

August 15, 2021

## GENERAL ANNOUNCEMENTS

**This Week:** 9:30 a.m. Reading Service, 6:30 p.m. Catechism Reading Service. Scripture reading following morning service.

**Next Week:** 9:30 a.m. Reading Service, 6:30 p.m. Catechism Reading Service. Scripture reading following morning service.

**Advance Notices:** August 29 9:30, 2:30 Student Slingerland  
September 5 Student Kleijer  
-All the Lord willing-

**Offerings Today:** 1<sup>st</sup> General Fund      Next week: 1<sup>st</sup> General Fund  
2<sup>nd</sup> NAGMission                              2<sup>nd</sup> Alpha Center

### We Remember in Prayer:

- Our widows, widowers and lonely ones, the unborn, prodigal sons and daughters, those undergoing treatments, and all those with hidden crosses.
- our civil leaders, that they would not blame our country's decline on weather, a disease, an enemy, or any other things except that we have come under the displeasure of God for our sins, that our leaders would call for repentance in truth (Amos 4:1-13).

## MEDITATION

### Entering Into Rest

*"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it."* Hebrews 4:1

Now for the promise left us, of entering into this rest. In fact, all the promises of the gospel culminate and center here; especially that sweet promise which fell like the rain and distilled like the dew from our dear Redeemer's lips in the days of His flesh: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." There He invites the weary and the heavy-laden to come to Him, and to find rest in Him. So when He says, "All that the Father giveth Me shall come unto Me, and him that cometh to Me I will in no wise cast out" — there is a promise left us of entering into that rest by faith in the Son of God. And when in the Old Testament—for He speaks in the same language both in old and new—He says, "Look unto Me and be ye saved, all the ends of the world;" there is a promise left to us of entering into His rest. Now these promises are scattered up and down the Word of God, for the express purpose that by believing these promises, laying hold of them, embracing them, and feeling their sweetness and power in the soul, we may enter into God's rest; for by the promises we are made partakers

of the divine nature, having escaped the corruptions which are in the world through lust. And all the promises are in grace, Yea and Amen, to the glory of God by us. It is by believing these promises we enter into rest. But that we may believe them, they must be sealed upon our heart by a divine power, brought into our spirit under the unction of His grace, and faith given, drawn forth, and strengthened to embrace them, as sure and certain promises which God will certainly fulfil for His own faithfulness' sake.

But to whom is this rest preached? To those who can find no rest anywhere else. God weans His people out of every rest to bring them to the true rest. He sends His law with power into their conscience, to convince them of unbelief and sin. He lays judgement to the line and righteousness to the plummet, to discover to them that the bed is too short and the covering too narrow. He will send conviction after conviction, pang after pang, fear after fear, and loads of guilt after loads of guilt until He uproot them and overturn them and bring them out of all false rest. There is such a tendency to fall short of the promised rest. Some rest on doctrine, as Berridge says: "Some sleep on doctrine's sound;" others rest in a name to live when they are dead; some rest in the opinion of men concerning them; others in church membership and ordinances; some in a tolerably consistent life, joined with some knowledge of the doctrines of grace; others in a hope of what they may be hereafter, though they have little hope for the present.

It is surprising how prone men are to rest in everything and anything short of God's rest. How they will catch up any faint or feeble evidence; and how, if they can, they will spin a web, like the spider, out of their own bowels, and wrap themselves up in their own righteousness. Nature dreads those cutting strokes that God deals at living consciences. They would sooner be daubed over with untempered mortar; sooner have "Peace, peace," cried to them when there is no peace; sooner be flattered into hell than frightened into heaven. They love false ministers who daub them over with untempered mortar, and false professors who will speak to them words of flattery, and for the sake of money or approbation will praise them to their face and abuse them behind their back.

God makes His people honest. He plants His fear deep in their heart; He makes their conscience alive and tender; He won't let them rest short of His own rest, for He is determined to bring them to rest where He Himself rests in the Son of His love; and all other rest is an insult to the truth of God, and a libel upon the gospel of His grace, and to persevere in it will bring down certain destruction. But when a man under divine teaching and by the sweet drawing of heavenly grace, comes with a broken heart and contrite spirit to the footstool of mercy, sees Jesus revealed to the soul by an Almighty power, beholds His beauty, His loveliness, His suitability, His blood, His righteousness, and embraces Him in faith and affection, as the Son, the Christ of God, then there is rest. All these angry clouds of God's displeasure blow away. There is no wrath in God when we approach Him through a Mediator. There is no letting down of His anger against sin when we confess our

sins, fall down before Him, and look up in faith and affection to the Son of His love. Our eyes and God's eyes then rest upon the same God. He sees infinite beauty in the Son of His love; He has received satisfaction to His justice, purity, and holiness by His obedience, blood-shedding, and death; and when we drop into the same spot where God fixes His eyes of eternal approbation, then our mind is the mind of God, and our will the will of God, and we drop into the same place, viewing the same God, having the same thoughts and the same feelings, and crowning His eternal Son with heavenly glory, as God has crowned Him when He set Him at His own right hand in the heavenly places. This is entering into rest.

And I would appeal to any living soul before me, if ever you have found a resting place for your poor, tried, exercised, tempted soul; if ever you have had ease from the pangs of guilt, a sweet hope anchoring within the veil, or any sensation of love warming your breast; any melting down of heart, under a sight and sense of your sins, it has always been from some view of Jesus, which the Spirit of God, who takes of the things of God and reveals them, has given you. And every moment's rest and peace that your soul has ever enjoyed, has been only by believing in the Son of God with all your heart and soul, and feeling sweet union and communion with Him. Do not give the lie to your own experience. If God has chased you out of your various false rests, and ever dropped His peace and pardon into your soul, given you a good hope through grace, and led you to embrace His dear Son, do not give the lie to your own experience, and then seek other modes of quieting your conscience and speaking peace to a troubled mind. There is but one way of finding access unto God, one way of obtaining rest and peace, and that is in Christ and His finished work. This is God's rest.

~J. C. Philpot

# Netherlands Reformed Congregation

Sioux Falls, SD



*Exalt the LORD our God, and  
worship at his holy hill; for the  
LORD our God is holy.  
Psalm 99:9*

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*All who would like to stand for the 3<sup>rd</sup> song are welcome to.*

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Consistory

Elders: Mr. Rick Rozeboom, Mr. Craig Timmer  
Mr. Norm DeWit, Treasurer, Mr. Derek Kattenberg, Clerk

Contacts

Moderator: Rev. Hofman  
Bulletin announcements: Mr. Craig Timmer [craigtimmer@ymail.com](mailto:craigtimmer@ymail.com)  
Sermon recordings: Mr. Ryan Rozeboom

Church Times: 9:30 a.m. and 2:30 or 6:30 p.m.