

# NEW HORIZONS

— *in the* ORTHODOX PRESBYTERIAN CHURCH —

**3** The Power of Christ  
Displayed in Human  
Weakness // *by John S. Shaw*

NOVEMBER 2015

**5** Church and Parachurch  
// *by Mark R. Brown*

# POWER

*Made Perfect*

# IN WEAKNESS

*Thank  
Offering*

2015



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## New Horizons

in the Orthodox Presbyterian Church

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*The youth singing praise to God at Bethlehem Reformed Church in Freeman, S.Dak.: leader Yolanda Schultz with her daughter Ava next to her; front row (left to right): Marissa Nanninga, Penny Schultz, Ashton Holloway, Olivia Schultz; back row: Axel Schultz, Alexa Nanninga, Dawson Munkvold; at the piano: Vikki Schultz*



# THE POWER OF CHRIST DISPLAYED IN HUMAN WEAKNESS



**JOHN S. SHAW // The world exalts the strong and the mighty. The world celebrates the victory of power over weakness. Historians tell the stories of powerful nations defeating weaker nations. Yet the gospel of Jesus Christ proclaims a different way. The Lord described the Christian life in this way: “If anyone would**

come after me, let him deny himself and take up his cross and follow me” (Matt. 16:24). This side of glory, the believer should expect a life of difficulty and weakness, because we live in a broken and sinful world characterized by opposition to Christ and his kingdom.

The apostle Paul makes this a theme of his two letters to the church in Corinth. He finds reason to glory in a seemingly weak message and means of salvation: the cross of Jesus Christ. He describes the message of the cross as foolishness to the perishing, but the power of God to those who are being saved (1 Cor. 1:18). He also reminds the Christians in Corinth of their own weakness. God chose the foolish, the weak, the low, and the despised in order to shame the wise, the strong, and the noble (1:26–30). For what purpose did God save a weak people with a seemingly foolish message? So that we might boast in the Lord (1:31).

Paul continues to build on that theme in 2 Corinthians. God not only chooses a weak people, but he providentially sends affliction “to make us

rely not on ourselves but on God who raises the dead” (2 Cor. 1:9). He invests these same weak and afflicted people with the glorious message of the gospel—unremarkable jars of clay, carrying the priceless treasure of the blessed Savior. He does this to make clear “that the surpassing power belongs to God and not to us” (4:7).

Finally, to drive home the point, Paul points to himself (11:16–33). He offers his own reasons to boast: greater labors, more imprisonments, countless beatings, and near-death experiences. The irony, though, is that this list hardly presents reasons for boasting of great strength. Rather, Paul’s life displays great weakness. As Paul goes on to say, “Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness” (vv. 29–30).

Like his Savior, Paul lives a life characterized by weakness, opposition, and tribulation. He not only describes such experiences as characteristic of the Christian life, but even argues that such

obvious displays of weakness give reason for much boasting.

Then Paul mentions a vision and a thorn (12:1–10). A man (certainly Paul) received visions and revelations from the Lord. He had reason to boast, and maybe he was even tempted to boast, for he had been “caught up to the third heaven” (v. 2) and had “heard things that ... man may not utter” (v. 4). So the Lord also gave Paul a thorn in the flesh, to harass and humble him (v. 7). Three times Paul pleaded with the Lord to remove this affliction, but he would not. Rather, in his mercy, the Lord used this affliction to confirm his grace and power in the life of the apostle (vv. 8–9).

What does the Lord teach Paul in affliction? First, Paul learns humility. Notice how many times the apostle highlights his weakness. He sees his weakness, he acknowledges it, he boasts in it, and he finds contentment and even glory in it. The apostle knows the truth about himself.

Second, Paul finds real power. The Lord tells him, “My grace is sufficient for you, for my power is made perfect

in weakness” (v. 9). The power of Christ rests with Paul in his weakness. Paul even boasts in his weakness, because the Lord makes the weakness of his people the stage on which he displays his power and majesty. The apostle can say, “When I am weak, then I am strong” (v. 10).

Third, Paul finds true and lasting hope. Everything that the world recognizes as powerful and strong—whether possessions or position or reputation or fame—passes away. Rust and moth destroy them. Thieves steal them. The grave separates us from them. On the other hand, Paul finds something that fully satisfies forever. Nothing can separate us from the love of God that is ours in Christ Jesus (Rom. 8:31–39). Paul finds Christ, and once he possesses Christ, nothing else can ever satisfy.

Fourth, Paul finds real purpose for his life. He no longer lives for himself, but for the sake and for the glory of Christ. The apostle finds contentment and gladness in weakness, insult, persecution, and hardship as long as Christ might be exalted and his strength displayed to the world.

Paul teaches us about human weakness and God’s strength in these letters. What do we learn as believers and as the church of Jesus Christ? And how should we respond as Orthodox Presbyterians to these instructions?

First of all, we should respond in humility as we consider our own weakness. We are helpless sinners saved only by the grace of God. Yet we should also acknowledge our weakness with gladness. We belong to the foolish, the weak, the low, and the despised that God in his grace delivered through his Son. Praise God for his rich mercy that he has lavished on his people.

Second, we should celebrate the paradox of the gospel of Jesus Christ. He turns expectations upside down. The Lord chooses a weak church and a foolish message to display his manifold wisdom to the rulers and authorities in the heavenly places (Eph. 3:10). The church



Worshippers at South Austin Presbyterian Church in Austin, Tex.

has a wonderful opportunity to display the wisdom and power of God, who in Christ saved people like us.

Every year, the congregations of the Orthodox Presbyterian Church gather a joint offering in the months of November and December. The Thank Offering supports the ministries of the Committee on Christian Education, the Committee on Foreign Missions, and the Committee on Home Missions and Church Extension. This offering provides more than one-fourth of the financial resources needed for the work of these committees.

By giving back to the Lord through the Thank Offering, we have the opportunity to give thanks for the Lord’s generous provision for us and for his church. God has displayed his abundant power in our salvation. We give out of gratitude for his inexpressible gift.

We also have the opportunity to participate in the display of God’s saving power. He uses our gifts to build his church, gather the lost, and display his glory to the nations.

Our congregations support missionaries who embody the message of power made perfect in weakness. In humble conditions, armed with the Word and the Spirit, they boldly preach the gospel in countries like Haiti, Uganda, and Uruguay. Although they go in much weakness, the Lord displays his saving power as he gathers new believers into the church.

Our congregations support ministerial interns who embody the message

of power made perfect in weakness. Supported by ministers, elders, and local congregations, they gain experience in preaching, teaching, serving, and discipling. Although they go in much weakness, the Lord uses them in present service and prepares them for future service to his church.

Our congregations support church planters who embody the message of power made perfect in weakness. With newly developed core groups, often in small, rented facilities, they confidently proclaim the truth in cities like Anaheim Hills, California, Lander, Wyoming, and Springfield, Ohio. Although they go in much weakness, the Lord gathers his church as people are translated from the kingdom of darkness to the kingdom of light.

With so much of the world rebelling and resisting the truth of the gospel, we might be tempted to hopelessness. Can we truly expect the evangelistic efforts of the church to prosper when the drift of our culture pulls in another direction?

Paul’s message to the Corinthians answers our doubts. Are we weak? Yes. But the Lord is strong and powerful to save. In his infinite wisdom, he chooses to display his power on the stage of our weakness. What a glorious opportunity we have to participate in that endeavor through our giving and our prayers. □

*The author is the general secretary for the Committee on Home Missions and Church Extension.*

# CHURCH AND PARACHURCH



**MARK R. BROWN // The Orthodox Presbyterian Church is a branch of the divine institution known as the holy, catholic church. Our Lord Jesus said, “I will build my church” (Matt. 16:18). The church is our primary commitment in life and in death. It is the place where we meet the triune God as he pours out his Spirit on**

her officers, ordinances, and oracles. It is in the church where we are called to divine worship, mutual edification, and gospel outreach.

Parachurch organizations are independent agencies, accountable only to their own board. Their purpose is to assist the church in its work. “Para” means “alongside” the church. It is not a competitor, but an assistant. We invert the proper order and relationship between the two when the church is asked to support the parachurch. The purpose of the parachurch is to help the church, not the other way around.

Troubles begin when these lines begin to be blurred. For example, it is wrong to bind the consciences of the people of God by saying that every Christian should support a particular parachurch cause. Let me be blunt: it is often an interest in pleasing people that puts parachurch organizations on the local church budget. Picking some of the many parachurch agencies for congregational support involves playing favorites. Some people eagerly push forward their preferred agencies, while others hesitate to push their choices on

the church.

But it is not fair for either the pastor or particular church members to push their preferences on the whole church. For example, I support Geneva College and the Banner of Truth ministries. Others prefer to support Covenant College and Ligonier Ministries. If we give all our offerings to the church for the work of the church, and our donations directly to the parachurch of our choice, no one’s conscience is burdened or bound!

All Christians should be active members of their local church as their primary identity. Some Christians will also serve in a secondary role in parachurch organizations as workers and/or donors according to their conscience and abilities. But, in love, we will not push our preferences on others.

We should distinguish, then, between donations and offerings. *Donations* are gifts given directly to the parachurch agencies and other charities. We encourage our members at Westminster Church who want to support such organizations and workers to send their donations directly to the parachurch

organization.

*Offerings* are our gifts to God through the church for the worship of God and the work of the church. All Christians should be active members of their local church in their primary identity and give from the heart. There is no compulsion in the new covenant when it comes to giving. “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver” (2 Cor. 9:7 KJV). Our offerings should be brought willingly, joyfully, and with thanksgiving to God as he has prospered us with gratitude for his great love for us in Christ.

If your congregation is blessed with overflowing giving, why not pump up your portion of the giving to the Worldwide Outreach of the Orthodox Presbyterian Church? A fair share is a fine starting point, but many of us can do much more to help our home and foreign missionaries and the work of Christian Education. □

*The author is the pastor of Westminster OPC in Hollidaysburg, Pa.*

# HOW THE THANK OFFERING WORKS

Each year the Worldwide Outreach ministries of the OPC (Foreign Missions, Home Missions, and Christian Education) rely upon the generous support of the members and friends of the OPC, not only in regular contributions during the year, but also in the Thank Offering. In this way we help to carry out the Great Commission to spread the gospel of Jesus Christ.

Thank Offering packages were sent to OP churches in early October. They contained the Thank Offering poster, four sets of bulletin inserts, and remittance envelopes. If your church has not received this package by the time you are reading this, or if you need additional material, please contact Jan Gregson at the OPC Administrative Office (215-830-0900).

The bulletin inserts are intended to be distributed on consecutive Lord's Days prior to the collection of the Thank Offering. We suggest that churches use them from October 25 to November 15, and then take up a collection on November 22. Some churches collect the Thank Offering on consecutive Sundays, or throughout November, or at a special Thanksgiving service.

Checks collected in local offerings should be made out to your local church and designated for the Thank Offering.

If you are unable to participate in the Thank Offering in your local congregation, this issue of *New Horizons* includes a remittance envelope. Using that envelope, you can mail in your check, made out to "The Orthodox Presbyterian Church" and designated for the Thank Offering.

As the chart at the right indicates, giving to Worldwide Outreach is less than it should be so far this year. It has fallen off in recent

months. That means we need a strong Thank Offering, as well as continued regular giving, to keep our denominational ministries financially healthy as they head into the new year.

## REQUESTS FOR 2016

The 2015 General Assembly of the OPC determined to make the following requests for the financial support of denominational ministries in 2016 (generally to be made through individual congregations):

**Worldwide Outreach:** \$4,080,000. This averages out to \$179 per communicant member. Smaller churches may not be able to give this much, so larger churches should give more than the average.

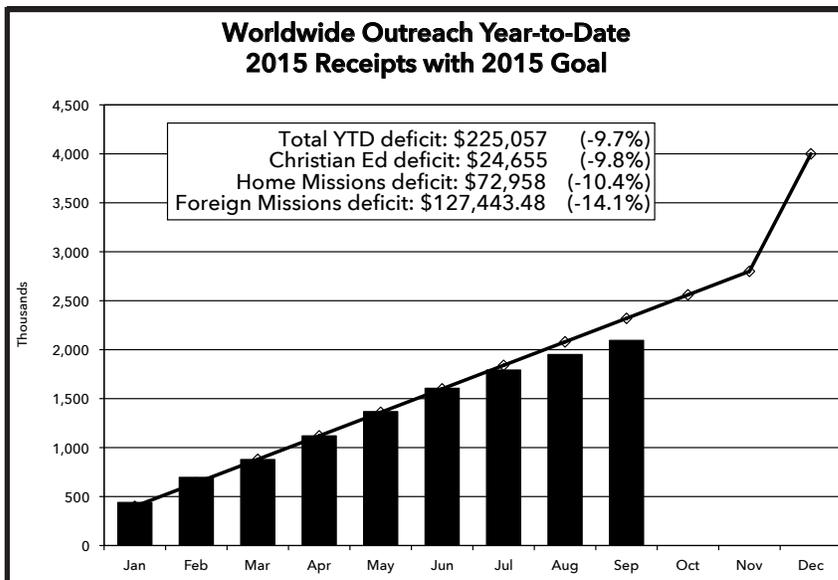
Thank Offering giving at the end of the year goes to Worldwide Outreach. Ideally, it takes these missions and education ministries beyond the budgeted goal.

**GA Operation Fund:** Churches are requested to give \$20 per communicant member.

**GA Travel Fund:** Churches are requested to give \$12 per communicant member.

**Diaconal Ministries General Fund:** Churches are requested to give \$25 per communicant member.

*Send contributions to:* The Orthodox Presbyterian Church, 607 N. Easton Rd., Bldg. E, Willow Grove, PA 19090. Checks should be made payable to The Orthodox Presbyterian Church. Contributions are credited to Worldwide Outreach and support all its ministries, unless specifically designated.



# COVENANT PREACHING (PART TWO)

// ROBERT RUSSELL DRAKE



Robert R. Drake

If you're a preacher, you've probably been asked how you write a sermon and much time it takes. I've always avoided answering those questions. About 10 percent of my hesitation could be attributed to humility: who am I to say how one should write a sermon? The other 90 percent is just that I don't really think about "how to write a sermon." I just do it. But when I think about it, I realize that there are certain principles that guide my preaching.

## Principle One

The first principle is that the Bible is a covenant document. Its major divisions are, after all, the Old Testament (Covenant) and the New Testament (Covenant). A covenant consists of promises and obligations, and the covenant document records the terms of the covenant. The covenant document comes with binding authority. Its contents are to be proclaimed, not just presented as suggestions.

Authority is integral to the covenant record. God did not just act and then leave it to us to interpret his acts. He did not send his Son to die on the cross and then say to himself, "Let them figure out what that means." The very significance of the cross goes hand in hand with the authority of Scripture to interpret it. If there is no authoritative interpretation of the cross, then there is no real importance to it. So any assault on the authority of the Scripture is also an assault on the significance of the cross and the resurrection. Because of the authority of the Bible, we can preach the atonement and the triumph of Christ, and not just give our opinions about how to live.

## Principle Two

The second principle is that the covenant document is for the covenant people. This is what we often call application. It wouldn't really be a covenant if we couldn't find any application. Covenants are about promises and obligations, but also

about rewards and punishments—blessings and curses.

On the surface, what some call "moralistic preaching" appears to be covenantal. Such preaching sees the main purpose of the text to be the producing of right behavior in us. After all, 2 Timothy 3:16 does speak of Scripture training a person in righteousness. The problem is that such preaching deals only with one side of the covenant. We could call it the response side. We must also deal with what God does, which in fact undergirds what we do. He calls us to covenant obligations and then fulfills them himself in Christ. That doesn't mean we are simply spectators. Christ himself fulfills the terms of the covenant for us, but also in us. That's why Paul could say, "Work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure" (Phil. 2:12–13).

The Westminster divines captured both sides of the covenant very well by dividing the catechisms into two sections. The first half, dealing with what we believe concerning God, is really about who God is and what he does: he wills, creates, sustains, redeems, calls, justifies, adopts, sanctifies, and glorifies. The second half deals with what we are to do, but it basically covers the same material. In the Shorter Catechism, justification is defined in Answer 33, which is in the first half, but faith isn't dealt with until Answer 86 in the second half. It's like looking at one side of a basketball and then the other, because you can't see both sides at once.

Think of the covenant obligations and God's fulfillment of them in Christ as comparable to the command of Jesus to a lame man to get up and walk. The command brings with it the ability to respond. The man obeys and does what he, in fact, has no ability to do. In the covenant, we have both the command and the need to respond, but the command is a gift-giving command. The call to repent and believe is parallel to the shout, "Lazarus, come forth!" Lazarus was able to do what he was absolutely incapable of doing. Sermons give applications

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# URUGUAY: FROM THE GROUND UP

// MARK E. RICHLINE



Missionary Mark Richline

They say there is a first time for everything. For the past few months, I have been engaged in something I have never done before. For the first time in all my years of ministry, I am building a church out of nothing. In the summer of 1996, the Lord called me to Toms River, New Jersey, to assist a group of seniors who were already working hard to establish a Reformed church. Three years later we arrived in Hughson, California, where several families had already been worshipping together for a year and had purchased their own property. Even in 2012, when we arrived in Montevideo, Uruguay, we joined a church plant that already had its own building, worship service, and youth group. So last year, when the decision was made for the Richlines to join the Call family in starting a new work, I was both excited and nervous. We would start something completely from the ground up!

It made good sense to start a new work in the capital city. More than half of the country's population lives here. Young people from all parts of the interior come here to study in Uruguay's best universities. In addition, over the previous two and a half years, the Lord had grown the church with which we were working from one to twenty-eight members. Our various activities were well attended, and we were training men for office. When the Call family arrived on the field, it was time for us to leave that work in the care of the Brazilian missionary who had started it and begin something new with them.

I have learned that this is what missionaries do. We purposely work ourselves out of a job, leaving a church in the care of its native leadership. Then we move on to start new works. This is a painful yet necessary process.

So here we are, in the neighborhood of La Blanqueada, trusting the Lord to make something out of nothing. After all, that is what he does. He created our universe from nothing. He creates our faith out of nothing in ourselves, and he raises up churches in places where none exist.

## Praying

Because this is the Lord's work, we constantly lay it before him in prayer. When we begin each day's meeting, we thank him for his faithfulness and seek his direction. Together we pray over lists of people with whom we share the gospel. We seek the Lord not only to convert sinners, but also to send us Christian families who share our vision for a Reformed work. Every time we face an overwhelming challenge, we run to our Father for wisdom and rest in his sovereignty. Walking down the street preparing to talk with someone, we ask the Lord to keep us bold, yet humble. In our conversations with others, as one of us talks, the other seeks God's grace in prayer.

## Growing Closer as Missionaries

Research shows that the number one reason why missionaries leave the mission field is unresolved conflict with their fellow missionaries. Ray Call and I both recognize how crucial it is to Christ's work that we root our relationship in a genuine love and respect for each another. Many of our first meetings were spent listening to each other's past experiences. The better we knew each other, the more we valued each other's insights. As we planned our worship service, we differed as to whether we should partake of the Lord's Supper weekly or monthly. After listening to each other's reasoning, we agreed to partake monthly for now, and then set a future time to study the subject together more thoroughly. As we build our relationship, we also encourage our families to grow closer together. Every Thursday night we meet in our homes for prayer, followed by dinner. And then there are the fun times we have at the beach or on trips to the countryside.

## Improving Our Spanish

Ray and I devote every Wednesday to speaking completely in Spanish with each other. No matter how well we already

*[Continued on page 16]*

# Foreign Missionaries of the Orthodox Presbyterian Church



Heero and Anya HACQUEBORD  
and family



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Ray and Michele CALL and family

# GOD REMAINS FAITHFUL THROUGH TRANSITION

// SEAN D. GREGG



*A family being received into membership at Knox Presbyterian Church in Mount Vernon*

While not the norm, it is not altogether uncommon for a church plant to have more than one pastor while receiving denominational aid. Here are the stories of two works in different places, and at different points in their development, which are being served by new pastors after a time of transition. Praise God for raising up men to shepherd these works.

## Mount Vernon, Ohio

Jeremy Logan's path to Knox Presbyterian Church was long and winding, though he grew up less than an hour away in Galion, Ohio. His father grew up in the PCUSA and his mother was Roman Catholic. Jeremy was raised Roman Catholic, but he was converted while attending a Nazarene church when he was 19.

Seven years later, he headed to California to attend Calvary Chapel Bible College. He was finishing his last semester of an associate's degree when he became convinced of Reformed theology. The school's emphasis on reading Scripture, along with the influence of a Greek professor, were factors in changing Jeremy's thinking—and the thinking of some of his friends as well.

He stayed in California and worked in construction for a year, during which time he accompanied a friend from the Bible College on trips to Escondido to read in Westminster Seminary California's library. He also frequented a San Diego bookstore where he was introduced to additional Reformed authors.

When he moved back to Ohio, he began discussing Reformed theology with his parents. They became convinced that he was correct, and his mother started looking for Presbyterian churches in the area. It wasn't long before they began attending Covenant Presbyterian Church in Mansfield, Ohio, where Larry Oldaker was serving as pastor. The first Sunday,

Jeremy knew he had found his church home.

At Covenant OPC, Jeremy was encouraged in his calling to be a minister of the Word. While working full-time at a construction job and part-time for a delivery company, he began working toward a bachelor's degree online. In 2009, he moved to South Carolina to attend Greenville Presbyterian Theological Seminary. He completed a summer internship in Mansfield, and after graduation he started a yearlong internship there.

The internship was extended through December, as Mansfield searched for a new pastor. About the same time, Knox OPC's pulpit became vacant when Sacha Walicord took a call elsewhere. Jeremy filled the pulpit several times in Mt. Vernon. He was asked to candidate there, and after passing his ordination exams at the presbytery's March meeting, he was ordained and installed on March 27.

Because he preached there, and because some of the core group came from Covenant in Mansfield, Jeremy knew some members before being called as Knox's pastor. He has now visited each family in the congregation at least once. He has also established a good working relationship with the session. (Knox was organized during Sacha Walicord's pastorate.)

About seventy people gather for morning worship each week, but the young church desires to see more come. Eight members of the congregation's outreach committee attended the Presbytery of Ohio's recent outreach conference. They then led Sunday school classes on the topic.

Give thanks:

- That God has provided leadership throughout Knox's continuing development
- For continued development in outreach and evangelism

Pray for:

- A new meeting place within the next year
- Two deacons and another elder to be raised up

*[Continued on page 14]*

# Home Missions

## in the Orthodox Presbyterian Church

### Church Planters

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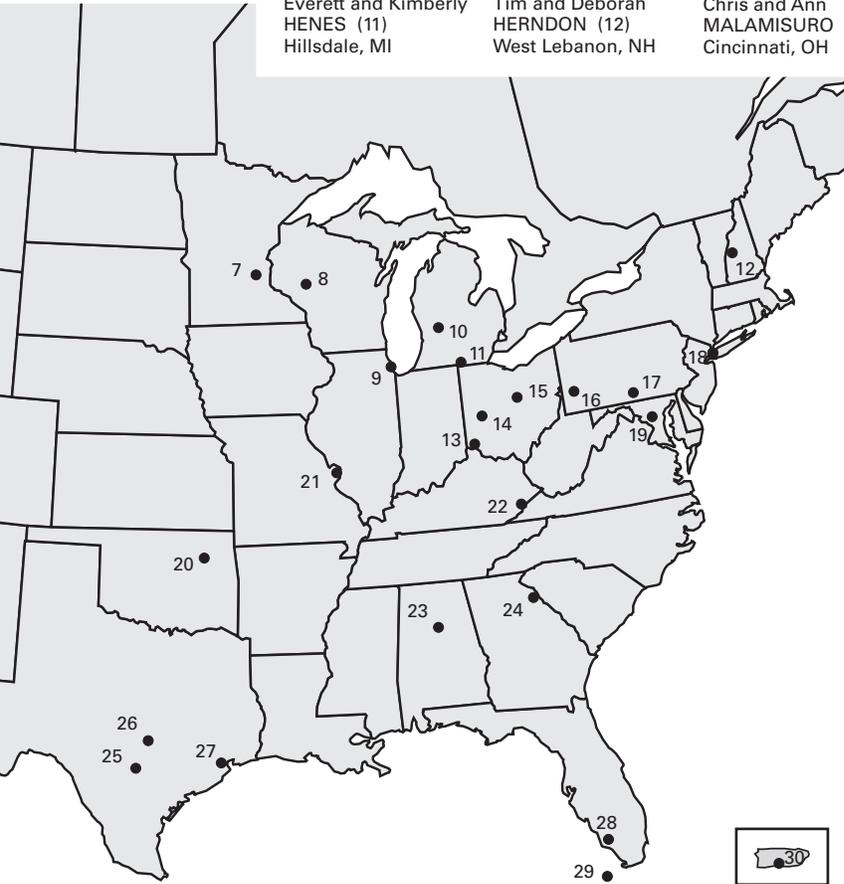
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PEPPO (14)  
Springfield, OH



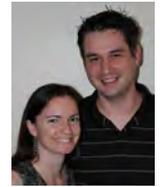
Jeremy  
LOGAN (15)  
Mount Vernon, OH



Tom and Martha  
ALBAUGH (16)  
Pittsburgh, PA



Josh and Kristen  
McKAMY (17)  
Chambersburg, PA



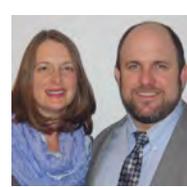
Jon & Lauryn  
SHISHKO (18)  
Queens, NY



Ron and Carol  
BEABOUT (19)  
Gaithersburg, MD



Jim and Tricia  
STEVENSON (20)  
Tulsa, OK



Paul and Sarah  
MOURREALE (21)  
St. Louis, MO



Jay and Andrea  
BENNETT (22)  
Neon, KY



Mark and Karissa  
Soud (23)  
Birmingham, AL



Mike and Katy  
MYERS (24)  
Hartwell, GA



Andrew and Billie  
MOODY (25)  
San Antonio, TX



Jim and Eve  
CASSIDY (26)  
Austin, TX



Robert and Christy  
ARENDALE (27)  
Houston, TX



Eric and Donna  
HAUSLER (28)  
Naples, FL



Bill and Sessie  
WELZIEN (29)  
Key West, FL



Carlos and Diana  
CRUZ (30)  
Ponce, PR

# GOD REMAINS FAITHFUL

[Continued from page 11]

## Saint Louis, Missouri

Paul Mourreale and his family moved to St. Louis last summer, and he was installed on July 10. Gateway OPC in St. Louis, Missouri, had been without a pastor since her first pastor, Todd Wagenmaker, took a call to Covenant Presbyterian Church in Ft. Worth, Texas, in January of this year.

Paul grew up in Tucson, Arizona. He was raised Roman Catholic and came to evangelical faith as a teenager. Shortly after his conversion, he felt some urging toward ministry, but at the time he didn't pursue it. Eventually he met his wife Sarah (the daughter of PCA missionaries Stan and Donna Armes), and during pre-marital counseling he mentioned the possibility of becoming a minister. He was encouraged to pursue ministry.

Having completed his undergraduate work at the University of Arizona, he earned his master of divinity from Sangre de Cristo Seminary in Westcliffe, Colorado. He then served as the associate pastor of New Hope OPC in Green Bay, Wisconsin, for several years before he was called to continue the work at Gateway OPC.

When Wagenmaker announced that he was taking the call to Texas, Jim Bosgraf, the regional home missionary for the Presbytery of the Midwest, quickly got to work helping the congregation find a new pastor. He scheduled breakfast with Paul on a Saturday morning in February. The following Monday, the search committee in St. Louis interviewed Paul over the phone. He soon filled the pulpit, and returned a month later as a candidate.

The Mourreales' house in Green Bay sold in three days, enabling them to purchase a new home in St. Louis, even though someone else offered more money for that home. The congregation in Green Bay has been encouraging to the

Mourreale family throughout the transition. Green Bay ruling elder Roger Huibregtse even built a pulpit for the Gateway congregation. Paul preached from it on his last Sunday in Wisconsin, and friends later delivered it to St. Louis. Pray that the family will quickly settle into their new home and neighborhood.

Twenty-seven people gathered for worship at Gateway OPC on Paul's first Sunday there. One of the families was from Covenant Family Church (OPC) in Troy, Missouri. A bond has grown between the two congregations, and there are often visitors from Troy encouraging their brothers and sisters at Gateway. Attendance has steadily grown over the past several months, and more than fifty-five gathered together several weeks ago to worship the Lord.

The congregation is looking for ways that people can discover them—to overcome the lack of a physical presence. A

new website has been a critical piece of this effort, and a number of people, including several Covenant Seminary students, have come as a result. A couple visiting from California was asked how they found out about Gateway, and they replied that they had heard one of Paul's sermons through a friend's link on Facebook.

A new location would increase visibility, but would also increase monthly expenses. The

congregation currently meets in a Christian school, which is suitable for worship, but is not highly visible. The search is on for a better place, but commercial real estate is expensive in St. Louis, and it's likely that rent will more than double. The group would like to stay in West St. Louis County, where many in the congregation live. They are focused on reaching the people in their community.

Give thanks for:

- A smooth transition for the Mourreale family
- Steady growth
- Opportunities to minister to international students at local universities

Pray for:

- A more suitable location
- Wisdom in reaching out to their culturally and religiously diverse community
- The Mourreales to settle in well in their new home and community
- Spiritual and numeric growth



Paul and Sarah Mourreale and family

## Home Missions Today

For up-to-date Home Missions news and prayer updates, e-mail [HomeMissionsToday@opc.org](mailto:HomeMissionsToday@opc.org).  
New editions: November 5, 19.



Mr. and Mrs. F. and family



Mr. and Mrs. M. and family



T. L. L.



Kaz and Katie YAEHASHI



Woody and Laurie LAUER and family



Tony and Kathleen CURTO



Charles and Connie JACKSON and family



Al and Laurie TRICARICO and family



David and Sunshine OKKEN and family



Eric and Dianna TUININGA and family



Bob and Martha WRIGHT and family

# URUGUAY

[Continued from page 9]

know the language, improving our ability to communicate is absolutely necessary to advance the gospel. We meet with tutors, read the local newspaper, memorize Scripture together in Spanish, and, of course, spend hours talking with our neighbors.



Mark Richline reading Scripture

## Getting to Know Our Community

Every neighborhood is like a little city within the city of Montevideo. Each has its own identity. Each is devoted to one of two major Uruguayan soccer teams: Peñarol or Nacional. One can easily tell that La Blanqueada is Nacional territory because the tele-

phone poles, trash cans, and trees are painted in the team's colors of red, white, and blue. Other details, such as economic class, educational level, and family status, are not so obvious. We have researched the neighborhood's demographics to better understand what characterizes the community. We also developed a questionnaire that begins by asking residents to help us identify needs in the community and ends by asking them what they know about God, sin, and Jesus Christ. Our goal is to share the gospel while identifying ways in which the church may demonstrate the love of Christ.

## Sharing the Gospel

A neighbor recently told me that several people on our block have come to view me as their "pastor." There probably aren't many others who stop to listen to their struggles and then end the conversation promising to pray for them. I'm honored that the Lord has chosen me to be that person in their lives. Usually I am able to direct our talks toward gospel truths.

## Building Relationships

At least one prerequisite for being a missionary in Uruguay is being willing to stand outside for at least an hour at a time and talk with folks. Groups of men hang out in front of small corner stores and

chat. I ventured into one such group two years ago, and immediately the store manager welcomed me into his circle of friends. Although Diego no longer works there, we remain good friends, talking often about the Lord. In many instances, building relationships with neighbors occurs as we go to them for help. I met my mechanic the day my car was broken into, and it needed repairs. We got to know another neighbor when I asked him to reinforce the iron bars on our windows after we had been robbed. The Lord keeps providing opportunities for us to build relationships in which we share the good news.

## Establishing a Reformed Presence

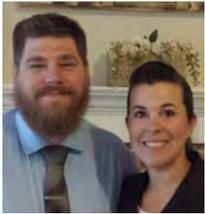
We spent several Sundays visiting other churches and sharing our desire to start a new work. We have made friends with the organizing leader of Campus Crusade, as well as the president of a well-known independent seminary. We named our church Iglesia Presbiteriana Evangélica de Montevideo and developed our own website together with our own Facebook page. The Lord led us to a one-hundred-year-old recreational club, where every Lord's Day we rent a room for our worship service. It is so well known that almost every time I mention we meet at Club Ossolana, people automatically know where it is. Although we have already begun worshipping there, we set Sunday, October 4, as our official launch date, and will be inviting people from all over to attend and enjoy a meal together after the service.

## Dreaming of the Future

Being the fifth Presbyterian and Reformed work in Uruguay, we are working now to establish the first presbytery of a new denomination. We have also been speaking with others who are interested in working with us to start a university gospel ministry. Within the next couple of years, we plan to initiate a presbytery-run theological training institute for men being called to full-time ministry. As we labor in the present and dream of the future, we wait on our Lord Jesus to make something great out of nothing for his glory.



Worship at Iglesia Presbiteriana Evangélica de Montevideo



Ryan & Rochelle  
CAVANAUGH (S) (5)  
Garland, TX



Ryan & Rachel  
HEATON (S) (6)  
Tyler, TX



Aijalon  
CHURCH (S) (7)  
Wheaton, IL



Joel & Leigh  
FREGIA (S) (8)  
Joliet, IL



Wayne & Suzanne  
VEENSTRA (S) (9)  
Wyoming, MI



Charles  
WILLIAMS (Y) (10)  
Ada, MI



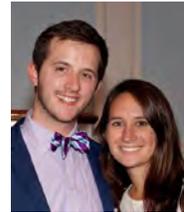
Bryan & Heidi  
DAGE (S) (11)  
Farmington Hills, MI



Daniel & Amber  
DOLEYS (S) (12)  
Beavercreek, OH



Brian  
GUINTO (Y) (13)  
Columbus, OH



Jonathan & Kerri Ann  
CRUSE (S) (14)  
Hollidaysburg, PA



Bulut  
YASAR (S) (15)  
Williamsport, PA



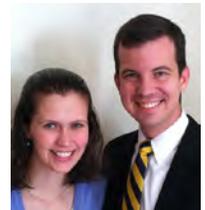
Mark & Katie  
STUMPF (S) (16)  
Mifflinburg, PA



Daniel  
ADAMS (Y) (17)  
Glenside, PA



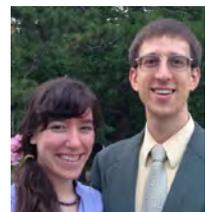
Benjamin & Emily  
GORDON (Y) (18)  
Hatboro, PA



Zachary & Anne  
SIMMONS (S) (19)  
Philadelphia, PA



Tim & Jeni  
SON (Y) (20)  
Ipswich, MA



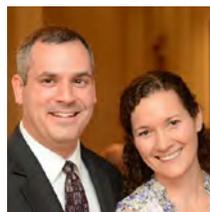
Caleb & Alexa  
NELSON (Y) (21)  
Merrimack, NH



Darryl & Anita  
KRETSCHMER (Y) (22)  
Rockport, ME



Michael & Melissa  
SPANGLER (S) (23)  
Greensboro, NC



Lowell & Mae  
IVEY (Y) (24)  
Taylors, SC



Scott & Elizabeth  
CREEL (S) (25)  
Gainesville, FL



Roberto & Irma  
QUÍÑONES (Y) (26)  
San Juan, PR

## COVENANT PREACHING

[Continued from page 7]

because they are dealing with a covenant document that calls for obedience, but the living God is the power behind the obedience. I tell people, “Blessing precedes obedience—and makes the obedience possible.”

### Principle Three

The third principle flows from what I just said above: I want to honor the covenant maker, who is also the covenant fulfiller. That to me is the most important principle. I want a sermon to get to Christ. If you’ve followed what I’ve said about the nature of covenant obedience, you’ll see why I will always make Christ the climax of the message. He’s the one who makes the impossible possible.

If we are in the Old Testament, all the material fits within the context of covenants that contain promises of the coming Christ. If we are in the New Testament, all imperatives are grounded in the indicative. It’s not *Star Trek*, where you are boldly going where no one has ever gone before. You already have a new identity in Christ. Be it.

I want to end a sermon with Christ because I want people to leave thinking about him, not about what they should be doing for him. I intend no disrespect here for wise preachers who want to leave people with some way of responding to the message. It is actually one of the marvels of assembling with God that he turns attention away from himself to our brothers and sisters. We see that in the Ten Commandments. We see it in Hebrews 10:24–25, where we are told to assemble together in order to encourage one another. Nevertheless, preaching takes place in a worship service, and I want the hearts of the people to end in praise. I want us to hear the “good news,” which is about Christ, the fulfiller of the new covenant through his cross and resurrection. If people don’t hear me mention the cross, they should know I’m not yet done preaching.

In fact, for the last fifteen years of my ministry, I ended each message by saying, “And that is one reason why we call this good news.” Then I would ask, “Do you believe that?” And the people would say, “Amen.” It was glorious! Then, for the last five years or so, my benediction would reinforce that emphasis on Christ. I would say, “And now, before you can do anything to obey him, receive the blessing which comes from God: the grace of the Lord Jesus Christ be with your spirits.” Then I would add another note of triumph: “Behold, he is coming with the clouds!” The people would again say, “Amen.” One Sunday I forgot to say, “He is coming with the clouds!” But a young man with Down syndrome stood up, raised his hands, and declared to us all, “Behold, he is coming with the clouds!” And the whole congregation joyfully said, “Amen!”

*The author is a recently retired PCA (and formerly OPC) minister. This is the second installment of a three-part series.*

## ABCs of PRESBYTERIANISM All the King’s Men (4)

Larry Wilson

Philippians 1:1 refers to “overseers and deacons.” Since the New Testament uses the term “overseer” interchangeably with the term “elder” (compare Acts 20:17 with Acts 20:28, and Titus 1:5 with Titus 1:7), this passage refers to elders and deacons.

In the Old Testament, both Levitical priests and lay rulers are referred to as “elders.” But no one thought that, for that reason, Levitical priests and elders held the same office. Similarly, in the New Testament, as we have seen, the term “elder” can include both ministers and ruling elders without making them the same thing.

Given this background, then, doesn’t it seem most likely that Philippians 1:1 refers to “overseers” inclusively as well? If it does, then it has in view the three offices of Presbyterianism—ministers, ruling elders, and deacons—with ministers and ruling elders both embraced by the term “overseer.” Edmund Clowney explains:

The ruling gift is distinguishable from the gift of teaching (Romans 12:8; 1 Corinthians 12:28). A man may have that gift and exercise it without being a teacher. In the Old Testament there were elders (representatives of the people) who were not priests or scribes (cf. Mark 14:43; Luke 7:3; 22:66). Paul distinguishes between older men who rule well (ruling elders) and those who also labour in the word and teaching (teaching elders). Elders of both kinds join in the rule of the church. (*Living in Christ’s Church*, pp. 146–47)

For a church to be healthy, she needs a faithful administration of the means of grace (God’s Word proclaimed and confirmed in the sacraments)—the role of the ministers. She needs faithful obedience to God’s Word by the church and its members—the concern of the elders. And she needs active love expressed in concrete service—the task of the deacons. Each of these ministries is so important that our Lord Jesus has ordained an office to lead it. (See Mark R. Brown, ed., *Order in the Offices*, especially the articles by Edmund P. Clowney, Jack Dennis Kinneer, and Robert S. Rayburn. See also Leonard J. Coppes, *Biblical Eldership Revisited*.)

## ● Out of the Mouth . . .

As my daughter and I were discussing visiting the Dead Sea Scrolls exhibit, my grandson Jack, nearly 7, turned from his play with a quizzical look and exclaimed, “Dead Sea squirrels?”

—Janet Losey  
Oxnard, Calif.

## NOVEMBER

1. **Brian and Dorothy Wingard**, South Africa. Pray for Brian as he mentors students at Mukhanyo Theological College. / **Joshua and Jessica Lyon**, Carson, Calif. Pray that visitors will desire to join Grace OPC in communicant fellowship. / **Caleb (and Alexa) Nelson**, yearlong intern at First Church of Merrimack in Merrimack, N.H.
2. **Tony and Mica Garbarino**, Morgan Hill, Calif. Pray that Providence Presbyterian Church will continue to grow in spiritual maturity. / Pray for Foreign Missions associate general secretary **Douglas Clawson**, in Haiti to assist in training church leaders. / *New Horizons* staff: editorial assistant **Pat Clawson** and proofreader **Sarah Pederson**.
3. Pray for **Mr. and Mrs. M.**, Asia, as they maintain busy teaching schedules. / **Chris and Megan Hartshorn**, Anaheim Hills, Calif. Pray that families who visit Anaheim Hills Presbyterian Church will become members. / Committee on Diaconal Ministries administrator **David Nakhla**. Pray that deacons will be blessed by presbytery diaconal conferences.
4. Home Missions general secretary **John Shaw**. / Pray for missionary associates **M. D., D. V.**, and **S. Z.**, Asia, as they prepare for and teach classes each week. / Pray for stated clerk **Ross Graham** as he assists presbyteries and General Assembly committees with work assignments.
5. **Mr. and Mrs. F.**, Asia. Pray for wisdom for Sam as he counsels the leaders of the young church with which he is working. / Pray for wisdom for presbytery representatives meeting at the **Regional Church Extension Conference** in Orlando, Florida, today and tomorrow. / **Mark Lowery**, director of publications at Great Commission Publications.
6. **Jonathan and Lauryn Shishko**, Queens, N.Y. Pray that the preaching of the Word at Reformation Presbyterian Church will bring edification and conversion to those who hear. / Pray for tentmaker missionary **T. L. L.**, Asia, as she witnesses to her students. / **Lowell (and Mae) Ivey**, yearlong intern at Covenant Community Church in Taylors, S.C.
7. Pray for the labors of missionary associates **Mr. and Mrs. C.**, Asia, and **Jennifer Nelson**, Quebec, Canada. / **Everett and Kimberly Henes**, Hillsdale, Mich. Pray that God would grant the people of Hillsdale OPC opportunities to share the gospel in town. / **Tim (and Jeni) Son**, yearlong intern at First Presbyterian Church, North Shore in Ipswich, Mass.
8. Pray for **David Crum**, regional home missionary for the Presbytery of Southern California, as he follows up on contacts and visits Bible study groups. / Pray for Foreign Missions general secretary **Mark Bube** as he presents the work of foreign missions to OP congregations. / **Matthew (and Elin) Prather**, yearlong intern at Harvest OPC in San Marcos, Calif.
9. Pray for **Cal and Edie Cummings**, Sendai, Japan, as they retire following more than thirty-five years of missionary service in Japan. / **Jim and Bonnie Hoekstra**, Andover, Minn. Pray that the Lord would send newcomers to Immanuel OPC's Tuesday night Bible study. / **Darryl and Anita Kretschmer**, yearlong intern at Lakeview OPC in Rockport, Maine.
10. **Andrew and Billie Moody**, San Antonio, Tex. Pray for officer training, the new evening service, and community outreach at San Antonio Reformed Church. / **Kaz and Katie Yaegashi**, Yamagata, Japan. Pray for increased attendance at the weekly Bible studies they teach. / **Janet Birkmann**, Diaconal Ministries administrative assistant.
11. **Woody and Laurie Lauer**, Numazu, Japan. Pray that the Lord would work in the hearts of those who meet weekly to study God's Word. / **John and Wenny Ro**, Chicago, Ill. (downtown). Pray that more people will come to Gospel Life Presbyterian Church's outreach Bible studies. / **Mark Stumpf**, office assistant.
12. **Robert and Christy Arendale**, Houston, Tex. Pray for the Lord to add new families to Cornerstone OPC. / Affiliated missionaries **Craig and Ree Coulbourne**, Urayasu, Japan. Pray that the church in Urayasu will continue to grow as God's Word is faithfully presented. / **Benjamin (and Emily) Gordon**, yearlong intern at Trinity OPC in Hatboro, Pa.
13. Foreign Missions administrative assistant **Linda Posthuma** and secretary **Katrina Zartman**. / **Ron and Carol Beabout**, Gaithersburg, Md. Pray for God's Spirit to direct and empower the gospel witness of Trinity Reformed Church. / Pray for **Danny Olinger**, Christian Education general secretary, as he directs the Ministerial Training Institute of the OPC.
14. **Jeremy Logan**, Mt. Vernon, Ohio. Pray for spiritual growth, more deacons, and a new location for Knox Presbyterian Church. / **Ben and Melanie Westerveld**, Quebec, Canada. Pray that God would draw newcomers to St-Marc Church's outreach programs. / **Brian Guinto**, yearlong intern at Grace Presbyterian Church in Columbus, Ohio.



*Cal and Edie Cummings*

- 15. Benjamin and Heather Hopp**, Haiti. Pray for Benjamin as he seeks to encourage the pastors and ruling elders in the churches on La Gonâve. / **Phil Strong**, Lander, Wyo. Pray that the Word of the Lord, proclaimed at Grace Reformed Fellowship, will spread rapidly, glorifying God. / **Charles Williams**, yearlong intern at Redeemer Presbyterian Church in Ada, Mich.
- 16.** Home Missions staff administrator **Sean Gregg**. / Associate missionaries **Octavius and Marie Delfils**, Haiti. Pray that visitors to the church in Port-au-Prince will make a commitment to Christ and join the church. / Pray for **David Winslow** and **Joel Pearce** as they work through the copyright process for the Psalter-Hymnal Committee.
- 17. Heero and Anya Hacquebord**, L'viv, Ukraine. Pray for leaders in the young, growing church in L'viv. / **Jay and Andrea Bennett**, Neon, Ky. Pray for the Lord to bless Neon Reformed Presbyterian Church's outreach and evangelism. / Committee on Coordination staff: **Jan Gregson**, assistant to the finance director; **Charlene Tipton**, database administrator.
- 18. Mike and Katy Myers**, Hartwell, Ga. Pray that Heritage Presbyterian Church will honor God with a desire and effort to reach the lost. / **Mark and Jeni Richline**, Montevideo, Uruguay. Pray that the people whose lives they touch will see Christ through their words and deeds. / **Daniel Adams**, yearlong intern at Calvary OPC in Glenside, Pa.
- 19. Ray and Michele Call**, Montevideo, Uruguay. Pray for Ray as he preaches and teaches at the church plant in La Blanqueada. / **Paul and Sarah Moureale**, St. Louis, Mo. Pray for Gateway OPC's growth in love and unity, in godliness and in number of people. / **Roberto (and Irma) Quiñones**, yearlong intern at Primera Iglesia Presbiteriana in San Juan, P.R.
- 20. Christopher and Ann Malamisuro**, Cincinnati, Ohio. Pray that God would use Good Shepherd OPC's fall outreach programs to bring more people into the church. / Pray for missionary associate **Sarah Jantzen**, Mbale, Uganda, as she assists the Tuininga family. / Air Force chaplain **C. Phillip (and Melanie) Hollstein III**.
- 21. Eric and Dianna Tuininga**, Mbale, Uganda. Pray for their efforts to witness for Christ in their community. / Pray for **Chris Walmer**, area home missions coordinator for the Presbytery of Central Pennsylvania, as he explores new church-planting opportunities. / **David Haney**, director of finance and planned giving for the Committee on Coordination.
- 22. Brian and Sara Chang**, Cottonwood, Ariz. Pray that God would save local families and bring them to wor-



Mike and Katy Myers

- ship at Verde Valley Reformed Chapel. / **Charles and Connie Jackson**, Mbale, Uganda. Remember Charles's teaching ministry at Knox Theological College. / Army chaplain **Paul (and Mary) Berghaus**.
- 23. Bob and Martha Wright**, Nakaale, Uganda. Pray for the preschool that Martha directs and its ministry to kids and their families. / **Mika and Christina Edmondson**, Grand Rapids, Mich. Pray that God would continue to grant unity to the people of New City Fellowship. / *New Horizons* managing editor **Jim Scott**.
- 24. Brad and Cinnamon Peppo**, Springfield, Ohio. Pray that God would draw many unbelievers to attend Living Water OPC's apologetics outreach at Clark State Community College. / Missionary associates **Taryn Dieckmann** and **Fiona Smith**, Nakaale, Uganda. Pray for their witness to their students. / **Chris Tobias**, *New Horizons* cover designer.
- 25.** Pray for missionary associates **Christopher and Chloe Verdick**, Nakaale, Uganda, as they assist the mission in various ministry activities. / **Bill and Sessie Welzien**, Key West, Fla. Pray that God would bless Keys Presbyterian Church with additional families. / Air Force chaplain **Cornelius (and Deidre) Johnson**.
- 26. Eric and Donna Hausler**, Naples, Fla. Pray that the Lord would draw families with children to Christ the King Presbyterian Church. / Retired missionaries **Betty Andrews**, **Greet Rietkerk**, and **Young and Mary Lou Son**. Pray that they will be an encouragement to their families and caregivers. / **Diane Olinger**, *Ordained Servant* proofreader.
- 27. David and Sunshine Okken**, Nakaale, Uganda. Pray for the men who serve our Karamoja Station as interpreters. / **Jim and Eve Cassidy**, Austin, Tex. Pray for visitors to South Austin Presbyterian Church and for opportunities to reach the lost. / Pray for **Greg Reynolds** as he edits *Ordained Servant*, the online magazine for OPC church officers.
- 28. Jonathan and Kristin Moersch**, Capistrano Beach, Calif. Pray for continued growth and harmony and a bold and gracious witness at Trinity Presbyterian Church. / Pray for missionary associates **Leah Hopp** and **Jesse and Hannah Van Gorkom**, Nakaale, Uganda. / **Doug Watson**, part-time staff accountant.
- 29. Al and Laurie Tricarico**, Nakaale, Uganda. Pray that many will attend the Bible lessons held in local villages each week. / **Jim and Tricia Stevenson**, Tulsa, Okla. Pray for unity and fellowship among the people of Providence OPC. / Pray for the work of the Committee on Christian Education's **Special Committee on Marriage and Sexuality**.
- 30. Tom and Martha Albaugh**, Pittsburgh, Pa. Pray that those who attend Redeemer OPC Mission's outreach events will hear the gospel and respond in faith. / **James and Jenny Knox**, M.D. and R.N., Nakaale, Uganda. Pray for the work and workers at the clinic. / **Kathy Bube**, Loan Fund administrator.

# NEWS, VIEWS, & REVIEWS



Roger and Bev Gibbons

## IN MEMORIAM ROGER L. GIBBONS

*John R. Hilbelink*

Born to Ernest and Eunice Gibbons on January 28, 1938, in Claude, Texas, Roger Gibbons married Beverly Carlson on August 8, 1959. Over their fifty-six-year marriage, they were blessed with three daughters and two sons, ten grandchildren, and fourteen great-grandchildren. Together they made their journey to the Reformed faith.

Educated at Bob Jones University, Roger was ordained in 1963 as a Baptist pastor. He was received into the RCUS in 1968, and in 1980 into the OPC. He was pastor of Knox OPC in Oklahoma City for twenty-one years. A church planter

at heart throughout his ministry, Roger later served as evangelist in Dallas and Garland, Texas, and recently in Brainerd, Minnesota, during which time he planted the work in St. Paul and helped in Fargo, North Dakota.

Roger loved and preached Christ. He was a “Barnabas” of encouragement to the hurting. Beverly helped make their home a place of hospitality. His congregation embraced those he brought in. Ministers and others remember him as a loving and frank friend and mentor.

A churchman at every level, his many assignments included service on the OPC’s Committee on Coordination. His ready humor and commitment were a blessing to his colleagues.

Early on August 20, 2015, the Lord took his “good and faithful servant” to the church triumphant. With his family, we grieve, but with grateful hope in Christ.

## SUMPTER INSTALLED IN TEXAS

On September 18, the Rev. G. Mark Sumpter was installed as the regional home missionary of the Presbytery of the Southwest. The installation service was held at Christ Covenant Presbyterian Church in Amarillo, Texas. The sermon was preached by the Rev. Todd Bordow and the charges to the minister and the

presbytery were given by the Rev. David Brack and the Rev. Todd Dole, respectively. Mark and his wife Peggy now reside in Richmond, Texas, and are eager to plant new Orthodox Presbyterian churches in the Houston area and beyond.

## FRATERNAL RELATIONS WITH A SISTER CHURCH

*Jack W. Sawyer*

The 82nd General Assembly of the Orthodox Presbyterian Church was blessed by fraternal delegates and other representatives sent by numerous sister churches in answer to our yearly invitation to other Reformed and Presbyterian churches with whom the OPC either has, or is cultivating, closer relations. The OPC maintains full ecclesiastical fellowship with seventeen denominations around the world, the newest being the Presbyterian Church of Brazil. The OPC takes these relationships with great earnestness in order to be faithful to our Lord’s prayer that his disciples might all be one, and also because such fraternal relations with sister churches are important in working to share the re-



Mark and Peggy Sumpter (center left) at his installation as regional home missionary



Kyle (left) and Michael Borg

sponsibilities that the Great Commission places upon the worldwide church.

The first recorded visit to our GA by a delegate of one of these churches, the Reformed Presbyterian Church of North America, was in 1939. How encouraging this must have been for our OPC fathers in the midst of their struggle to establish our denomination. The RPCNA, founded in 1798, drew near to us and lifted up our arms in the midst of ecclesiastical hostility and the Great Depression.

This long-standing relationship between brothers in these two sister churches was recently pictured in a very concrete and touching way. (Parenthetically, let us note the pleasant, but fully scriptural irony of speaking of fraternal relations with sister churches!) Twin brothers Michael and Kyle Borg were reunited as the GA met at Dordt College last June. Michael was an OPC commissioner, and brother Kyle was an RPCNA fraternal delegate.

The brothers attended and graduated together from Puritan Reformed Theological Seminary in Grand Rapids, Michigan. Michael was called to an OPC pastorate in Florida. Kyle was called to be an RPCNA pastor in Kansas. So, providentially, we witnessed a living metaphor of fraternal relations in sister churches—not only an illustration of the excellent and close relations between the OPC and the RPCNA, but also an example of the fraternal relationships that the OPC strives to achieve and sustain with all those who share with her a like precious faith.

## UPDATE

### CHURCHES

- The Orthodox Presbyterian Church in Chambersburg, Pa., has been renamed **Covenant OPC**.

### MINISTERS

- **Andrew R. Barshinger** was ordained as a minister and installed as associate pastor of Faith OPC in Elmer (Pole Tavern), N.J., on March 15; he is now also serving as an Army Reserve chaplain.
- On August 25, former OP church

planter **Tim R. Beauchamp** was received by the Southeast Alabama Presbytery of the PCA, which has called him to be a pastor/evangelist for a mission to military families in Guam.

- On September 25, the Presbytery of the Northwest erased the name of **James T. Dennison, Jr.**, from its ministerial roll, at his request.
- **Paul A. Mourreale**, formerly associate pastor of New Hope OPC in Green Bay, Wis., was installed as pastor of Gateway OPC in St. Louis, Mo., on July 10.
- On April 18, the Presbytery of Connecticut and Southern New York removed **Sabry Tanios**, who has been serving as pastor of Middle East Evangelical Church in Brooklyn, N.Y., from its roll and thus from the OPC.
- Ruling elder **David L. Thibault** was ordained as a minister and installed as pastor of Grace OPC in Costa Mesa, Calif., on September 12.
- On September 19, the ministerial relationship between **Douglas A. Winward, Jr.**, and Faith OPC in Fawn Grove, Pa., was dissolved effective April 30, 2015, by the Presbytery of Central Pennsylvania, at his request, due to retirement.

### MILESTONES

- Former OP minister **David Allen George**, 66, in the PCA since 1988, died of pancreatic cancer on September 11.

## VIEWS

### SILENCE?

Editor:

William Shishko's article "Silence?" in the August-September issue resonated with me. His recounting of ministers capitulating saddened me. But I was gladdened by his call to boldly speak the truth in love, regardless of the consequences. Why? Because after publishing the truth about gay marriage, I lost my side job as a news writer.

For six years, I was given free reign to write from an explicitly Christian per-

spective on any issue at a new national news site, Examiner.com. I published irenic opinion pieces or newsy articles about current events, including gay marriage, transgenderism, and the legal harassment of Christians.

Just after the Supreme Court's Obergefell ruling, I was chosen as a reliable news source for direct publication to the Google news-search cycle. I was the fourth-most read author in the Western region and twelfth in the nation (out of over three hundred writers).

After Obergefell, I cranked out five articles in six days. That last day I published my last article, "The increasing marginalization of Christianity and why it is a good thing." Thirty minutes later my inbox had the dreaded email: "[Your] content is not the right fit." It was so unfit that they deleted all six-years' worth of my articles.

I was not surprised. It was a fitting warning for a new age of conformity. They had the legal right to lay me off for any undisclosed reason. Other writers had their anti-Obergefell articles removed as well.

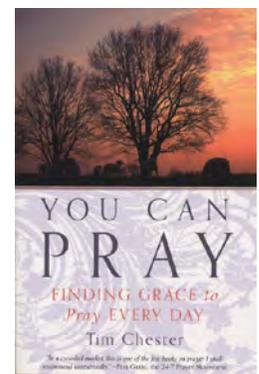
I am not a martyr. I am not complaining. But I am urging Christians to "watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love" (1 Cor. 16:13).

Shawn C. Mathis  
Morrison, Colo.

## REVIEWS

*You Can Pray*, by **Tim Chester**. P&R, 2014. Paperback, 176 pages, list price \$12.99. Reviewed by OP pastor **Frank Marsh**.

Prayer is one of the means of grace to strengthen and nourish our relationship with Jesus Christ. We are also called to personal, family, and corporate



prayer for one another and the work of the gospel throughout the world. Yet we often neglect to pray and feel anxiety and guilt about our prayer life. Tim Chester's book on prayer encourages us to overcome these struggles and to learn to approach the Lord with confidence.

The author emphasizes that the gospel should shape our prayers and that the glory of God should be the aim and vision of our prayer life. He clearly and succinctly emphasizes three fundamental scriptural truths. First, God our Father loves to hear our prayers when we come to him trusting in Christ. Second, God the Son makes our prayers acceptable to the Father. Third, God the Holy Spirit enables us to pray and articulates the groans of our hearts before the throne of grace.

In his chapter on "The Son Making Every Prayer Pleasing to God the Father," the author explains how gospel-shaped prayer can deepen our delight and humility in prayer as we understand that our prayers are a gift of God's grace.

In chapters 4, 5, and 6, Chester challenges us to cultivate a passion for the sovereignty of God and deepen our dependence on him. He considers why people don't pray and shows from Scripture why we are to pray. He explains that the Lord uses our prayers as the ordained means to accomplish his will and to glorify himself. These chapters encourage us to overcome the struggles we have in praying and to cultivate the priority of prayer for God's glory.

At the end of each chapter, Chester provides helpful questions for reflection and a scriptural prayer to use as a basis for prayer and to shape our prayers for ourselves and others.

In the last section of the book, the author develops what we should pray for on the basis of the Lord's Prayer. His theme throughout this section is that God and his glory are to be at the center of our prayers.

This is an accessible and scripturally rich book on learning to pray as the children of God, depending on our him and seeking his glory. It is designed to encourage followers of Christ to understand more deeply the sovereign work and help of the Trinity in our prayers. As we do, our

confidence and joy in prayer will grow as well. It would have been helpful, however, if the author had given more attention to what prayer is beyond a cry to one's heavenly Father.

The book contains encouraging practical strategies for making prayer a priority and a renewed passion in our lives. It will help both new and mature believers to understand the importance of prayer. This book would be a helpful resource for prayer meetings and Sunday school classes on prayer.

***Prone to Wander: Prayers of Confession and Celebration*, by Barbara R. Duguid and Wayne Duguid Houk. Edited by Iain M. Duguid. P&R Publishing, 2014. Paperback, 238 pages, list price \$14.99. Reviewed by Margaret R. Shishko, wife of OP pastor William Shishko.**

One of the finest contributions made by the Banner of Truth Trust has been its publication of *Valley of Vision: A Collection of Puritan Prayers and Devotions*. For years we have given out copies of this precious volume to those who come into church membership in the OPC, Franklin Square. And for some years my husband has adapted many of these prayers for congregational responsive prayers of confession.

With the volume *Prone to Wander*, we have virtually a companion volume to *Valley of Vision*. This collection of over ninety prayers of confession (preceded by a scriptural call to confession and followed by a scriptural assurance of pardon and an appropriate hymn) grew out of the development of corporate worship at Christ Presbyterian Church (PCA) in Grove City, Pennsylvania. These were developed by the wife of that church's pastor, Rev. Iain Duguid, and by the music director for that congregation. Pastor Duguid, who is currently a professor at

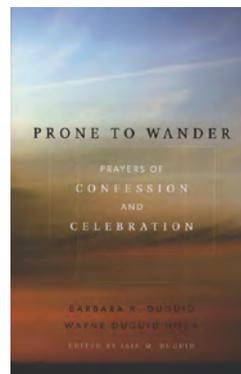
Westminster Theological Seminary, edited them for publication.

The topics of this devotional book reflect our concerns. We need to confess that we are "captivated by sin." As a mother of six and a grandmother of four, I so appreciate the pages devoted to "parents and children" and "building our houses." I need to be reminded to "be still," and to ponder, in prayer, what that means. As a pastor's wife, the material on "servanthood" is a reality check for me. And we are always in need of meditations on themes like "delight in the Lord," "troubled hearts," "love," "forgetting the gospel," and "running the race." Knowing that these meditations were written and edited for use by a Reformed congregation only makes them more meaningful and useful.

Even though the prayers are only about a page long, I found that the richness of the material lent itself more to meditation than to prayers of confession. Likewise, I found that the language (as down to earth and honest as it is) stirred me more, at first, to just think about the material rather than to use the words as a prayer to the Lord. *Valley of Vision* I can use to pray. *Prone to Wander* makes me

think, encourages me to know that I experience these things in the communion of the saints, and then enables me to pray about these things in my own way.

I encourage pastors to get this book and make use of it in preparing their corporate prayers of confession for worship services. I also encourage its use for personal



## Positions Available

**Pastor:** Covenant Reformed Presbyterian Church (OPC) in Mount Airy, N.C., is seeking applications for a pastor/evangelist to serve as the full-time church planter of a daughter church in Winston-Salem, N.C. For more information, contact Mike Shields, clerk of session, at [mshields@vigilantsys.com](mailto:mshields@vigilantsys.com) or 336-783-0054.

## NEWS, VIEWS, & REVIEWS *Continued*

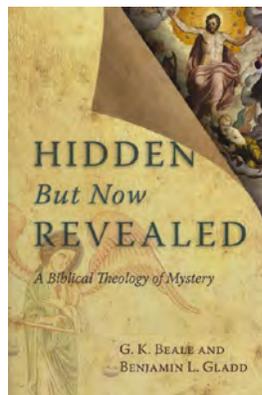
and family worship. This thoughtful and heartfelt material will minister to you, and it will help you to get out of the prayer and praise ruts into which we can and do so easily fall.

***Hidden But Now Revealed: A Biblical Theology of Mystery*, by G. K. Beale and Benjamin L. Gladd. IVP Academic, 2014. Paperback, 392 pages, list price \$27.00. Reviewed by OP minister Jeffrey C. Waddington.**

Greg Beale has coauthored with Benjamin Gladd a gourmet biblical-theological exploration of the concept of mystery in *Hidden But Now Revealed*. The authors seek to unpack the biblical contours of mystery by looking in detail at specific passages and by tracing the development of the theme across the whole spectrum of Scripture. Thirteen chapters span everything from Daniel in the Old Testament and ancient Jewish interpretation to the New Testament and pagan mystery religions. These are deep waters indeed. But the results enrich our understanding the unfolding drama of redemption.

We typically use the word *mystery* today to refer to something unknown or unknowable. But that is not necessarily the meaning of the biblical word. If we are somewhat familiar with the use of the word in Paul, we know that mystery has something to do with the inclusion of Gentiles among the people of God with the coming of Jesus Christ. This would be true as far as it goes, but Beale and Gladd show us that the biblical notion of mystery is more textured than that.

Questions about the New Testament use of the Old Testament enter in at



this point, and so we are unavoidably caught up in the recent debates about whether or not the New Testament writers used the Old Testament carefully, honoring the context from which quotations are drawn. Beale and Gladd give us a lesson in “inner-biblical” exegesis here, and it is a sight to behold. The authors have an appendix on the “cognitive peripheral vision of biblical authors” that

is very helpful at this point (pp. 340–64).

At the end of the day, a mystery is some truth about the end of days that is hidden in an Old Testament text and becomes fully revealed with the coming of Christ and is understandable to believers. Practically, this means that Jesus the Messiah rules from the cross in his suffering and that we Christians are called to mirror this reality in our own lives. Jews and Gentiles together form the one people of God who are united to Christ by faith and are called to live the cruciform life.

This deeply rewarding book will richly repay the time and effort given to digest its contents. *Hidden But Not Revealed* is especially geared to scholars, pastors, church officers, and interested laypeople. I would encourage others to read it too.

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### SHORT-TERM MISSIONS TESTIMONIALS

A short-term missions team from Lake Sherwood OPC in Orlando, Florida, traveled to Naples, Florida, to help Christ



Randy DeBoer and his son Jake

the King OPC with cross-cultural outreach and service projects in July 2015. Randy DeBoer of Orlando reported, “A highlight of the experience for me was the opportunity to go serve the Lord with three of my children. To hear their prayers and watch them take steps of faith was encouraging. It was a good first exposure to service-related mission work for them and it’s with much joy and gratitude that I can call them my fellow brothers/sisters, workers, and soldiers in the Lord (see Phil. 2:25).”

Visit [www.OPCSTM.org](http://www.OPCSTM.org) for more testimonials from those who served as summer short-term missionaries in 2015!