

**June 12th, 2022**

## **Schedule of Events:**

**This Week:** 9:30 AM Reading Service, Classes  
6:30 PM Catechism Reading Service

**Next Week:** 9:30 AM Reading Service, No Classes  
2:30 Rev Witvoet

**Advanced Notice:** Rev Hofman July 3rd Lord's Supper and Reflection services

**Monday:** Consistory Meeting at 6:30 PM & Congregational Meeting at 8:00 PM. We encourage all male members to be present at the congregational meeting. The agenda is to vote in order to call a minister. The duo for a minister is Candidate J. Slingerland and Rev A. A. Brugge

**Advanced Notice:** The Youth Activity Committee is planning a burger feed at the Living Bread ministry in Sioux Falls for the evening of Friday, July 1

-All the Lord willing-

## **Announcements:**

**Offerings: 1st offering:** General Fund

**2nd offering Today:** Living Bread

**2nd offering next week:** NAGM

**Change of address:** Cameron & Ashley Van Beek  
103 marina park drive  
Yankton, SD 57078

## **Remember in Prayer:**

- Our widows, widowers and lonely ones, the unborn, prodigal sons and daughters, those undergoing treatments, and all those with hidden crosses. ("He will regard the prayer of the destitute, and not despise their prayer." Psalms 102:17)

## **Meditation:**

OF THE COVENANT OF GOD.

It has been shown, that a Mediator is one who reconciles parties that are at variance, as God and men. This reconciliation is called in the Scriptures a Covenant, which has particular reference to the Mediator, inasmuch as every mediator is the mediator of some covenant, and the reconciler of two opposing parties. Hence the doctrine of the Covenant which God made with man, is closely connected with the doctrine of the Mediator.

### I. WHAT IS THIS COVENANT?

A covenant in general is a mutual contract, or agreement between two parties, in which the one-party binds itself to the other to accomplish something upon certain conditions, giving or receiving something, which is accompanied with certain outward signs and symbols, for the purpose of ratifying in the most solemn manner the contract entered into, and for the sake of confirming it, that the engagement may be kept inviolate. From this general definition of a covenant, it is easy to perceive what we are to understand by the Covenant here spoken of, which we may define as a mutual promise and agreement, between God and men, in which God gives assurance to men that he will be merciful to them, remit their sins, grant unto them a new righteousness, the Holy Spirit, and eternal life by and for the sake of his Son, our Mediator. And, on the other side, men bind themselves to God in this covenant that they will exercise repentance and faith, or that they will receive with a true faith this great benefit which God offers, and render such obedience as will be acceptable to him. This mutual engagement between God and man is confirmed by those outward signs which we call sacraments, which are holy signs, declaring and sealing unto us God's good will, and our thankfulness and obedience.

A testament is the last will of a testator, in which he at his death declares what disposition he wishes to be made of his goods, or possessions.

In the Scriptures, the terms Covenant and Testament are used in the same sense, for the purpose of explaining more fully and clearly the idea of this Covenant of God; for both of them refer to

and express our reconciliation with God, or the mutual agreement between God and men.

This agreement, or reconciliation, is called a Covenant, because God promises to us certain blessings, and demands from us in return our obedience, employing also certain solemn ceremonies for the confirmation thereof.

It is called a Testament, because this reconciliation was made by the interposition of the death of Christ, the testator, that it might be ratified; or because Christ has obtained this reconciliation by his death, and left it unto us, as parents, at their decease, leave their possessions to their children. This reason is adduced by the apostle Paul, in his Epistle to the Hebrews, where he says: "For this cause he is the Mediator of the New Testament, that by means of death, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force, after men are dead; otherwise it is of no strength at all whilst the testator liveth." Whilst the testator lives he has the right to change, to take from, or to add any thing which he chooses to his will. The Hebrew word Berith, signifies only a covenant, and not a testament; whilst the Greek word which is used in the Epistle to the Hebrews, signifies both a covenant and a testament, from which it is inferred (as Some suppose) that this Epistle was written not in the Hebrew, but in the Greek language.

*Taken from Ursinus' Commentary on the Heidelberg Catechism.*

# Netherlands Reformed Congregation

Sioux Falls, SD



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

Elders: Mr. Rick Rozeboom, President

Deacons: Mr. Norm DeWit, Treasurer, Mr. Derek Kattenberg, Clerk

Contacts

Moderator: Rev. Hofman

Bulletin announcements: Mr. Derek Kattenberg [nrcsfsd@gmail.com](mailto:nrcsfsd@gmail.com)

Sermon recordings: Mr. Ryan Rozeboom

Website: [nrcsf.com](http://nrcsf.com)

*O give thanks unto the LORD; call upon his name:  
Make known his deeds among the people.*

*Psalm 105:1*

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