# June 2, 2024

- This Week: 9:30 a.m. Catechism Reading Service (LD42) 6:30 p.m. Reading Service
- Next Week: 9:30 a.m. Reading Service 6:30 p.m. Catechism Reading Service (LD43)
- Tuesday: The prayer service for the curatorium will be held at 7:30 p.m. EST in the Beckwith, Grand Rapids church. Live stream link : http://listen.firstnrc.org/

Wednesday: The curatorium will meet to hear men with an attest

#### Advance Notices:

- -Classis East and Midwest Youth Conference in Grand Rapids, MI on August 15-18. All young people entering tenth grade or 16 and older are encouraged to attend. To register or make arrangements for accommodations, text 616-329-0705 or email gryouthday2024@gmail.com.
- -Grand Rapids Young Adults (Post-High School) Trip August 15-18 in Grand Rapids, MI. For more information and to register for the trip, text 616-329-0705 or email nrcmackinawtrip@gmail.com.

-All the Lord willing-

**Collections:** Today: 1<sup>st</sup> General Fund Next week: 1<sup>st</sup> General Fund 2<sup>nd</sup> Hudson Taylor 2<sup>nd</sup> NAGMission

#### We Remember in Prayer:

- -The curatorium which will meet this week, that new men may called up to become ministers and pastors, and that our theological school may be reopened.
- -Our widows and lonely ones, prodigal sons and daughters, and those with hidden crosses

### MEDITATIONS

There are two kinds of conversion, one false, one true -one unto death, one unto life. The false is outward, the true is radical: the false is alteration; the true, renovation: the false as when the serpent throws off his skin, but still remains a venomous reptile; the true, as when the caterpillar dies, and from its tomb arises a new creature - with beautiful wings, bathing in the light of the sun, and rocking itself upon the flowers.

~ F.W. Krummacher

Alas! How few are asking how a sinner is to be saved, from a feeling sense of their own vileness and guilt; being full of fears that they shall die in their sins, and be in hell for ever and ever, and, alas! how very few ministers can tell their hearers how a sinner is to be saved from their own personal experience. It is a very great mercy to know what it is to be a sinner saved by grace.

Paul says, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which you could not be justified by the law of Moses." "Believe on the Lord Jesus Christ, and thou shalt be saved." What a blessed knowledge is the "knowledge of salvation through the remission of sins"! A grace of saving faith is worth more than a thousand worlds.

~W. Tiptaft

## "And now, Lord, what wait I for? My hope is in thee." Psalm 34.7

True religion is a very simple thing. Simplicity is stamped upon all the words of God, and especially upon the work of grace. The more genuine, therefore, our religion is, the more simple it will be. To be simple is to be childlike, and to be child-like is to have that mind and spirit without which no man can enter into the kingdom of heaven.

Can we, then, with this child-like simplicity, walk step by step here with David, and follow him throughout? Can we put our seal to these things, and say, "Lord, what wait I for?" Is your religion brought into this narrow point? "Truly, my soul waiteth upon God; from him cometh my salvation." "My soul, wait thou only upon God; for my expectation is from him." Such a frame of soul is indeed from the hand of God, for no man ever did, or could bring himself into it. And if we can enter into one part of these heavenly breathings, we shall be able also to enter into the others, and say, "My hope is in thee."

Feeling the weight and burden of sin, we shall be constrained to cry, "Deliver me from all my transgressions;" and feeling our own weakness, and the evil of our hearts, we shall add, "Make me not the reproach of the foolish."

If, then, we can sincerely, before God, employ these petitions, may we not ask who produced them? Who wrought this experience in the soul? From whose hands did it come? Surely, surely, the same Lord that taught David, must have taught us; the same power that wrought in him, must have wrought in us, before we could, in sweet experience, enter into this feeling language, and adopt it as our own. Here, therefore, we see a little of what true religion is; here we see what are the genuine breathings of a child-like spirit, and what is the experience of a man of God; and it will be our mercy if we can see in his experience a sweet counterpart of our own.

~Taken from Through Baca's Vale

Christians are not different from the rest of men in nationality, speech, or customs; they do not live in states of their own, nor do they use a special language, nor adopt a peculiar way of life. Their teaching is not the kind of thing that could be discovered by the wisdom or reflection of mere active-minded men; indeed, they are not outstanding in human learning as others are. Whether fortune has given them a home in a Greek or foreign city, they follow local custom in the matter of dress, food, and way of life; yet the character of the culture they reveal is marvellous and, it must be admitted, unusual. They live, each in his native land—but as though they were not really at home there. They share in all duties like citizens and suffer all hardships like strangers. Every foreign land is for them a fatherland and every fatherland a foreign land. They marry like the rest of men and beget children, but they do not abandon the babies that are born. They share a common board, but not a common bed. In the flesh as they are, they do not live according to the flesh. They dwell on earth, but they are citizens of heaven. They obey the laws that men make, but their lives are better than the laws. They love all men, but are persecuted by all. They are unknown, and vet they are condemned. They are put to death, yet are more alive than ever. They are paupers, but they make many rich. They lack all things, and yet in all things they abound. They are dishonored, yet glory in their dishonor. They are maligned, and yet are vindicated. They are reviled, and yet they bless. They suffer insult, yet they pay respect. They do good, yet are punished with the wicked. When they are punished, they rejoice, as though they were getting more of life. They are attacked by the Jews as Gentiles and are persecuted by the Greeks, yet those who hate them can give no reason for their hatred

~Excerpt from The Letter to Diognetus.

'Wherefore, girding up your loins, serve God in fear' and in truth; abandon empty vanity and the waywardness of the crowd, 'believing in Him who raised our Lord Jesus Christ from the dead and gave Him glory,' and a throne at His right hand. 'To Him are subject all things in Heaven and on earth,' Him every breath serves and He will come as 'the judge of the living and of the dead and His blood God will require from them who disobev Him.' Now 'He who raised him' from the dead 'will also raise us,' if we do His will and advance in His commandments and love what He loved, abstaining from all injustice, covetousness, love of money, slander, false witness, 'not rendering evil for evil, nor abuse for abuse' or blow for blow, or curse for curse. No! Remember what the Lord said when he taught: 'Judge not, that you may not be judged. Forgive, and you shall be forgiven. Be merciful, that you may obtain mercy. With what measure you measure, it shall be measured to you in return.' And again: 'Blessed are the poor, and they who are persecuted for justice' sake, for theirs is the Kingdom of God.'

~Excerpt from The Letter of St. Polycarp To The Philippians.

# NETHERLANDS REFORMED Congregation

Sioux Falls, SD



Bless the LORD, O my soul: and all that is within me, bless his holy name. Psalm 103:1