

REFORMED CHURCH CLANWILLIAM : SUNDAY 30 SEPTEMBER 2012 EVENING SERVICE

Sing before: Psalm 18:10

Let us commence this meeting with God by declaring openly to one another and to God:

Our help is in the name of the Lord, who made heaven and earth. Beloved grace and peace be to you from God our Father and the Lord Jesus Christ, through the mighty working of God the Holy Spirit.

Amen

Psalm 48:4

Confession of faith: Apostolic

I believe in God, the Father Almighty, Maker of heaven and earth.
And in Jesus Christ, His only begotten Son, our Lord who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell, the third day He rose again from the dead, He ascended into heaven and sits at the right hand of God the Father Almighty, from there He shall come to judge the living and the dead.

I believe in the Holy Spirit, a holy universal Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting

Amen.

After the reading of the Law we confess our guilt and pray for forgiveness and a new life before God with Psalm 51:3

Law

Psalm: 51:3

Prayer:

35
17

Doxology

35
17

Worship

35
17

Confession of sins

35
17

Forgiveness

35
17

Gratitude

35
17

Prayer for the need of the congregation of the church, the authorities and the sinful world and appeal to God's promises

35
17

General prayer

35
17

Enlightenment from the Holy Spirit for the sake of the ministry of the Word.

Amen

Psalm 89:6

Scripture reading: Romans 14

Scripture text: Romans 14:17; Catechism Sunday 29 and 30

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

(Romans 14:17)

The kingdom of the Father is not of this world. How can we then build this kingdom of God whilst we only have the things of this world available to us?

³⁵₁₇ The Scripture teaches that it cannot exist in eating and drinking, but in the joy we get from the relationship with the Holy Spirit.

³⁵₁₇ In practice it is exactly the same as when we obey Jesus Christ and submit to the guidance of the Holy Spirit.

Many times we are devoted to the exterior – the visible matters. Now the apostle writes here that this kingdom does not exist in the use, or in the abstinence, of food and drink.

It was like this under the Old Testament.

³⁵₁₇ Then they had to do certain things and abstain from others.

³⁵₁₇ It remained like this until the arrival of Jesus Christ. Then everything changed.

³⁵₁₇ The exterior dwindled. Read Hebrews 9:20 regarding this. There it is recorded that Jesus arrived to fulfil the old law and erect a tabernacle that is not of this world.

Therefore it is so dangerous to make the service of the Lord dependent upon the matters and forms not relative to the being of the matter.

³⁵₁₇ It is of no use remaining stuck to the exterior.

³⁵₁₇ Like the Lord Jesus Christ put it: it is of no use washing only the exterior of the cup.

The deep inside of our worship is the real matter.

³⁵₁₇ Therefore matters like food and whatever we drink are ignored in anticipation, and important matters like justness, peace and joy are put in place thereof.

With the Holy Communion it is exactly the same.

³⁵₁₇ The food and drink is not the essence of the Holy Communion, but the use thereof in the justness of the Lord Jesus Christ, so that it could teach us about the peace and joy of the Lord Jesus Christ.

Our Catechism was compiled after we Protestants broke away from the Roman Church. Therefore the Catechism deals fully with the Roman misconception.

³⁵₁₇ The Roman Church completely changes the being of the Holy Communion – to then the Holy Communion is no longer a symbol.

³⁵₁₇ Every celebration of Holy Communion is to them a repeat of reality.

○ They sort of crucify Christ right from start.

○ The bread and wine is the real body and blood of the Lord Jesus Christ.

- To them these are not symbols as they are to us.

Of course this viewpoint goes against the Scripture.

³⁵₁₇ On the hand of the Bible we believe the bread and wine to be symbols of Christ's body and blood.

³⁵₁₇ Further we believe that God assures us about the reality by these symbols.

We confess and believe also that the Lord Jesus Christ died only once on the cross.

³⁵₁₇ Thereafter He ascended to heaven where He still is.

³⁵₁₇ In contrast to that the Roman Mist teaches that Christ is offered again every Holy Communion.

We believe, according to the Bible, that the body of the Lord Jesus Christ has been glorified.

³⁵₁₇ Therefore it is impossible that the body of the Lord Jesus Christ, through the Holy Communion, could be subjected to the will or power of man.

³⁵₁₇ In other words, neither I nor anybody else can again offer the body of the Lord Jesus Christ, or eat it.

Furthermore it is also so that every miracle done by the Lord Jesus Christ was immediately visible.

³⁵₁₇ The water changed into wine at Cana could immediately be seen and drunk as wine.

³⁵₁₇ Why, should it be true that it is the real blood and flesh of the Lord Jesus Christ, do the bread and wine remain as they are?

By the sacraments the Lord just gives the tokens of the relevant matters.

³⁵₁₇ As such the circumcision is just the token of the covenant.

³⁵₁₇ In itself the circumcision has no power of force. In Genesis 17:11 are the words:

And you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you.

In the same way the celebration of the Passover was not every time an exodus from Egypt, just a reminder and a symbol of the redemption work the Lord did there.

³⁵₁₇ Exactly in the same way the baptism is not sanctification – it is just the symbol of the washing away of sin.

³⁵₁₇ Therefore the Holy Communion is just the sign and seal of the Lord Jesus Christ's body broken for us and the blood He spilled for us.

We learn that the sacraments are there to strengthen and teach us. The question is: From what must we learn it?

³⁵₁₇ It teaches us: the bread and wine are the things sustaining life.

³⁵₁₇ It was food and drink regularly eaten and drunk by the Jews.

At every festivity meal these two were consumed.

³⁵₁₇ Therefore they are used in teaching us that the virtues and effects of Christ redemptive sacrifice on the cross, where His body was crucified and His blood spilled, is the true food and drink to our souls.

³⁵₁₇ It is the only way in which our souls can live till eternity. To be fed by the redemptive work of Jesus Christ.

³⁵₁₇ These two elements are used because they are very clear and understandable to us all, and because they minister the great truths about our redemption and thereby console us.

The Holy Communion teaches us that we have a relationship with Christ. It is a relationship by two ways:

³⁵₁₇ The first is the pleasure of our spirit of having spiritual relationship with the body and blood of Christ.

- Indeed that is what we are assured about by the tokens of the bread and wine.
- Through the use of the symbols at Holy Communion we obtain spiritual relationship with God.

³⁵₁₇ The second form of relationship is that by the celebration of Holy Communion we are assured of having part to the suffering and obedience of Christ.

The Holy Communion assures us that, because He was holy, the body and blood of Christ was broken and spilled for us.

³⁵₁₇ He did not need punishment.

³⁵₁₇ Indeed, in the Bible we read that He was equal in all ways to His brothers, except that He had no sin.

The Lord Jesus Christ was thus with the Father, devoid of sin or trespass.

³⁵₁₇ Therefore He is obedient in our place so that we may be freed from hell.

³⁵₁₇ The Lord Jesus Christ does this work so completely for us that it counts with the Father as if we, ourselves, fulfilled the obedience to Him.

What do we as believers really obtain at Holy Communion? Spiritual food for the eternal life. That is what is described in our verse of text: righteousness and peace and joy in the Holy Spirit.

Righteousness: This exists in that the virtues and effects of Christ are so much our own as if we suffered in our own person and personally paid to the Father for all our sins.

This righteousness of Christ we have gained part of fully guarantees our righteousness.

³⁵₁₇ This is now much more than us, because we believe, acting righteously during our lives.

³⁵₁₇ The carrying ability thereof exceeds the limits of this life. It lets us also be righteous facing God, so that we will not be rejected together with the unjust.

³⁵₁₇ In other words, the righteousness of the Lord Jesus Christ lets us be righteous facing God in the life, this and the other side of the grave.

Inevitably this must have an influence on our lives.

³⁵₁₇ The righteousness of the Lord Jesus Christ is so powerful that it has to be lived to the exterior in your conduct.

³⁵
¹⁷ And rightly everything we do in it must be just – or at least should be.

It supposes that you as a believer may not live with lies. In other words, justly.

³⁵
¹⁷ It supposes that you, who are redeemed in the Lord Jesus Christ, must act properly towards all people you meet in your life – your superiors as well as your juniors.

³⁵
¹⁷ Because all the believers and non-believers amongst these people you mix with must be able to see that you continually practice the law of the Lord.

This righteousness also comes to the front in our worshipping.

³⁵
¹⁷ Give onto God what becomes Him

³⁵
¹⁷ In the spiritual as well as in the material area.

³⁵
¹⁷ We may not shame the right of God by the injustice of disobedience.

This righteousness we obtain from the Lord Jesus Christ is a righteousness forming part with grace.

³⁵
¹⁷ We indeed obtain the righteousness of Christ by the grace of God.

³⁵
¹⁷ Therefore the grace must also be a distinction of our lives and our justness.

The second attribute is peace. Peaceful life. Peace with God. Peace with our neighbour. And peace with ourselves.

We are often our own enemies.

³⁵
¹⁷ We fight against ourselves and drive ourselves in life, and eventually it becomes clear that everything was just a chase after wind.

³⁵
¹⁷ Living with the deep peace that in all circumstances I belong to the Lord is something different.

- It is just a small beginning of the joy and peace we will experience in heaven.
- Paul calls it the peace going above all reason.

The third attribute is joy: this is also different to earthly joy.

³⁵
¹⁷ It does not exclude earthly peace, of course not, but it is quite more than that. It is the joy in heaven ending at God.

³⁵
¹⁷ It is the things we receive through the Holy Communion, feeding our souls for the eternal life.

There are more than only these three. But on the hand of the text only these three were mentioned to show that worshipping is not just external.

³⁵
¹⁷ It deals with what we are assured of by the Holy Communion, and not only with the bread and wine.

³⁵
¹⁷ When we again celebrate Holy Communion, let us understand it as such and thank God that we will inherit the kingdom of God.

Come, let us together read what is written about this in the Heidelberg Catechism Sunday 29 and 30:

Q. 78.**Do then the bread and wine become the very body and blood of Christ?****A.**

Not at all: (a)

but as the water in baptism is not changed into the blood of Christ, neither is the washing away of sin itself, being only the sign and confirmation thereof appointed of God; (b) so the bread in the Lord's supper is not changed into the very body of Christ; (c) though agreeably to the nature and properties of sacraments, (d) it is called the body of Christ Jesus.

(a)

Matt.26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

(b)

Eph.5:26 That he might sanctify and cleanse it with the washing of water by the word,
Tit.3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

(c)

Mark 14:24 And he said unto them, This is my blood of the new testament, which is shed for many.

1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

1 Cor.11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

1 Cor.11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

1 Cor.11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

(d)

Gen.17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

Gen.17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

Gen.17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Gen.17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Exod.12:11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover.

Exod.12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Exod.12:27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

Exod.12:43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

Exod.12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Exod.13:9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

1 Pet.3:21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

1 Cor.10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

1 Cor.10:2 And were all baptized unto Moses in the cloud and in the sea;

1 Cor.10:3 And did all eat the same spiritual meat;

1 Cor.10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Q. 79.

Why then doth Christ call the bread "his body", and the cup "his blood", or "the new covenant in his blood"; and Paul the "communion of body and blood of Christ"?

A.

Christ speaks thus, not without great reason, namely, not only thereby to teach us, that as bread and wine support this temporal life, so his crucified body and shed blood are the true meat and drink, whereby our souls are fed to eternal life; (a)

but more especially by these visible signs and pledges to assure us, that we are as really partakers of his true body and blood by the operation of the Holy Ghost as we receive by the mouths of our bodies these holy signs in remembrance of him; (b)

and that all his sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God.

(a)

John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

John 6:55 For my flesh is meat indeed, and my blood is drink indeed.

(b)

1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

1 Cor.10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

Q. 80.

What difference is there between the Lord's supper and the popish mass?

A.

The Lord's supper testifies to us, that we have a full pardon of all sin by the only sacrifice of Jesus Christ, which he himself has once accomplished on the cross; (a) and, that we by the Holy Ghost are ingrafted into Christ, (b) who, according to his human nature is now not on earth, but in heaven, at the right hand of God his Father, (c) and will there be worshipped by us. (d)

But the mass teaches, that the living and dead have not the pardon of sins through the sufferings of Christ, unless Christ is also daily offered for them by the priests; and further, that Christ is bodily under the form of bread and wine, and therefore is to be worshipped in them; so that the mass, at bottom, is nothing else than a denial of the one sacrifice and sufferings of Jesus Christ, and an accursed idolatry. (e)

(a)

Heb.7:27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Heb.9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Heb.9:25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

Heb.9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb.9:27 And as it is appointed unto men once to die, but after this the judgment:

Heb.9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb.10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Heb.10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb.10:13 From henceforth expecting till his enemies be made his footstool.

Heb.10:14 For by one offering he hath perfected for ever them that are sanctified.

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Matt.26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Luke 22:19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

Luke 22:20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

(b)

1 Cor.6:17 But he that is joined unto the Lord is one spirit.

1 Cor.10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

(c)

Heb.1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Heb.8:1 Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb.8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

John 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

(d)

Matt.6:20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Matt.6:21 For where your treasure is, there will your heart be also.

John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

Luke 24:52 And they worshipped him, and returned to Jerusalem with great joy:

Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

Acts 7:56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Col.3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Philip.3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Philip.3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Thess.1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Heb.9:6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

Heb.9:7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Heb.9:8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Heb.9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Heb.9:10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

(e)

Heb.9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Heb.10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb.10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb.10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb.10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb.10:21 And having an high priest over the house of God;

Heb.10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb.10:23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

Heb.10:24 And let us consider one another to provoke unto love and to good works:

Heb.10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Heb.10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

Heb.10:27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Heb.10:28 He that despised Moses' law died without mercy under two or three witnesses:

Heb.10:29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

Heb.10:30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Heb.10:31 It is a fearful thing to fall into the hands of the living God.

Q. 81.

For whom is the Lord's supper instituted?

A.

For those who are truly sorrowful for their sins, and yet trust that these are forgiven them for the sake of Christ; and that their remaining infirmities are covered by his passion and death; and who also earnestly desire to have their faith more and more strengthened, and their lives more holy; but hypocrites, and such as turn not to God with sincere hearts, eat and drink judgment to themselves. (a)

(a)

1 Cor.10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

1 Cor.10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

1 Cor.10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

1 Cor.10:22 Do we provoke the Lord to jealousy? are we stronger than he?

1 Cor.11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

1 Cor.11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Q. 82.

Are they also to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?

A.

No; for by this, the covenant of God would be profaned, and his wrath kindled against the whole congregation; (a)

therefore it is the duty of the christian church, according to the appointment of Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

(a)

1 Cor.11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

1 Cor.11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Isa.1:11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.

Isa.1:12 When ye come to appear before me, who hath required this at your hand, to tread my courts?

Isa.1:13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

Isa.1:14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

Isa.1:15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

Isa.66:3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

Jer.7:21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

Jer.7:22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

Jer.7:23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

Ps.50:16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

Amen.

Closing prayer.

Closing Psalm: 98:1

The Lord bless and keep you, the Lord make his face shine on you, the Lord turn His countenance to you and give peace.

Amen

**Dr MJ Du Plessis
Helping Reverend
Reformed Church Clanwilliam
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