

REFLECTIONS

The Monthly Newsletter of Grace OPC

UNION AND COMMUNION

By Pastor Brian De Jong

I do not know of any two more important doctrines that are more routinely neglected than the ideas of union and communion. I am talking about our union with God through Christ, and about our communion with our fellow Christians.

In John 17, Jesus prays about these very themes in His great High Priestly prayer. In vv.20-21 on that chapter, Jesus asks this: “I do not ask on behalf of these alone, but for those also who believe in Me through their word; that they be all be one, even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.”

The foundational reality in Jesus’ petition is that there is a union between Himself and His Father. “You, Father, are in Me and I in You,” Jesus says. Because the members of the Trinity are “the same in substance,” they share a unity of being. Elsewhere Jesus says, “I and the Father are one.” We do not worship and serve three Gods, but one God. His being is indivisible, so that the Father and the Son can never be separated or divided from each other.

The unity that Father, Son and Holy Spirit experience is perfect, full, complete, and without any discord, disagreement or division. They are perfected in unity – their oneness is perfection.

What stuns the careful reader is the realization that Jesus petitions the Father that His followers would experience this same complete unity. “That they may all

be one, even as You, Father, are in Me and I in You.” The paradigm or pattern for our unity as fellow believers is none other than the oneness between Father and Son.



Even more mind-boggling is the further petition, “that they also may be in Us.” Jesus wants believers to be drawn up and to share in the fellowship of the blessed Trinity. He asks that we experience and enjoy union with Himself and the Father and the Spirit. So it is not far-fetched to say that Jesus desires that His people experience full fellow-

ship with the Godhead and a corresponding perfect and complete unity with one another. From our union flows our communion. As we enjoy God, we begin enjoying one another.

Over against such precious promises is a rugged American individualism. We have all been taught to live in and unto ourselves. It is me against the world – me apart from all others. Frank Sinatra sang, “I did it my way.” Paul Simon later crooned, “I am a rock, I am an island.” As Americans, we are shaped and molded into individualists that can take care of self. We deplore dependence, and interpersonal contact is optional, or even extraneous.

Yet God did not create us to be alone. He made us for relationships – to be a God to us, and for us to be His people. The two great relationships of our lives are (a) our union with Him, and (b) our communion with each other. And as we enter into this rich web of fellowship, we taste the love that God has for us, and Christ’s joy is made complete in us.

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The Fight

By J. C. Ryle

*"Fight the good fight of faith."
~ 1 Timothy 6:12*

It is a curious fact that there is no subject about which most people feel such deep interest as "fighting." Young men and maidens, old men and little children, high and low, rich and poor, learned and unlearned, all feel a deep interest in wars, battles and fighting.

This is a simple fact, whatever way we may try to explain it. We should call that Englishman a dull fellow who cared nothing about the story of Waterloo, or Inkermann, or Balaclava or Lucknow. We should think that heart cold and stupid which was not moved and thrilled by the struggles at Sedan and Strasburg, and Metz, and Paris, during the war between France and Germany.

But there is another warfare of far greater importance than any war that was ever waged by man. It is a warfare which concerns not two or three nations only, but every Christian man and woman born into the world. The warfare I speak of is the spiritual warfare. It is the fight which everyone who would be saved must fight about his soul.

This warfare, I am aware, is a thing of which many know nothing. Talk to them about it, and they are ready to set you down as a madman, an enthusiast, or a fool. And yet it is as real and true as any war the world has ever seen. It has its hand-to-hand conflicts and its wounds. It has its watchings and fatigues. It has its sieges and assaults. It has its victories and its defeats. Above all, it has consequences which are awful, tremendous, and most peculiar. In earthly warfare the consequences to nations are often temporary and remediable. In the spiritual warfare it is very different. Of that warfare, the consequences, when the fight is over, are unchangeable and eternal.

It is of this warfare that St. Paul spoke to Timothy, when he wrote those burning words, "Fight the good fight of faith; lay hold on eternal life." It is of this warfare that I propose to speak in this paper. I hold the subject to be closely connected with that of sanctification and holiness. He that would under-

stand the nature of true holiness must know that the Christian is "a man of war." If we would be holy we must fight.

...The first thing I have to say is this: True Christianity is a fight.

True Christianity! Let us mind that word "true." There is a vast quantity of religion current in the world which is not true, genuine Christianity. It passes muster; it satisfies sleepy consciences; but it is not good money. It is not the real thing which was called Christianity eighteen hundred years ago. There are thousands of men and women who go to churches and chapels every Sunday, and call themselves Christians. Their names are in the baptismal register. They are reckoned Christians while they live. They are married with a Christian marriage service. They mean to be buried as Christians when they die. But you never see any "fight" about their religion! Of spiritual strife, and exertion, and conflict, and self-denial, and watching, and warring, they know literally nothing at all. Such Christianity may satisfy man, and those who say anything against it may be thought very hard and uncharitable; but it certainly is not the Christianity of the Bible. It is not the religion which the Lord Jesus founded, and His Apostles preached. It is not the religion which produces real holiness. True Christianity is "a fight."

The true Christian is called to be a soldier, and must behave as such from the day of his conversion to the day of his death. He is not meant to live a life of religious ease, indolence, and security. He must never imagine for a moment that he can sleep and doze along the way to heaven, like one travelling in an easy carriage. If he takes his standard of Christianity from the children of this world, he may be content with such notions; but he will find no countenance for them in the Word of God. If the Bible is the rule of his faith and practice, he will find his course laid down very plainly in this matter. He must "fight."

With whom is the Christian soldier meant to fight? Not with other Christians. Wretched indeed is that man's idea of religion who fancies that it con-

Ryle Continued...

sists in perpetual controversy!...as a general rule, the cause of sin is never so much helped as when Christians waste their strength in quarrelling with one another, and spend their time in petty squabbles.

No, indeed! The principal fight of the Christian is with the world, the flesh, and the devil. These are his never-dying foes. These are the three chief enemies against whom he must wage war. Unless he gets the victory over these three, all other victories are useless and vain. If he had a nature like an angel, and were not a fallen creature, the warfare would not be so essential. But with a corrupt heart, a busy devil, and an ensnaring world, he must either “fight” or be lost.

He must fight the flesh. Even after conversion he carries within him a nature prone to evil, and a heart weak and unstable as water. That heart will never be free from imperfection in this world, and it is a miserable delusion to expect it. To keep that heart from going astray, the Lord Jesus bids us “watch and pray.” The spirit may be ready, but the flesh is weak. There is need of a daily struggle and a daily wrestling in prayer. “I keep under my body,” cries St. Paul, “and bring it into subjection.”—“I see a law in my members warring against the law of my mind, and bringing me into captivity.”—“O wretched man that I am, who shall deliver me from the body of this death?”—“They that are Christ’s have crucified the flesh with the affections and lusts.”—“Mortify your members which are upon the earth.” (Mark 14:38; 1 Cor. 9:27; Rom. 8:23, 24; Gal. 5:24; Coloss. 3:5.)

He must fight the world. The subtle influence of that mighty enemy must be daily resisted, and without a daily battle can never be overcome. The love of the world’s good things—the fear of the world’s laughter or blame—the secret desire to keep in with

the world—the secret wish to do as others in the world do, and not to run into extremes—all these are spiritual foes which beset the Christian continually on his way to heaven, and must be conquered. “The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God.”—“If any man love the world, the love of the Father is not in him.”—“The world is crucified to Me, and I unto the world.”—“Whatsoever is born of God overcometh the world.”—“Be not conformed to this world.” (James 4:4; 1 John 2:15; Gal. 6:14; 1 John 5:4; Romans 8:2.)

*“Fight the
good fight of
faith; lay hold
on eternal
life”*

1 Timothy

6:12

He must fight the devil. That old enemy of mankind is not dead. Ever since the fall of Adam and Eve he has been “going to and fro in the earth, and walking up and down in it,” and striving to compass one great end—the ruin of man’s soul. Never slumbering and never sleeping, he is always “going about as a lion seeking whom he may devour.” An unseen enemy, he is always near us, about our path and about our bed, and spying out all our ways. A “murderer and a liar” from the beginning, he labours night and day to cast us down to hell. Sometimes by leading into superstition, sometimes by suggesting infidelity, sometimes by one kind of tactics and sometimes by another, he is always carrying on a campaign against our souls.

“Satan hath desired to have you, that he may sift you as wheat.” This mighty adversary must be daily resisted if we wish to be saved. But “this kind goeth not out” but by watching and praying, and fighting, and putting on the whole armour of God. The strong man armed will never be kept out of our hearts without a daily battle. (Job 1:7; 1 Peter 5:8; John 8:44; Luke 22:31; Ephes. 6:11.)

Some men may think these statements too strong. You fancy that I am going too far, and laying

Ryle Concluded...

on the colours too thickly. You are secretly saying to yourself, that men and women in England may surely get to heaven without all this trouble and warfare and fighting. Listen to me for a few minutes and I will show you that I have something to say on God's behalf. Remember the maxim of the wisest General that ever lived in England—"In time of war it is the worst mistake to underrate your enemy, and try to make a little war." This Christian warfare is no light matter. Give me your attention and consider what I say. What saith the Scripture?—"Fight the good fight of faith. Lay hold on eternal life.—"Endure hardness as a good soldier of Jesus Christ."—"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the ruler of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all to stand."—"Strive to enter in at the strait gate."—"Labour for the meat that endureth unto everlasting life."—"Think not that I came to send peace on the earth: I came not to send peace but a sword."—"He that hath no sword let him sell his garment and buy one."—"Watch ye, stand fast in the faith: quit you like men, be strong."—"War a good warfare, holding faith and a good conscience." (1 Tim. 6:12; 2 Tim. 2:3; Ephes. 6:11-13; Luke 8:24; John 6:27; Matt. 10:34; Luke 22:36; 1 Cor. 16:13; 1 Tim. 1:18, 19.) Words such as these appear to me clear, plain, and unmistakable. They all teach one and the same great lesson, if we are willing to receive it. That lesson is, that true Christianity is a struggle, a fight, and a warfare...

It is a fight of perpetual necessity. It admits of no breathing time, no armistice, no truce. On week-days as well as on Sundays—in private as well as in public—at home by the family fireside as well as abroad—in little things like management of tongue and temper, as well as in great ones like the govern-

ment of kingdoms—the Christian's warfare must unceasingly go on. The foe we have to do with keeps no holidays, never slumbers, and never sleeps. So long as we have breath in our bodies we must keep on our armour, and remember we are on an enemy's ground. "Even on the brink of Jordan," said a dying saint, "I find Satan nibbling at my heels." We must fight till we die.

Let us consider well these propositions. Let us take care that our own personal religion is real, genuine, and true...

We may take comfort about our souls if we know anything of an inward fight and conflict. It is the invariable companion of genuine Christian holiness. It is not everything, I am well aware, but it is something. Do we find in our heart of hearts a spiritual struggle? Do we feel anything of the flesh lust- ing against the spirit and the spirit against the flesh, so that we cannot do the things we would? (Gal. 5:17.) Are we conscious of two principles within us, contending for the mastery? Do we feel anything of war in our inward man? Well, let us thank God for it! It is a good sign. It is strongly probable evidence of the great work of sanctification. All true saints are soldiers. Anything is better than apathy, stagnation, deadness, and indifference. We are in a better state than many. The most part of so-called Christians have no feeling at all. We are evidently no friends of Satan. Like the kings of this world, he wars not against his own subjects. The very fact that he assaults us should fill our minds with hope. I say again, let us take comfort. The child of God has two great marks about him, and of these two we have one. He may be known by his inward warfare, as well as by his inward peace...

Taken from Holiness: Its Nature, Hindrances, Difficulties, and Roots, part of Chapter IV "The Fight", by J. C. Ryle.

Camp Westminster— A Faith Filled Experience

by Don & Pam Schlernitzauer

It is recorded in the gospels that Jesus often withdrew by Himself to pray, demonstrating to us as His disciples the necessity of getting away for times of spiritual renewal. Such was our experience attending Camp Westminster at the Green Lake Conference Center this August. This was the first year we had been able to attend the camp and were especially eager to meet the OPC missionary to Uganda, Al Tricarico, who was the speaker for the week. An attractive feature of Camp Westminster is its flexibility, and so we elected to go for two full days, spending one night at the lodge. Other adventurous folks stayed at the camp grounds in tents or in cabins for the full four nights and three days of the program. One hour teaching sessions were held each morning and evening, followed by a discussion and fellowship time, and a campfire with singing in the evenings. There were recreational times planned for the children in the early afternoon and plenty of things to do the rest of the day at the well-equipped facilities at the Green Lake Conference Center or other area attractions.

Pastor Al Tricarico, or "Pastor Halabat" as he is called in Karamojang, kept us all engaged with his missionary stories and good humor. His excellent teaching from the book of James was well integrated with his own personal experience leaving a comfortable suburban pastorate to minister to the poorest tribes in Uganda. It made us think more deeply about serving those less fortunate around us whether nearby or in distant lands. He also made himself readily available apart from the teaching sessions, and we feel more closely connected with him and the rest of the missionaries in Uganda as a result. Although we had signed up not knowing who would be attending, everyone was very friendly and welcoming. We were delighted to make several new friends in our presbytery of people of all ages, whom we look forward to seeing again. For the past few years Camp Westminster appears to us to be a largely untapped treasure by our own congregation, and from our experience we would certainly recommend it most highly for anyone who might be able to attend next summer.

Meadowview Manor Ministry

There will be an opportunity to minister to the residents at Meadowview Manor Nursing Home on Sunday, September 14th starting at 2:00 p.m. Everyone is encouraged to come encourage and sing with the residents during this time. If you have any questions, please talk to Pastor Brian.



September Birthdays



Happy Birthday!!!

Jennifer's Baby Shower

A baby shower is being planned for Jennifer on Thursday, September 18th at 7:00 p.m. Please sign up on the bulletin board in the hallway if you can come to this joyful event!



Hayride & Bonfire

A Hayride & Bonfire are being planned for early October and will be held at the Gartman farm!

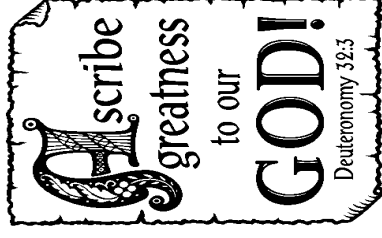




Grace OPC

September 2008

Showing forth the excellencies of Jesus Christ



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| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|---|---|-----------------------------------|--|--|---|
| | 1 | 2 Pine Haven Study, 1:30 p.m. <i>Session Meeting,</i> 6:30 p.m. | 3 Prayer Meeting 7 p.m. | 4 | 5 | 6 De Jong/Nyhof Wedding, 11 a.m. <i>Pine Haven Autumn Festival</i> 1-6 p.m. |
| 7 | 8 Women's Bible Study, 6:30 a.m. | 9 | 10 Prayer Meeting 7 p.m. | 11 | 12 Presbytery Baldwin, WI | 13 Presbytery Baldwin, WI |
| 14 Missions Sunday <i>Meadowview Manor, 2 p.m.</i> | 15 Women's Bible Study, 6:30 a.m. | 16 Pine Haven Study, 1:30 p.m. | 17 Prayer Meeting 7 p.m. | 18 Jennifer's Baby Shower, 7 p.m. | 19 | 20 |
| 21 | 22 Women's Bible Study, 6:30 a.m. | 23 | 24 Prayer Meeting 7 p.m. | 25 Dutch/America n Experience | 26 Dutch/Ameri can Experience | 27 Dutch/American Experience |
| 28 Lord's Supper (a.m.) | 29 Women's Bible Study, 6:30 a.m. | 30 | | | | |

Ask the Pastor

by Pastor Brian De Jong

In recent weeks some questions have been raised after Sunday evening sermons on Revelation. Since these may be of broader interest, let me paraphrase the questions I've received and provide my response. Please feel free to submit further questions in coming weeks either in person, via email, telephone, by carrier pigeon or pony express...

1. Who are these tribes in v.7? Why are they mourning?

The verse in question reads as follows: *Revelation 1:7 Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.*¹ The language of "tribes" makes us think immediately of the twelve tribes of Israel – the traditional designation for the holy nation. What throws many people off the track is the modifier "of the earth" – making us think of the peoples and nations of the known world. However, the Greek for "earth" is the word "ge." Ge can be translated "earth" but also frequently means "land." If the verse is translated "all the tribes of the land will mourn over Him," it becomes clearer. As we further examine the book of Revelation, we find that sometimes the word "tribe" is clearly talking about one of the twelve tribes – such as in Revelation 5:5. Other times, it is talking about the nations or people groups of the world – as in Revelation 5:9. If it is used both ways, how do we determine which usage is correct in v.7? In short, we look at the context. Among those who are mourning are "those who pierced Him." That would be the Jews of first century Israel. It is true that the Roman soldier actually did the piercing of Jesus' dead body with the sword, but it was really the Jews who engineered the whole crucifixion. Thus the context would seem to lean toward the tribes being the twelve tribes – the Jewish tribes. Why are they

mourning? Another good question! They are not mourning out of repentance. There were some who mourned over the crucified body of Jesus immediately after he died – his disciples, and the women, to name a few. But the bulk of the Jews did not mourn in repentance over Jesus' death. They counted it a victory. Now it is almost 40 years later, and the tribes are said to be mourning. Why are they crying 40 years after his death? Because Jesus Christ is coming in judgment against them, and their sufferings are intense. Compare Revelation 16:8-11. The pain of God's judgments against them drove them to extreme anguish, yet they did not repent!

2. Why can't v.7 be fulfilled at the end of history? Must it be a first-century fulfillment?

It is possible that v.7 could be fulfilled at the end of history, and that a first-century fulfillment is not absolutely necessary. Yet in light of the time references in chapter 1 – "soon," "near," "at hand" etc. – it is hard to see why a 1st century fulfillment wouldn't be the most natural reading of the text. The time indicators should govern our interpretation of when the events take place – that is the very purpose of the time indicators. Unless we have a compelling reason to ignore the time indicators, we should assume that they are operative.

3. Are there things in the book of Revelation that are still unfulfilled in our day?

Absolutely and certainly there are. Remember that I said that "complete" or "fulfilled" or "realized" Preterism is heresy, and that I do not believe or teach that. There are things in the later chapters of the book – esp. in chapters 20-22 – that are still future. Things like the great white throne of judgment in 20:11ff has not yet happened. Just because certain things have happened in the 1st century doesn't mean that everything in Revelation is over and done.

Ask the Pastor Concluded...

4. **This approach is so different from what I've always been taught. How do I know you're not teaching falsehood?**

Good students of Scripture should always do what the noble Bereans did. When Paul came preaching the gospel, these good folk "*received the word with great eagerness, examining the Scriptures daily to see whether these things were so.*" Test everything by the word of God. If it agrees with Scripture, cling to it for all your life (no matter how new it may sound to you.) If it fails the test of

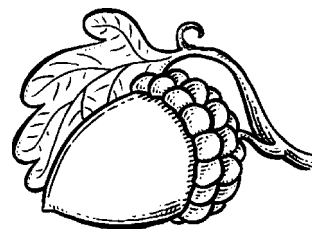
Scripture, and cannot be squared with the word of the living God, then have nothing to do with it. Remember that just because something has been taught in the past, it doesn't make it necessarily correct. Nor should we summarily dismiss new interpretive approaches as wrong, simply because we've never heard them before. Evaluate all things by Holy Scripture!!!

¹ *New American Standard Bible : 1995 update.* 1995. LaHabra, CA: The Lockman Foundation.

Autumn Festival

The Pine Haven Auxiliary Autumn Festival will be held on Saturday, September 6th at Pine Haven Christian Home, Sheboygan Falls. Food & fun will be offered in the hours from 1:00 p.m.– 6:00 p.m. Brats, hamburgers, chicken patties, potato salad, baked beans, pies, cakes, ice cream, Ollie bollen, drinks and other treats will be for sale. Also baked goods, produce, crafts, and a silent auction of "Theme Baskets" valued between \$25-\$75. Children's games, crafts, etc. throughout the afternoon. All proceeds from the festival are used to purchase items for Pine Haven Christian Home.

Donations of pies and a 9x13 cake (in a disposable pan) are needed. Please contact Marge Halbach or Kate Nagle if you are able and willing to help!



Comments on Finance

by Joel Moody

General Fund receipts for July totaled \$11,158.82 as compared to the budget of \$10,793.04. General Fund disbursements for July totaled \$11,883.42 as compared to the budget of \$10,793.04. July year to date General Fund receipts totaled \$81,953.20 as compared to the budget of \$80,948.04 (an excess of \$1,005.16), while July year to date disbursements of \$81,647.49 exceeded budget by \$699.45. Through the end of July, the General Fund has increased by \$1,886.69.

Benevolence Fund Receipts for July totaled \$1,304.00 while the budget was \$1,429.17. Year to date benevolence receipts through July totaled \$9,289.24, while the budget amount was \$10,004.17. Each month, \$450.00 is

sent to Worldwide Outreach for the General Missions outreach of the Orthodox Presbyterian Church. In addition, approximately \$192.00 is sent each month to the Midwest Presbytery's Church Extension Committee. For September, disbursements from the Christian Education Scholarship Fund will be made. Please remember to pray for the ministries that our church helps to support.

Gifts directed towards the Capital Fund/ Church Expansion Project totaled \$24,038.45 through the end of July. Included in that total are gifts of \$3,598.45 received for the Kings Men Gifts from several churches within the Midwest Presbytery. The Capital Fund balance as of the end of July stands at \$70,423.15.

Pine Haven Men's Chorus

The Pine Haven Men's Chorus is extending an open invitation to men of all ages, 12 years to whatever your age may be, to attend their "kick-off dinner" on Thursday, September 25th at 6:30 p.m. in the lower level music room at the Christian Home, to share a meal with members, enjoy fellowship, and sing a few songs, to get their voices going for the upcoming practice & concert season. Their mission is to assist Pine Haven through love offerings

accepted at their concerts. Through these, Pine Haven Christian Home has additional funds towards projects. Any questions? Contact Judy Beernink . They ask that contact be made prior to the dinner so they know how many will attend.



Pray for our Children

The following is a list of the children & young adults at Grace Church who are in school or college this fall. Hopefully this list helps us all to better pray for & get to know the children at Grace!

Zoar Mission Venture

by Kristin Berenschot

Then He said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." ~ Matthew 9:37-38

The Zoar Mission Venture was held July 22-26 on the Menominee Indian Reservation. I am grateful to have had the opportunity to attend again. It is really a privilege and an enjoyable way to serve God and spread the Gospel message while getting to know those on the reservation. During the week prior, there had been a Vacation Bible School held at Menominee OPC in the evening for various ages and the week's outreach in parks was a follow-up from that.

The group had 4 high school students from Oostburg, 1 from Janesville, a mother and her 7 children from the OPC in Madison and leaders Pastor Gordon Oliver of Oostburg and Pastor Thompson. Along with a number of helpers from Grace church, there were two young men from St. Louis who have grandparents living on the Stockbridge Reservation who assisted and Kyle Ferguson, a seminary student. Much of the group resided at the church during the week.

On Monday morning at 9:00, the group drove from Zoar about 5 minutes south to the small town of Neopit. We canvassed the neighborhoods of Neopit inviting children to the Bible club held under the shelter at 11:00 a.m. That day, about 20-30 children attended and quite a variety of ages- 4 or 5 year olds to elementary school, to middle school and mid-high school. A number of fathers and mothers came with their children. Thankfully, we were able to speak with a good number of the parents. A large number of the children attended last year, including Ann. Ann, who will be a senior in high school, seemed particularly excited and encouraged to be around Christians her age and attended on Monday and Tuesday, then asked to assist on Wednesday

through Friday. The more Ann shared about her summer, her high school and daily life in her neighborhood, I began to understand how much pressure she must feel constantly to give in to temptations. From what she shared with us, I believe she has a renewed desire to make Godly choices. That day, our group presented a skit of the Parable of the Lost Sheep, reviewed the story then presented the Gospel message and did a related craft. The craft time proved to be an important time to work with children individually and review with them what they had just heard and to ask and answer questions about what they learned.

On Tuesday, we returned to Neopit. As we canvassed, many kids were eager to attend the Bible club again and about 20-30 again attended. Today the children and adults learned about the Parable of the Prodigal Son through a skit, Bible lesson and Gospel message.

On Wednesday, our group had the opportunity to weed, mow, rake and pick up trash in a large open field directly across from the church building. The recreation department had recently allotted the land to be used as a park baseball diamond for the neighborhood. By Thursday night we were thrilled to see a number of people already using the field! We also returned to the Neopit Park and mowed, weeded and picked up trash there. During the day as our group labored, the following verse was a refreshing perspective about how and why we should do work. *"Whatever you do, work at it with all your heart, as working for the Lord, not for men..." Colossians 3:23.*

On Thursday and Friday we drove to the Old Stockbridge Reservation where Karl Thompson pastors a second church. This was the first year a VBS had been held here and we used the park next to the community center. About 15 children attended, some young elementary boys and girls and some middle school boys and girls. The children

Zoar Concluded...

heard the same skits, Bible lesson and Gospel message as Monday and Tuesday. Even with smaller numbers of children in attendance on Friday, it was encouraging to see them sitting and listening to the Bible message shared. Isaiah 55:11 came to mind, *“So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”*

Prayer and Praise:

- Thanksgiving for Pastor Thompson and his family’s continued willingness to use their energies, time and gifts on the reservation.
- Gratitude for all of the children and parents who

attended.

- Thankfulness for unity, good health and energies among group members.
- Pray that the children and parents who attended would seriously consider the message they heard, that it would dwell in their minds and that Pastor Thompson would be able to follow up with them. Pray for Ann as she returns to high school soon.
- Pray for Pastor Thompson and his family to have wisdom and strength when ministering as many people continue to follow ancient tribal religions. I would encourage anyone to consider assisting with this effort next summer or when another opportunity is given.

Church Blinds

The Building & Grounds

Committee requests that when opening windows at church, please first fully raise the blinds so as to prevent damage to them.

Thank you!





Samantha's Bridal Shower



held on Thursday, July 31st, 2008...



The Dutch-American Experience in Wisconsin

From 1840-present

Held: Thursday, Sept. 25 and Friday, Sept. 26—
Conference Days; The Bull at
Pinehurst Farms, Sheboygan
Falls, WI

Saturday, Sept. 27—Genealogy
Contact & Workshops, Sheb.
Falls Municipal Bldg. &
Sheboygan Falls Memorial
Library; Bus Tours of
Sheboygan County

Sponsored by: Sheboygan
County Historical Research
Center, Sheboygan Falls, WI

This conference will discuss Dutch immigration
history, the various settlements throughout
Wisconsin, differences and similarities between
the Dutch Catholics and Dutch Protestants, the
Dutch language as it exists in Wisconsin and the



Dutch-American authors will discuss their
influences and publications. Experts from the
Netherlands and the U.S. will work side by side
with local historical groups and
historians to present a picture of
the vibrant Dutch-American
culture which thrives in
Wisconsin.

Topics Covered—The Dutch
Reformed Church in Early
Wisconsin, Dutch and Frisian
Languages in Wisconsin, Pieter
Zonne: Founder of Dutch
American Presbyterianism,
Growing Up Dutch Calvinist in
Sheboygan County, Dutch Hill

in Milwaukee, Oostburg and the Civil War, And
much more.

For more info call (920) 467-4667 or visit
www.schrc.org
Register deadline is September 1st, 2008.

Volunteer Opportunity!

There are many more weeks open for
anyone who would like to volunteer to help to
clean up the inside of the church for a week or
two. Please sign up on the sheet on the bulletin
board in the hallway. Any questions? Just call
Megan Boss.





Proclaiming the
Excellencies of our
Lord Jesus Christ.

The Monthly Newsletter
of Grace OPC

Worship: Grace OPC
4930 Green Valley Lane,

Phone: 920-565-2160
Email:
graceopc@tds.net

CHECK OUT THE AUDIO:

**SERMONAUDIO.COM/
GRACESHEBOYGAN**

CHECK OUT THE WEBPAGE:

OPC.ORG



- ★ Did you know that John Charles Ryle was born in 1816 in England?
- ★ He went to Oxford and was going to go into politics?
- ★ That in school he was athletic and rowed and played Cricket?
- ★ That he came to Christ in 1938?

★ Did you know that instead accepting to teach at Oxford, he joined the ministry?

★ That among his many works are Holiness, Knots Untied, & Old Paths.

★ He said, “My chief desire in all my writings, is to exalt the Lord Jesus Christ and make Him beautiful and glorious in the eyes of men; and to promote the increase of repentance, faith, and holiness upon earth.”

★ That he died in 1900 at the age of 83?

★ Did you know the article on pages 2-4 is by J. C. Ryle?

Information found at <http://www.ccel.org/r/ryle/>, quote from <http://www.wesleyowen.com/WesleyOwenSite/pages/category/category.asp?ctgry=jcryle&cookie%5Fiest=1>.

Fiesta Cheese Rice

- ★ 2 cups uncooked instant rice (or brown rice)
- ★ 3 cups water (adjust to recommended amount on rice pkg.)
- ★ 1 can (15 oz.) diced tomatoes with green chilies
- ★ 1 Tbsp. chicken bouillon granules
- ★ 3/4 cup sour cream
- ★ 1 1/2 cup shredded cheddar cheese

In a saucepan, combine the rice, water, tomatoes, and bouillon; mix well. Cook for recommended time on rice package. When cooked, stir in sour cream and cheese.



“There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen, that it is from the hand of God. For who can have enjoyment without Him?”