

REFLECTIONS

Grace OPC

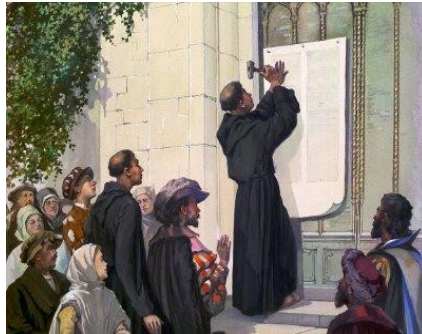
Reformation 500

By Pastor Brian De Jong

An obscure German monk wanted to start an academic debate, so he did what was usual in his situation – he wrote up “theses” in Latin and then posted them on the church door in Wittenberg. He also sent a copy to the Archbishop of Mainz, Albert of Brandenburg. His purpose was to invite scholarly discussion over these various propositions.

The presenting problem that provoked Martin Luther was the sale of indulgences, most particularly by John Tetzel. The actual title of Luther’s document was “Disputation on the Power and Efficacy of Indulgences.” Though the practice of selling indulgences was most vexing to Luther, deeper problems existed. In the years that followed, doctrinal issues would emerge to further separate Catholics and Protestants. Additional tensions over ecclesiastical questions would lead Luther to challenge the power and authority of the papacy. A sea-change was underway in Europe which came to be known as the Protestant Reformation.

It is no understatement to say that the Protestant Reformation of the 1500’s dramatically changed the trajectory of European history. As Dr. Douglas Kelly has demonstrated in his book The Emergence of Liberty in the Modern World, much of the freedom enjoyed in the world today resulted from the impact of Luther, Calvin, Knox and other Reformers. We simply would not inhabit the world we inhabit, were it not



for Luther’s passion to find answers to his questions.

In our day and age, interest in the Reformation has subsided among protestant Christians. Mainline Protestants no longer hold to the theology that was near and dear to the Reformers. Their interest, such as it is, tends to be more trivial in nature.

For many self-identified Evangelicals, the disinterest is of a different kind. Being so wrapped up in their own personal

narratives, they don’t think much at all about church history in general, and about Reformation history in particular.

Dr. Carson, in a recent article entitled Should Pastors Today Care about the Reformation?,

articulates the not uncommon thought of evangelical pastors. He writes, “So, why should I set aside valuable hours to read up on the Reformation, usually thought to have kicked off about 500 years ago?

True, the Reformers lived in rapidly changing times, but how many of them gave serious thought to postmodern epistemology, transgenderism, and the new (in)tolerance? If we are to learn from forebears, wouldn’t we be wise to choose more recent ones?” Answering this, Carson replies, “Not necessarily!” (He then goes on to argue why studying the history of the Reformation is indeed valuable for busy pastors and laymen alike.)

But what about Reformed people like us? How are we doing? I would suggest that our appreciation of the Reformation may be more hypothetical than actual. It is

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Mnemonics...

- *Meadowview Manor, October 1st*
- *Session Meeting, October 10th*
- *Worldview Movie Night, October 13th*
- *Hospitality Sunday, October 22nd*

Continued on last page...

Luther's 95 Theses

Out of love for the truth and the desire to bring it to light, the following propositions will be discussed at Wittenberg, under the presidency of the Reverend Father Martin Luther, Master of Arts and of Sacred Theology, and Lecturer in Ordinary on the same at that place. Wherefore he requests that those who are unable to be present and debate orally with us, may do so by letter.

In the Name our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ, when He said Poenitentiam agite, willed that the whole life of believers should be repentance.
2. This word cannot be understood to mean sacramental penance, i.e., confession and satisfaction, which is administered by the priests.
3. Yet it means not inward repentance only; nay, there is no inward repentance which does not outwardly work divers mortifications of the flesh.
4. The penalty [of sin], therefore, continues so long as hatred of self continues; for this is the true inward repentance, and continues until our entrance into the kingdom of heaven.
5. The pope does not intend to remit, and cannot remit any penalties other than those which he has imposed either by his own authority or by that of the Canons.
6. The pope cannot remit any guilt, except by declaring that it has been remitted by God and by assenting to God's remission; though, to be sure, he may grant remission in cases reserved to his judgment. If his right to grant remission in such cases were despised, the guilt would remain entirely unforgiven.
7. God remits guilt to no one whom He does not, at the same time, humble in all things and bring into subjection to His vicar, the priest.
8. The penitential canons are imposed only on the living, and, according to them, nothing should be imposed on the dying.
9. Therefore the Holy Spirit in the pope is kind to us, because in his decrees he always makes exception of the article of death and of necessity.
10. Ignorant and wicked are the doings of those priests who, in the case of the dying, reserve canonical penances for purgatory.
11. This changing of the canonical penalty to the penalty of purgatory is quite evidently one of the tares that were sown while the bishops slept.
12. In former times the canonical penalties were imposed not after, but before absolution, as tests of true contrition.
13. The dying are freed by death from all penalties; they are already dead to canonical rules, and have a right to be released from them.
14. The imperfect health [of soul], that is to say, the imperfect love, of the dying brings with it, of necessity, great fear; and the smaller the love, the greater is the fear.
15. This fear and horror is sufficient of itself alone (to say nothing of other things) to constitute the penalty of purgatory, since it is very near to the horror of despair.

16. Hell, purgatory, and heaven seem to differ as do despair, almost-despair, and the assurance of safety.
17. With souls in purgatory it seems necessary that horror should grow less and love increase.
18. It seems unproved, either by reason or Scripture, that they are outside the state of merit, that is to say, of increasing love.
19. Again, it seems unproved that they, or at least that all of them, are certain or assured of their own blessedness, though we may be quite certain of it.
20. Therefore by "full remission of all penalties" the pope means not actually "of all," but only of those imposed by himself.
21. Therefore those preachers of indulgences are in error, who say that by the pope's indulgences a man is freed from every penalty, and saved;
22. Whereas he remits to souls in purgatory no penalty which, according to the canons, they would have had to pay in this life.
23. If it is at all possible to grant to any one the remission of all penalties whatsoever, it is certain that this remission can be granted only to the most perfect, that is, to the very fewest.
24. It must needs be, therefore, that the greater part of the people are deceived by that indiscriminate and high-sounding promise of release from penalty.
25. The power which the pope has, in a general way, over purgatory, is just like the power which any bishop or curate has, in a special way, within his own diocese or parish.
26. The pope does well when he grants remission to souls [in purgatory], not by the power of the keys (which he does not possess), but by way of intercession.
27. They preach man who say that so soon as the penny jingles into the money-box, the soul flies out [of purgatory].
28. It is certain that when the penny jingles into the money-box, gain and avarice can be increased, but the result of the intercession of the Church is in the power of God alone.
29. Who knows whether all the souls in purgatory wish to be bought out of it, as in the legend of Sts. Severinus and Paschal.
30. No one is sure that his own contrition is sincere; much less that he has attained full remission.
31. Rare as is the man that is truly penitent, so rare is also the man who truly buys indulgences, i.e., such men are most rare.
32. They will be condemned eternally, together with their teachers, who believe themselves sure of their salvation because they have letters of pardon.
33. Men must be on their guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to Him;

Luther's Theses Continued...

34. For these "graces of pardon" concern only the penalties of sacramental satisfaction, and these are appointed by man.
35. They preach no Christian doctrine who teach that contrition is not necessary in those who intend to buy souls out of purgatory or to buy confessionalia.
36. Every truly repentant Christian has a right to full remission of penalty and guilt, even without letters of pardon.
37. Every true Christian, whether living or dead, has part in all the blessings of Christ and the Church; and this is granted him by God, even without letters of pardon.
38. Nevertheless, the remission and participation [in the blessings of the Church] which are granted by the pope are in no way to be despised, for they are, as I have said, the declaration of divine remission.
39. It is most difficult, even for the very keenest theologians, at one and the same time to commend to the people the abundance of pardons and [the need of] true contrition.
40. True contrition seeks and loves penalties, but liberal pardons only relax penalties and cause them to be hated, or at least, furnish an occasion [for hating them].
41. Apostolic pardons are to be preached with caution, lest the people may falsely think them preferable to other good works of love.
42. Christians are to be taught that the pope does not intend the buying of pardons to be compared in any way to works of mercy.
43. Christians are to be taught that he who gives to the poor or lends to the needy does a better work than buying pardons;
44. Because love grows by works of love, and man becomes better; but by pardons man does not grow better, only more free from penalty.
45. Christians are to be taught that he who sees a man in need, and passes him by, and gives [his money] for pardons, purchases not the indulgences of the pope, but the indignation of God.
46. Christians are to be taught that unless they have more than they need, they are bound to keep back what is necessary for their own families, and by no means to squander it on pardons.
47. Christians are to be taught that the buying of pardons is a matter of free will, and not of commandment.
48. Christians are to be taught that the pope, in granting pardons, needs, and therefore desires, their devout prayer for him more than the money they bring.
49. Christians are to be taught that the pope's pardons are useful, if they do not put their trust in them; but altogether harmful, if through them they lose their fear of God.
50. Christians are to be taught that if the pope knew the exactions of the pardon-preachers, he would rather that St. Peter's church should go to ashes, than that it should be built up with the skin, flesh and bones of his sheep.
51. Christians are to be taught that it would be the pope's wish, as it is his duty, to give of his own money to very many of those from whom certain hawkers of pardons cajole money, even though the church of St. Peter

Luther's Theses Continued...

might have to be sold.

52. The assurance of salvation by letters of pardon is vain, even though the commissary, nay, even though the pope himself, were to stake his soul upon it.

53. They are enemies of Christ and of the pope, who bid the Word of God be altogether silent in some Churches, in order that pardons may be preached in others.

54. Injury is done the Word of God when, in the same sermon, an equal or a longer time is spent on pardons than on this Word.

55. It must be the intention of the pope that if pardons, which are a very small thing, are celebrated with one bell, with single processions and ceremonies, then the Gospel, which is the very greatest thing, should be preached with a hundred bells, a hundred processions, a hundred ceremonies.

56. The "treasures of the Church," out of which the pope grants indulgences, are not sufficiently named or known among the people of Christ.

57. That they are not temporal treasures is certainly evident, for many of the vendors do not pour out such treasures so easily, but only gather them.

58. Nor are they the merits of Christ and the Saints, for even without the pope, these always work grace for the inner man, and the cross, death, and hell for the outward man.

59. St. Lawrence said that the treasures of the Church were the Church's poor, but he spoke according to the usage of the word in his own time.

60. Without rashness we say that the keys of the Church, given by Christ's merit, are that treasure;

61. For it is clear that for the remission of penalties and of reserved cases, the power of the pope is of itself sufficient.

62. The true treasure of the Church is the Most Holy Gospel of the glory and the grace of God.

63. But this treasure is naturally most odious, for it makes the first to be last.

64. On the other hand, the treasure of indulgences is naturally most acceptable, for it makes the last to be first.

65. Therefore the treasures of the Gospel are nets with which they formerly were wont to fish for men of riches.

66. The treasures of the indulgences are nets with which they now fish for the riches of men.

67. The indulgences which the preachers cry as the "greatest graces" are known to be truly such, in so far as they promote gain.

68. Yet they are in truth the very smallest graces compared with the grace of God and the piety of the Cross.

69. Bishops and curates are bound to admit the commissaries of apostolic pardons, with all reverence.

70. But still more are they bound to strain all their eyes and attend with all their ears, lest these men preach

their own dreams instead of the commission of the pope.

71. He who speaks against the truth of apostolic pardons, let him be anathema and accursed!

72. But he who guards against the lust and license of the pardon-preachers, let him be blessed!

73. The pope justly thunders against those who, by any art, contrive the injury of the traffic in pardons.

74. But much more does he intend to thunder against those who use the pretext of pardons to contrive the injury of holy love and truth.

75. To think the papal pardons so great that they could absolve a man even if he had committed an impossible sin and violated the Mother of God — this is madness.

76. We say, on the contrary, that the papal pardons are not able to remove the very least of venial sins, so far as its guilt is concerned.

77. It is said that even St. Peter, if he were now Pope, could not bestow greater graces; this is blasphemy against St. Peter and against the pope.

78. We say, on the contrary, that even the present pope, and any pope at all, has greater graces at his disposal; to wit, the Gospel, powers, gifts of healing, etc., as it is written in I. Corinthians xii.

79. To say that the cross, emblazoned with the papal arms, which is set up [by the preachers of indulgences], is of equal worth with the Cross of Christ, is blasphemy.

80. The bishops, curates and theologians who allow such talk to be spread among the people, will have an account to render.

81. This unbridled preaching of pardons makes it no easy matter, even for learned men, to rescue the reverence due to the pope from slander, or even from the shrewd questionings of the laity.

82. To wit: — “Why does not the pope empty purgatory, for the sake of holy love and of the dire need of the souls that are there, if he redeems an infinite number of souls for the sake of miserable money with which to build a Church? The former reasons would be most just; the latter is most trivial.”

83. Again: — “Why are mortuary and anniversary masses for the dead continued, and why does he not return or permit the withdrawal of the endowments founded on their behalf, since it is wrong to pray for the redeemed?”

84. Again: — “What is this new piety of God and the pope, that for money they allow a man who is impious and their enemy to buy out of purgatory the pious soul of a friend of God, and do not rather, because of that pious and beloved soul's own need, free it for pure love's sake?”

85. Again: — “Why are the penitential canons long since in actual fact and through disuse abrogated and dead, now satisfied by the granting of indulgences, as though they were still alive and in force?”

86. Again: — “Why does not the pope, whose wealth is to-day greater than the riches of the richest, build just this one church of St. Peter with his own money, rather than with the money of poor believers?”

87. Again: — “What is it that the pope remits, and what participation does he grant to those who, by perfect contrition, have a right to full remission and participation?”

88. Again: — “What greater blessing could come to the Church than if the pope were to do a hundred times a day what he now does once, and bestow on every believer these remissions and participations?”

89. “Since the pope, by his pardons, seeks the salvation of souls rather than money, why does he suspend the indulgences and pardons granted heretofore, since these have equal efficacy?”

90. To repress these arguments and scruples of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the pope to the ridicule of their enemies, and to make Christians unhappy.

91. If, therefore, pardons were preached according to the spirit and mind of the pope, all these doubts would be readily resolved; nay, they would not exist.

92. Away, then, with all those prophets who say to the people of Christ, “Peace, peace,” and there is no peace!

93. Blessed be all those prophets who say to the people of Christ, “Cross, cross,” and there is no cross!

94. Christians are to be exhorted that they be diligent in following Christ, their Head, through penalties, deaths, and hell;

95. And thus be confident of entering into heaven rather through many tribulations, than through the assurance of peace.

Comments on Finances

By Joel Moody

General Fund receipts for August totaled \$12,441.37 as compared to the budget of \$13,392.38, while General Fund disbursements for August totaled \$13,758.22. August year to date General Fund receipts totaled \$102,585.30 as compared to the budget of \$117,183.37 (a shortfall of \$14,598.07), while August year to date disbursements of \$109,589.24 were \$7,594.13 below budget. Through the end of August, the General Fund has decreased by \$6,937.30 due mainly to lower receipts which were partially offset by lower disbursements. Year to date General Fund receipts for August were 9.2% below last year's total on an average Sunday while disbursements were 5.0% above the prior year.

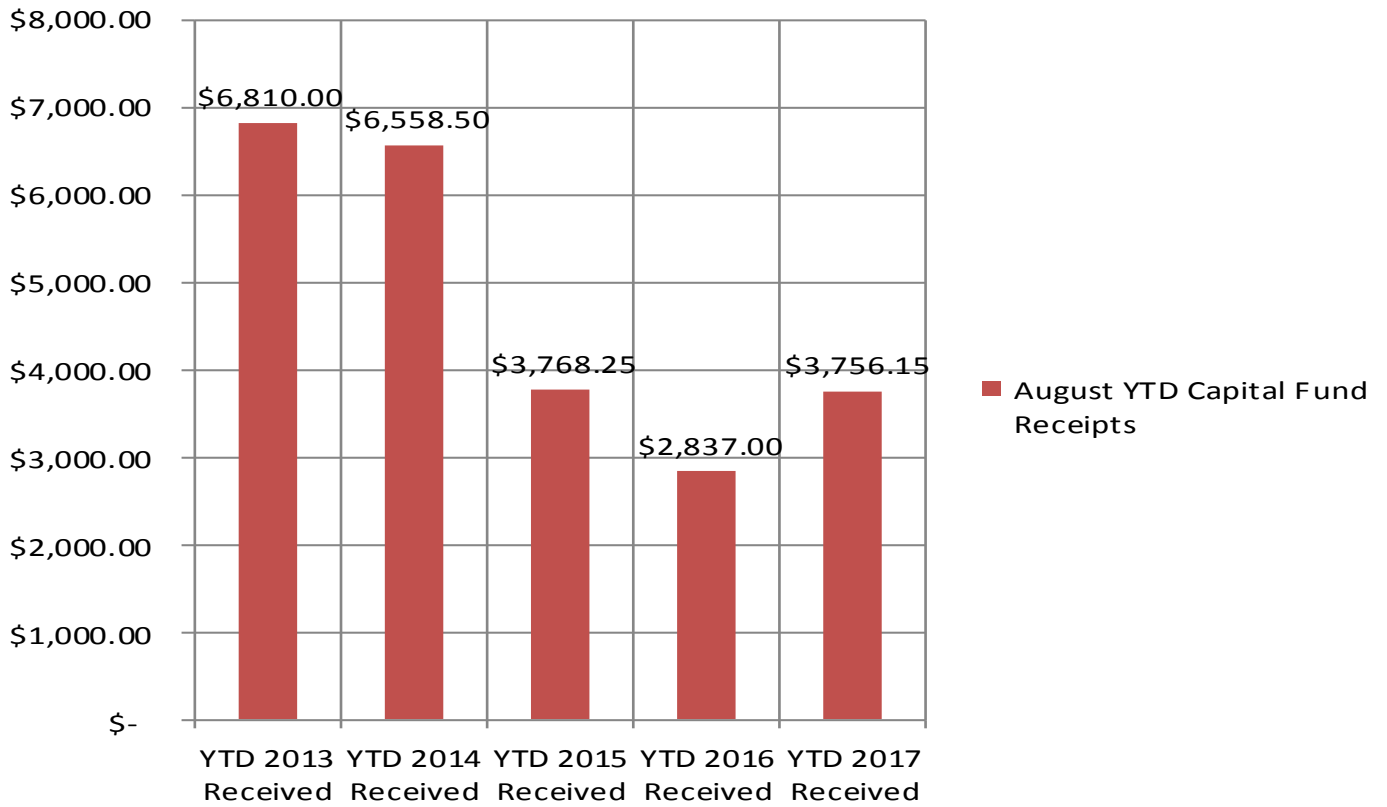
Benevolence Fund Receipts for August totaled \$1,154.00 as compared to the budget of \$1,360.42 (a shortfall of \$206.42). Year to date Benevolence Fund Receipts through August totaled \$10,295.39 and fell short of budget by \$587.94. Please refer to the graph for a historical trend of benevolence receipts as well as the current benevolence budget. During August, \$500.00 was sent to Worldwide Outreach (WWO) for the General Missions outreach of the Orthodox

Presbyterian Church and \$200.00 was sent to the Midwest Presbytery's Church Extension Committee (CHEX).

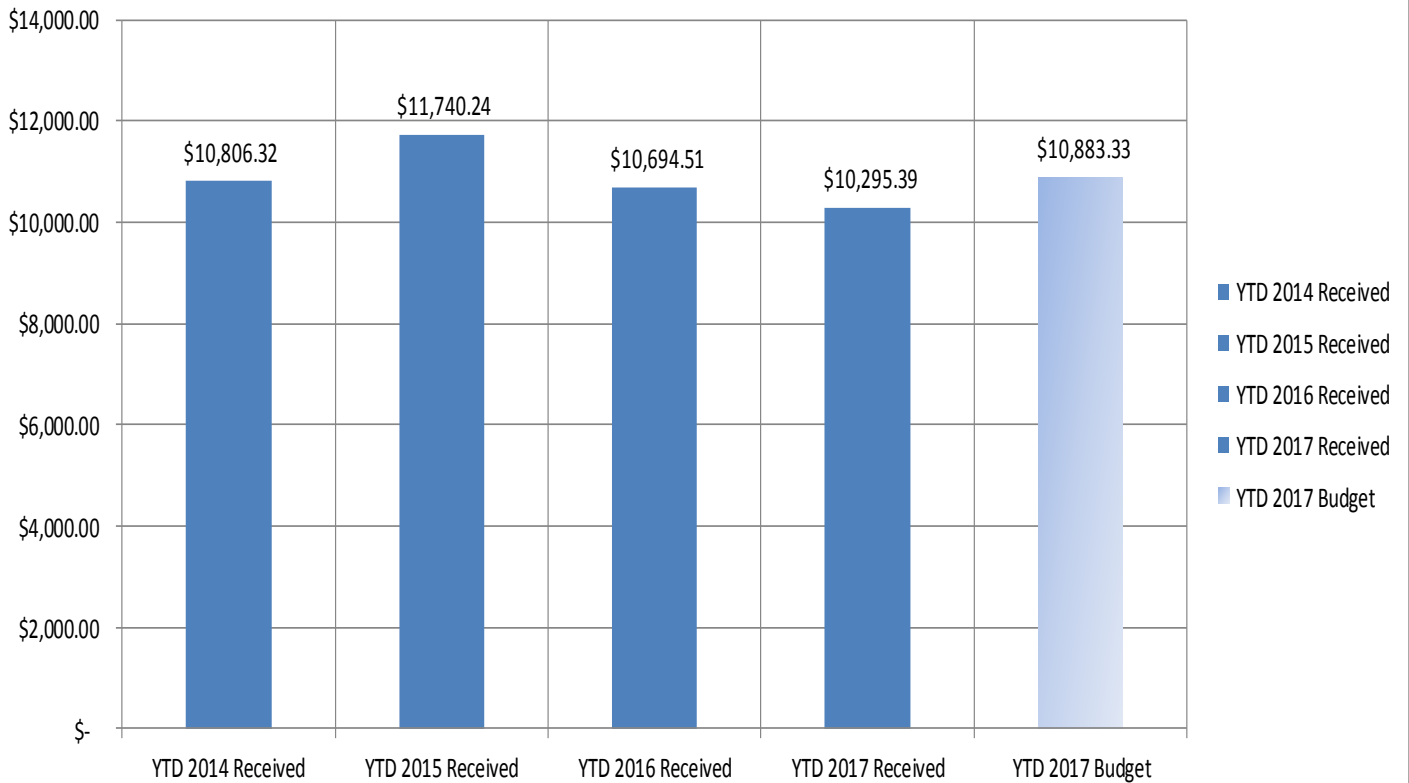
August Year to Date giving for the **Capital Fund** was \$3,756.15. Please refer to the Capital Fund Graph that shows the historical giving for the years indicated in the graph. You may contribute to the Capital Fund by marking your gift as “Capital Fund” and placing it in the offering plate. Please note that the Capital Fund is used to pay for current and future needs that may exist to purchase additional equipment (such as computers, the sound system, tables and chairs, etc.) or building-type items (such as a parking lot, driveway, furnace boiler, etc.). Since some capital needs are quite substantial in nature, resources to finance and pay for these projects can take years to pay for them. Even though capital needs may not be large in the current year, we should wisely allocate our giving not only to current needs, but also to these future

Continued on next page...

August YTD Capital Fund Receipts



August YTD Benevolence Receipts Actual vs. Current Budget



Grace Orthodox Presbyterian Church's



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)

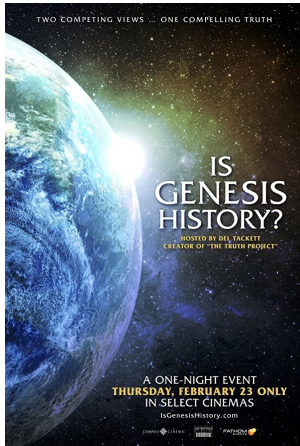
A Bit About Our Guest Speaker...

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.*

Fall Worldview Movie Night



Our fall WV Movie is entitled "Is Genesis History?" We will watch and discuss the movie on Friday, October 13 starting at 7:00 pm. Invite a friend to join us. Popcorn and drinks are provided, other snacks are welcome! See Pastor Brian for more details.

Good News Jail and Prison Ministry October



Greetings in the Majestic Name of Jesus! As I write this newsletter, we're just 48 hours past our 2017 Golf Event fundraiser. We had a very good event and were blessed with great weather. As we were enjoying the great weather, 1470 miles south of us people were (and still are) in the midst of Hurricane Harvey. Life seems to be filled with great times and with terrible storms. In both of these, may we always trust and thank the Lord. All of this reminds me of the Apostle Paul. He experienced a few stormy seas himself. During one of those times of being tossed about, they looked for a port to slip into so they would get some protection from the storm. During the storms Paul went through, God used him as an encourager to others going through the storm. You may be thinking, "Where are you going with this, Rick?" That's a good thought, so I'll tell you. First, I want to thank you for the incredible support you show for this ministry. You are truly an encouragement to me, Gayle, the inmates, staff, and their family members. Without your support, many of the men and women going through devastating storms in their lives would have nobody to bring them encouragement. We're not there to encourage their destructive life styles, but rather to bring hope the midst of the storm they are going through. Their current situations don't have to be the final chapter in their lives. God can use this time in their life to change the course they've been heading on. Over the past few months, I've been ministering to an inmate and his family. His family is living in a different State than he is. God has given me the opportunity to be an encourager to them as they go through a huge storm in their life. I've learned to trust more and more in Jesus to give me the right words to share; to guide me to just be a listening ear; and use me to lead them to the Cross of Jesus as our "anchor of hope" in the midst of the storm. I have seen first-hand, the work Jesus is doing in the heart of this man. I've seen him go from being absolutely broken, to a brother in Christ that God is using to minister to other inmates. He spends his days, reading the Bible, praying and sharing Jesus with all the inmates who end up in the same cell block as him. I have seen a broken soul come to know the "peace of God that surpasses all understanding". Philippians 4:7 NIV You might be one of the many volunteers giving of your time to minister to some of the men and women who are behind bars. If you are, then I trust you've experienced the incredible joy that comes from being God's encouragement to others. Thank you

Prison Ministry Update Continued....

for being on the front line of this powerful, life-changing ministry to those going through some of life's most massive storms. You might be one of the many people who support this ministry through prayer, financial giving, one on one ministry, group ministry, or maybe this is the first time you're hearing of this ministry. Whichever one of these you may be, please accept my heartfelt "Thank you"! Without you, truly this ministry would not exist. You have been, and continue to partner with us touching lives with the love of our Savior and soon returning King! May the Lord Himself, bless you and keep you! As we enter the third of this year we have much to accomplish for His Kingdom. Please keep us in your prayers as we **"run with perseverance the race marked out for us, fixing our eyes on Jesus the author and perfecter of our faith"** Hebrews 12:1-2

Gayle's Corner

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

We now have 3 group Bible studies. One will finish 1 John this week. One is on Mark chapter 7. The other has been doing lessons on anxiety. I had ladies who wanted to be involved in the ministry but would have difficulty making visits, so we started a card and letter writing ministry. The women are sending birthday cards, encouragement cards and letters. The ladies sending the cards and letters are enjoying their part in this ministry. The inmates greatly appreciate receiving the mail. Some of the ladies have even responded by sending letters back. This week I did a presentation about the effect I have had on the ladies' ministry. I thought it would be nice to share some of that with you. The normal daily ministries include supplying Bibles, 3 group and lots of individual Bible studies, one-on-one mentoring and supplying clothing to indigent inmates. We now have lots of Christian, self-help, and classical paperback books in the library. Many of the ladies are making birthday cards for Angel Hugs, a nonprofit in Plymouth providing cards and gifts to children suffering from cancer. We have added a third group Bible study group and more leaders and mentors. The card and letter ministry is off the ground. There is also a group of people praying for the ladies in specific areas. Prayers for the ladies are appreciated. There are several who were released to treatment programs. Pray that the treatment would help them with their problems. There are always inmates being sent on the prison. Pray that those who are Christian may be the light of Jesus to others. For our locally housed ladies, prayers for those who are not Christian to believe that Christ has paid for their sin, forgive themselves as Christ forgives them, and that they would draw near to Christ and obey His will. To date I have raised 69% of my budget goal of \$833 in monthly support. Thank you for your support that allows me to be a ministry presence to the women incarcerated in Sheboygan County. Please pray that we meet our ministry budget goal. May God bless you!

Gayle

Praise/Prayer Requests

- Please pray for men & women who are searching for hope.
- Pray that hearts are receptive to the Gospel
- Pray for the men in the Tee Box 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!
- Please remember to pray for Gayle Janzen as she continues in our "Chaplain In Training Program"

Ministry Needs

- Mentors for One-On-One ministry
- Men's boxer briefs sizes M, L, XL
- Men's socks

Anchor of Hope Annual Banquet

Save the date for the Anchor of Hope health center 3rd annual banquet, to be held on Tuesday, October 10th. Call (920) 452-4673 for more information or to register.



Book Review

By Carla DeMaster

The Surface of Things by Rhonda Telfer

It is with delight that I introduce this fiction book. The title is intriguing and refers to a number of situations in the story where what is underneath is not revealed at first, whether in a person's appearance, character, or the surrounding landscape. Somehow, Rhonda blends all together with a teenage girl, running to forget her acne infested face, and thus conquering an area where she is competent. Her pastor helps her to see beyond people, and demonstrates his concern for the same things going on in the community in a quiet but effective way. People in the story have weaknesses and strength, thus they are more dimensional than in some fiction.



Rhonda is married to Charles Telfer, professor of languages at Westminster West. They have three very creative grown children. We met in Westchester, Illinois, where Charles was the pastor of Westminster OPC where Ivan pastored for 19 years. Rhonda wrote a beautiful book for children,

Grandpa's Treasure. The photographs of farm life by John Ruebartsch are numerous and fit well with the narrative that Rhonda provides. They show that many things can be done on the farm by adventurous boys. Grandpa tells about his life as a boy there, also.

Rhonda's blogs are now a part of my readings. Some are so hilarious I laugh out loud. It will be interesting to see what she publishes next with such a range of abilities and interests.

October Birthdays

Roger Arndt 3rd
Jason Will 19th
Carla De Master 31st



Wedding Anniversaries

Randy & Lynn Jensema
~29 years~

Mark & Virginia Berenschot
~46 years~

Steve & Moni Doro
~36 years~

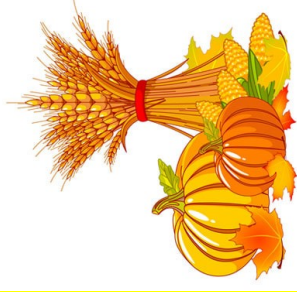
Chris & Sandy Kaeiser
~14 years~



Grace OPC

Showing forth the excellencies of Jesus Christ

October 2017



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Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Meadowview Manor 3pm	2	3	4	5	6	7
8	9	10 Session Meeting	11	12	13 Fall Worldview Movie Night 7pm	14
15	16	17	18	19	20	21
22 Hospitality Sunday	23	24	25	26	27	28
29	30	31				

Toll House Chocolate Chip Cookie Bars



Ingredients

- 2 1/4 cups all-purpose flour
- 1 teaspoon baking soda
- 1 teaspoon salt
- 1 cup (2 sticks) butter, softened
- 3/4 cup granulated sugar
- 3/4 cup packed brown sugar
- 1 teaspoon vanilla extract
- 2 large eggs
- 2 cups (12-oz. pkg.) Semi-Sweet Chocolate Morsels
- 1 cup chopped nuts (optional)

Instructions

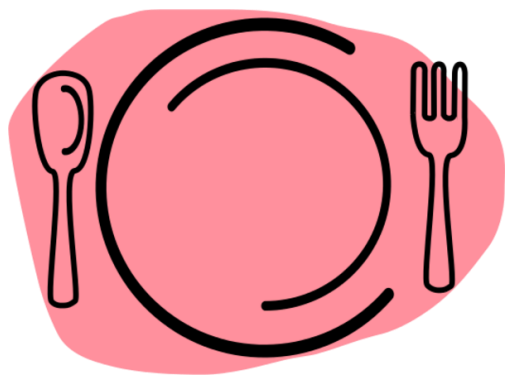
Preheat oven to 375° F. Grease 15 x 10-inch jelly-roll pan.

Combine flour, baking soda and salt in small bowl. Beat butter, granulated sugar, brown sugar and vanilla extract in large mixer bowl. Add eggs, one at a time, beating well after each addition. Gradually beat in flour mixture. Stir in morsels and nuts. Spread into prepared pan.

Bake for 20 to 25 minutes or until golden brown. Cool in pan on wire rack. Cut into bars.

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

Fall Hospitality Sunday



Our Fall Hospitality Sunday will be on October 22nd. A sign-up sheet will be on the bulletin board soon.



Showing forth the excellencies of Jesus Christ

Grace OPC

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Spurgeon

Corner

"In whom also we have obtained an inheritance."

Ephesians 1:11

When Jesus gave himself for us, he gave us all the rights and privileges which went with himself; so that now, although as eternal God, he has essential rights to which no creature may venture to pretend, yet as Jesus, the Mediator, the federal head of the covenant of grace, he has no heritage apart from us. All the glorious consequences of his obedience unto death are the joint riches of all who are in him, and on whose behalf he accomplished the divine will. See, he enters into glory, but not for himself alone, for it is written, "Whither the Forerunner is *for us* entered." Heb. 6:20. Does he stand in the presence of God?—"He appears

in the presence of God *for us*." Heb. 9:24. Consider this, believer. You have no right to heaven in yourself: your right lies in Christ. If you are pardoned, it is through *his* blood; if you are justified, it is through *his* righteousness; if you are sanctified, it is because *he* is made of God unto you sanctification; if you shall be kept from falling, it will be because you are preserved in Christ Jesus; and if you are perfected at the last, it will be because you are complete in *him*. Thus Jesus is magnified—for all is in him and by him; thus the inheritance is made certain to us—for it is obtained in him; thus each blessing is the sweeter, and even heaven itself the brighter, because it is Jesus our Beloved "in whom" we have obtained all. Where is the man who shall estimate our divine portion? Weigh the riches of Christ in scales, and his treasure in balances, and then think to count the treasures which belong to the saints. Reach the bottom of Christ's sea of joy, and then hope to understand the bliss which God hath prepared for them that love him. Overleap the boundaries of Christ's possessions, and then dream of a limit to the fair inheritance of the elect. "All things are yours, for ye are Christ's and Christ is God's."

Evening, January 30th, C.H. Spurgeon

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Front Page Concluded...

one thing to feel a kinship to the Reformation, and to approve of the concept at the safe distance of 500 years. It is another thing to delve into the actual history itself.

On Sunday evenings after dinner, I do a read-aloud for DeLou and Christian. For some months we've been working through History of the Reformation of the Sixteenth Century by J. H. Merle D'Aubigne. It is FASCINATING! I'm learning so much about Luther that I never knew, including the repeated sparring with representatives of the pope. And as I've been working through this, my actual appreciation for the courage of the Reformers is skyrocketing!

So here is a challenge to consider for 2018: pick up a book and read something about the

history of the Reformation. Here I Stand: A Life of Martin Luther by Roland Bainton would be a good and readable choice. There are many others available too.

