July 14, 2024

- This Week:9:30 a.m. Reading Service6:30 p.m. Catechism Reading Service (LD46)
- Next Week: 9:30 a.m. Catechism Reading Service (LD47) 6:30 p.m. Reading Service

Advance Notices:

-July 28 2:30 service with Rev. Evers -August 11 and 18 services with Rev. Sonnevelt -All the Lord willing-

Collections: Today: 1st General Fund Next week: 1st General Fund 2nd Alpha Center 2nd Disaster Relief

We Remember in Prayer:

- -For the Mission board as the meet to form a new congregation in Santa Cruz, Bolivia
- -Our widows and lonely ones, prodigal sons and daughters, and those with hidden crosses.

MEDITATIONS

Save me, O God; for the waters are come in unto my soul (Psalm 69:1).

Psalm 69 is nothing less than a prophecy of the Messiah. No psalm is quoted as often in the New Testament as this psalm. Psalm 69 speaks about Jesus and His suffering. It also portrays David in his suffering. A servant is not more than his master. David shares in the reproach of Christ, as we can clearly see here. Save me, O God; for the waters are come in unto my soul. The suffering of the poet is so deep that it cannot be fathomed. He finds himself in deep waters, he is sinking in a miry pit, and he is weary of his crying. He hopes for his God but there is no answer. Hope deferred makes the heart sick, the Bible says.

David stands alone, not understood by the world and scorned by the dead professors of religion. It is the same today. The work of grace in a living soul will always arouse the enmity of a lifeless and yet possessing Christendom. The enemies of David hate him without a cause. They hate this poor and needy child with a deadly hate. Mighty and numerous as they are, they demand that he restores that which he has not taken away.

The psalmist knows, however, that he is innocent before man. In the matter they accuse him of he may unburden his heart in prayer.

He is innocent before man. Is he also innocent before God? Not at all! He says: O God, Thou knowest my foolishness; and my sins are not hid from Thee (vs. 5). Is that not remarkable? When man has to suffer injustice he can so easily feel like a martyr. Self-pity, bitterness, and even hatred begin to take hold of him. Not so with David! Confronted with God's holy justice, he becomes worthy of sinking away in those deep waters. Guilt has been brought home by the Holy Spirit and has been owned by David. By grace he is more concerned with God's honor than with his own comfort. He knows himself to be a lost sinner.

Here we find the great difference between David and Christ. The Lord Jesus had no sins whatsoever. He never had to say: O God, Thou knowest my foolishness. And yet He bowed under the burden of sin. He became the Surety of His guilty people. He had to pay their debts. Oh, that precious Savior! He was willing to restore that which He had not taken away. He came down to this earth to suffer and to die. He sank into the deepest waters, and yet He did not shrink back.

Therefore all those that wait on the LORD shall not be put to shame. Deliverance is coming! At times it may seem that they wait in vain. The waters seem to overflow them. But in those deep ways Christ becomes indispensable to them. He becomes so altogether lovely. He descended deeper than they have fallen in Paradise. And He could say in truth: The zeal of Thine house hath eaten Me up (vs. 9).

Do we know something of that holy zeal? By nature we have a zeal for unholy things. Or we have an unholy zeal for good matters. We may be busy for the church and for God's kingdom, but let us stop once to reflect on it: are we perhaps driven by a Jehu's zeal? Does our diligence really spring from the tender fear of the Lord? Or is it motivated by the carnal desire to be the first and the best in the eyes of man? Then we shall bring confusion and destruction rather than sanctity and unity. May the Lord uncover our hypocritical, proud, loathsome existence to us and cause us to seek atonement in the blood of Christ. Dear reader, are you still living for your own account? It is yet the acceptable time (v. 13). Seek Him while He may be found. Dear child of God, are you presently in deep waters? Know that your strife will not last forever. There is a precious Savior for a suffering people ~Rev. Sonnnevelt

We are not lost like a traveler who has missed his road, and by serious reflection, or with the aid of the guideposts, is able in the end to find his way again. We are lost like a lost piece of silver, which can never of itself leap again into the purse: but which thou must go in quest of with lantern and broom. Happy is it, therefore, for us, that He who alone can save us is willing to seek, and not merely expect us. \sim F. W. Krummacher

Why does Christ direct us to say our Father, and not my Father? He does this:

1. That he may excite in us a confidence of being heard: for since we do not pray alone, but seeing that the whole church unites its voice with ours, God will not reject the prayers of the whole church, but hears them, according as it is said: "Where two or three are gathered together in my name, there am I in the midst of them." But some one may perhaps be ready to say, it is often the case that Christians pray at home when the church is ignorant of it; but then Christians, and the whole church, always pray for themselves, and for all the members, with desire and affection. Love is a habitual quality, abiding even when we are asleep, and is not an affection or passion quickly passing away. Hence, when anyone prays alone in his closet, the whole church prays with him in affection and desire.

2. That he might admonish us to mutual love. Christians possessing mutual love should pray for one another. It is for this reason that Christ, by placing the word our in the very commencement of this prayer, would admonish us of the duty of cherishing mutual love: 1. Because where there is no true love to our neighbor, there is no true prayer; neither can we have any assurance that God will hear us. For if we come into the presence of God, having no regard for our brethren, the sons of God, he will not regard us as his sons. 2. Because where there is no prayer; "for whatsoever is not of faith is sin." (Rom. 14:23.) Zacharias Ursinus

He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

This is indeed an awful word. The intractable ox, hardening his neck against the yoke, is but too apt a picture of the stubborn sinner, casting off the restraints of God. This was the uniform complaint against Israel, a true picture of the mass of the ungodly before our eyes. Conviction follows upon conviction, chastening upon chastening. Still the rebel hardens his neck, stops his ears against the voice of God, and invites his threatened judgments. Awfully frequent are these instances among the children of godly parents, or the hearers of a faithful minister. Every means of grace is a solemn, but despised, reproof. Aggravated sin makes the judgment of a righteous God more manifest. The more

enlightened the conscience the more hardened the neck. Every beating pulse is rebellion against a God of love. Bridges, Charles.

The rulers of earth are never more properly employed than in humbling themselves before God, and in adoring his excellent majesty. One of the best specimens of such worship we have in Daniel 4:34-37. The great sin of rulers is forgetfulness of God, and a refusal to give him the glory, which is his due. These lead to all their worst errors and crimes. W. Plume

NETHERLANDS REFORMED Congregation

Sioux Falls, SD



O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Psalm 104:24