is a medicine which is good for all diseases: therefore, every old woman recommends it, but it is not every garden that grows the herbs to make it with. When one's flesh and bones are full of aches and pains, it is as natural for us to murmur as for a horse to shake his head when the flies tease him, or a wheel to rattle when a spoke is loose. But nature should not be the rule with Christians, or what is their religion worth? If a soldier fights no better than a plowboy, off with his red coat. We expect more fruit from an apple tree than from a thorn, and we have a right to do so. The disciples of a patient Savior should be patient themselves. Grin and bear it is the old-fashioned advice, but sing and bear it is a great deal better. After all, we get very few cuts of the whip, considering what bad cattle we are; and when we do smart a little, it is soon over. Pain past is pleasure, and experience comes by it. We ought not to be afraid of going down into Egypt when we know we shall come out of it with jewels of silver and gold.

Impatient people water their miseries and plow up their comforts; sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water. They think every other man's burden to be light and their own feathers to be heavy as lead. They are hardly done by in their own opinion: no one's toes are so often trodden on by the black ox as theirs, the snow falls thickest round their door, and the hail rattles hardest on their windows. Yet, if the truth were known, it is their fancy rather than their fate which makes things go so hard with them. A litany would be well off if they could but think so. A little sprig of the herb called content, if put into the poorest soup will make it taste as rich as the Lord Mayor's turtle. John Ploughman grows the plant in his garden, but the late hard winter nipped it terribly, so that he cannot afford to give his neighbors a slip of it; they had better follow Matthew 25:9, and go to those who sell and buy for themselves. Grace is a good soil to grow it in, but it wants watering from the fountain of mercy. To be poor is not always pleasant, but worse things than that happen at sea. Small shoes are apt to pinch, but not if you have a small foot; if we have little means it will be well to have little desires. Poverty is no shame, but being discontented with it is. In some things, the poor are better off than the rich; for if a poor man has to seek meat for his stomach, he is more likely to get what he is after than the rich man who seeks a stomach for his meat. A poor man's table is soon spread, and his labor spares his buying sauce. The best doctors are Dr. Diet, Dr. Quiet, and Dr. Merryman, and many a godly plowman has all these gentlemen to wait upon him. Plenty makes dainty, but hunger finds no fault with the cook. Hard work brings health, and an ounce of health is worth a sack of diamonds. It is not how much we have, but how much we enjoy, that makes happiness. There is more sweet in a spoonful of sugar than in a cask of vinegar. It is not the quantity of our goods, but the blessing of God on what we have that makes us truly rich. The parings of a pippin are better than a whole crab; a dinner of herbs with peace is better than a stalled ox and contention therewith. Better is little with the fear of the Lord than great treasure and trouble therewith. A little wood will heat my little oven; why, then, should I murmur because all the woods are not mine?

When troubles come, it is of no use to fly in the face of God by hard thoughts of providence; that is kicking against the pricks and hurting your feet. The trees bow in the wind, and so must we. Every time the sheep bleats it loses a mouthful, and every time we complain we miss a blessing. Grumbling is a bad trade, and yields no profit, but patience has a golden hand. Our evils will soon be over. After rain comes clear shining; black crows have wings; every winter turns to spring; every night breaks into morning.

Blow the wind never so fast,
It will lower at last.

If one door should be shut, God will open another; if the peas do not yield well, the beans may; if one hen leaves her eggs, another will bring out all her brood. There's a bright side to all things, and a good God everywhere. Some where or other in the worst flood of trouble there always is a dry spot for contentment to get its foot on; if there were not, it would learn to swim.

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John Ploughman Concluded...

Friends, let us take to patience and water gruel, as the old folks used to tell us, rather than catch the miserables and give others the disease by wickedly finding fault with God. The best remedy for affliction is submitting to providence. What can't be cured must be endured. If we cannot get bacon, let us bless God that there are still some cabbages in the garden. "Must" is a hard nut to crack, but it has a sweet kernel. "All things work together for good to them that love God." Whatever falls from the skies is, sooner or later, good for the land: whatever comes to us from God is worth having, even though it be a rod. We cannot by nature like trouble any more than a mouse can fall in love with a cat, and yet Paul by grace came to glory in tribulations also. Losses and crosses are heavy to bear, but when our hearts are right with God, it is wonderful how easy the yoke becomes. We must go to glory by the way of Weeping Cross; and as we were never promised that we should ride to heaven in a feather bed, we must not be disappointed when we see the road to be rough, as our fathers found it before us. All's well that ends well; and, therefore, let us plow the heaviest soil with our eye on the sheaves of harvest, and learn to sing at our labor while others murmur.

Good News Jail and Prison Ministry November Newsletter



With the warm summer days coming to a rapid close, we prepare for the next wonderful season. We are quickly closing in on Autumn. Ready or not, it is harvest time! The farmers' hard work is about to begin. The harvest needs to be brought in. A farmer can often do the planting with little or no help, but is in need of laborers to help bring in the abundant harvest.

In God's Kingdom, the harvest is not confined to just one season of the year, but is a daily activity. Jesus highlighted this fact in John 4:35, "Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes, and look at the fields! They are ripe for harvest." In all my years of ministry, I have not witnessed such a field, ripe for harvest, as I see each day in the confines of a jail cell. Society may see these people as the wretched, despicable, leeches, and horrible of humanity. Look through the eyes of Jesus and you will see harvest fields as far as the eye can see in every direction.

Since the beginning of our ministry here, we have seen the Lord touch the lives of over 4,500 people. These are those who were lost, but now are found! This is great news! The other side of this statistic is that in the same time we've seen over 70,000 people enter our detention facilities. This is a sad, but real truth. Are you beginning to see the harvest field?

We are blessed to have an extraordinary group of volunteers who have given of their time to reach the over 4,500 harvested souls. We are extremely grateful for the increase, but we are not satisfied. There are still many "ripe" out in the fields that need to be brought in. The harvest is important to Jesus! He highlights the need to bring in the harvest in Matthew 9:37-38, "Then He said to His disciples, 'The harvest is plentiful but

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the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field.”

Did you catch what He said? He is “Lord of the harvest.” He refers to the harvest field as “His harvest field.” Will you join with me in praying to the “Lord of the harvest” to send out workers into “His harvest field? The truth is the Lord’s harvest takes place year-round, not just during Autumn. Everyday around the globe Good News Chaplains and Volunteers are scattering seeds of hope (The Gospel of Jesus) and at the same time gathering the Lord’s Harvest of precious souls. You may know one of the precious ones or you may be diligently praying for a precious soul that has yet to receive the seed of “God’s Word”. I encourage you to continue praying, continue giving of your time and continue supporting ministries who are out in the “Lord’s” harvest fields. Remember, you may be one of the workers Jesus wants to send out into His harvest field in our detention facilities. If the “Lord of the Harvest” is moving on your heart, please contact me. Time is crucial! The fields truly are ripe for harvest. Let’s bring in the harvest for the Lord, and not let the harvest rot in the field.

Gayle’s Corner

Gayle Janzen is a “Chaplain In Training” with Good News Jail & Prison Ministry

Many of the ladies participate in bullying and talk about desires to return to their drugs. God is making changes in some of the individual lives. Currently, there are numerous ladies in treatment programs which they requested and truly want to change their lives and leave their past. Those I have been in contact with have been doing well and are thankful for the help they are receiving. I’d like to share a thing that happened in one of the pods. Recently we had one lady transferred to a different pod. When she arrived in the new pod, she invited the others to join her in praying before bed at night. She was released about two weeks ago. The week before she left she told me that all but one of the ladies were praying at night as a group. They were seeing God answer many prayers such as someone needing a job or wanting to connect with family members or having good results at their trials. Thank Jesus for how lives are being changed. As far as the group Bible studies, one is on chapter 11 of Mark, another has been doing a variety of subjects. This past week as the study progressed in one of the groups, the ladies became quieter and quieter. I believe that God was truly speaking to many of them. Pray that they may be asking God to take control of more of their individual lives. We have been having many new faces in the Bible studies. Thank the Lord that they are wanting to hear more about Jesus and His love. I want to thank all who are helping as volunteers as well as financially. This ministry would not be possible without you. Thank God that more female inmates are being released to treatment programs. As Christ gains following, Satan seems to fight harder. (Read Luke 11:17-28) Pray for the inmates that they may be able to stand against Satan. I have shared Ephesian 6:10-20 many times in the past month.

May Christ’s grace be with you,
Gayle

Praise/Prayer Requests

- Praise the Lord for hearts that are receptive to the Gospel
- Please pray for men & women who are searching for hope.
- Pray for the men in the Tee Box in Sheboygan & Plymouth as they transition from their old life to a new life in Jesus. Pray for them to surrender their lives to Jesus and to grow in their new faith!
- Mentors for the men in the Tee Box
- Please remember to pray for Gayle Janzen as she continues in our “Chaplain In Training Program”

Ministry Needs

- Mentors for One-On-One ministry
- Long sleeve T-shirts M, L, XL, 2X
- Men’s socks, socks, socks
*****BIG need*****

Eight in Neenah

By Carla DeMaster



October 7th was a special day for eight women from Grace Church and many others from the Midwest as we met at Apple Valley OPC for the annual Presbyterian meeting. The speaker, Diane Olinger, gave an enthusiastic book review of *Choosing the Good Portion*, highlighting the women of the Midwest Presbytery that ate in the book.

Beginning with 1930-1940, Diane introduced Mary Machen, Hattie DeWaard, Hermima Davies, and Anna Rath. Hattie DeWaard, wife of John DeWaard the first OPC pastor of Calvary in Cedar Grove, had adventures on the way to that role, including leaving First Presbyterian Church with her husband and 300 parishioners because of humanism in SS material and ministers allowed to reject basic doctrines of the Bible and still preach. Hermimand her pastor-husband John in Gresham, were asked to help a church there because they wanted to leave the Presbyterian church and enter the OPC. Both women had challenges because of lack of income, place to live, and dealing with children and family. These two are examples of the women all over the USA who supported their husbands 100% in decisions. (Anna Rath used her wealth to support the church and Westminster Seminary, she and her meat packer husband lived in Waterloo, IA.

Since there are 93 women written about in this interesting book, I cannot even scratch the surface. Three plus of the authors were at the Presbyterian meeting, including Dorothy Wingard, Trudy Bosman, Mary Jane Gruett, and Lenore Tolsma, representing her daughter, "Liz." Two of the highlighted women were there also: Dorothy Wingard and Mary Shaw.

I would love to be a name dropper because so many of these women touched my life, and by God's grace, made me a better person. I was thrilled to see Millie Quinette in the book. The summer after we were married we lived with Ed and Millie in Pittsburg, where Ivan was an intern. Many others had previously received her humor, good meals, and her encouragement all while she dealt with St. Vitus Dance. Diane also highlighted Penny Pappas (my former boss), Charlotte Kuschke, Jocilyn warren (fellow teacher), Arlena Mahaffy, Mary Cummings, Norma Ellis(another summer internship in Silver Spring)—The Ellises preceded us in Lauderhill and Sheboygan, and finally, close to home, Doris Fikkert and Helen Veldhorst.

Unique stories enliven and trap you into their personal experiences. Well written and edited, check it out in our church library! Or ask Tammy, Gail, Phyllis, Ellen, Deb, Margaret, or Dorothy about the book.

Harvest Home Dinner



The annual Harvest Home meal will be held on November 18th, at 5:30pm. The sign up sheet is on the bulletin board in the fellowship hall. More details to follow.

November Birthdays

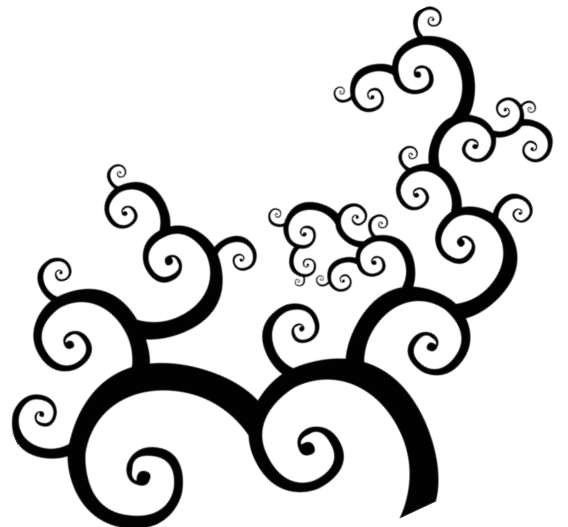


Rebecca Taggart 14th

Gabriel Froh 30th

Wedding Anniversaries

Jay & Gail Buyze
~46 years~





Showing forth the excellencies of Jesus Christ

November 2017

Grace OPC



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Sun	Mon	Tue	Wed	Thu	Fri	Sat
5 Reformation Conference	6	7	8 1 Firehouse Pizza Fundraiser	9 2	10 3	11 4 Reformation Conference
12	13	14 Session Meeting	15 15	16 16	17 17	18 18 Harvest Home
19	20	21	22 22	23 23	24 24	25 25
26	27	28	29 29	30 30		

Country Chicken with Gravy

Ingredients

- 3/4 cup crushed cornflakes
- 1/2 teaspoon poultry seasoning
- 1/2 teaspoon paprika
- 1/4 teaspoon salt
- 1/4 teaspoon dried thyme
- 1/4 teaspoon pepper
- 2 tablespoons fat-free evaporated milk
- 4 boneless skinless chicken breast halves (4 ounces each)
- 2 teaspoons canola oil

GRAVY:

- 1 tablespoon butter
- 1 tablespoon all-purpose flour
- 1/4 teaspoon pepper
- 1/8 teaspoon salt
- 1/2 cup fat-free evaporated milk
- 1/4 cup condensed chicken broth, undiluted
- 1 teaspoon sherry or additional condensed chicken broth
- 2 tablespoons minced chives

Directions:

In a shallow bowl, combine the first six ingredients. Place milk in another shallow bowl.

Dip chicken in milk, then roll in cornflake mixture.

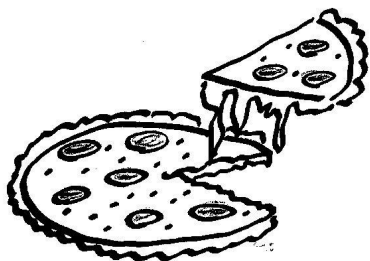
In a large nonstick skillet coated with cooking spray, cook chicken in oil over medium heat for 6-8 minutes on each side or until a thermometer reads 170°.

Meanwhile, in a small saucepan, melt butter. Stir in the flour, pepper and salt until smooth. Gradually stir in the milk, broth and sherry. Bring to a boil; cook and stir for 1-2 minutes or until thickened. Stir in chives. Serve with chicken. **Yield:** 4 servings



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

Firehouse Pizza Fundraiser



The Pine Haven Women's Auxiliary is holding a fundraiser at Firehouse Pizza on Wednesday, November 1st, from 4-8pm. Come out and enjoy some delicious pizza while supporting Pine Haven!



Showing forth the
excellencies of Jesus
Christ

Grace OPC

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Spurgeon Corner

"The church in thy house."

Philemon 2

Is there a Church in this house? Are parents, children, friends, servants, all members of it? or are some still unconverted? Let us pause here and let the question go round—*Am I a member of the Church in this house?* How would father's heart leap for joy, and mother's eyes fill with holy tears if from the eldest to the youngest all were saved! Let us pray for this great mercy until the Lord shall grant it to us. Probably it had been the dearest object of Philemon's desires to have all his household saved; but it was not at first granted him in its fulness. He had a wicked servant, Onesimus, who, having wronged him, ran away from his service. His master's prayers followed him, and at last, as God would have it, Onesimus was led to hear Paul preach; his heart was touched, and he returned to Philemon, not only to be a faithful servant, but a brother beloved, adding another member to the Church in Philemon's house. Is there an unconverted servant or child absent this morning? Make special supplication that such may, on their return to their home, gladden all hearts with good news of what grace has done! Is there one present? Let him partake in the same earnest entreaty. If there be such a Church in our house, let us order it well, and let all act as in the sight of God. Let us move in the common affairs of life with studied holiness, diligence, kindness, and integrity. More is expected of a Church than of an ordinary household; family worship must, in such a case, be more devout and hearty; internal love must be more warm and unbroken, and external conduct must be more sanctified and Christlike. We need not fear that the smallness of our number will put us out of the list of Churches, for the Holy Spirit has here enrolled a family-church in the inspired book of remembrance. As a Church let us now draw nigh to the great head of the one Church universal, and let us beseech him to give us grace to shine before men to the glory of his name.

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Evening, November 1st, C.H. Spurgeon



*Satan is fighting, not against us,
but against Christ in us.*

Martin Luther

