

# Nuwe Lied Bediening

En Hy het 'n nuwe lied in my mond gegee, 'n lofsang tot eer van onse Elohiem (Ps. 40:4)

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## DIE SHABBAT

### LES 8: DIE GESKIEDENIS EN DIE SHABBAT

#### Inleiding

1. In ons studie oor die Shabbat is daar Skriftuurlike bewys gelewer dat die Shabbatsgebod nie opgehef is nie. Daar kan dus met sekerheid aanvaar word dat die gemeente van Handeling 13:14 Shabbat sowel as die feestye (jaarlikse afsprake) van YHVH gedenk het.
2. Opsommend net kortliks die volgende:

- 2.1. Die Shabbatsgebod is deel van YHVH se wet (Ex. 20:8 tot 11) en deel van die hernieude (nuwe) verbond (Verwys Les 70. In Les 5 is daar verwys na die profesie aangaande Yeshua Messias wat terwille van YHVH se geregtigheid die Torah groot en roemryk maak (Jes. 42:21).

*Dit het Yahweh behaag ter wille van sy geregtigheid om die Torah groot en roemryk te maak. (Woord en Getuienis)*

- 2.2. Torah (die wet) is die onderrig, instruksies en die wysheid van YHVH en dit het Hom behaag om die Torah te verheerlik (te verhef en op te lig) en dit majestueus (van groot omvang) deur Yeshua te maak, want Hy is die Torah wat vlees geword het en onder ons kom woon het (Joh. 1:1 en 14). Daarom lees ons in Matt. 5:17 dat Yeshua gekom het om Torah (die wet) te vervul, naamlik om dit groot en roemryk te maak deur dit te bevestig, te bekragtig, volledig en vol te maak (Strong's G4137) en **nie om dit tot niet te verklaar nie** (te ontbind of af te breek nie – Strong's G2647).
- 2.3. Die gees van ongehoorsaamheid wat werksaam is, het egter grootliks daarin geslaag om die kerk te mislei om YHVH se Torah en Sy feestye te verander (Ef. 2:2; Dan. 7:25). Hierdie is die gees van die Anti-messias wat in die eindtye homself sigbaar sal openbaar, maar wat deur Yeshua Messias verslaan sal word sodat Torah (die wet) weer die regmatige plek in die samelewing sal inneem. Dit is dan wanneer Jesaja se profesie vervul sal word (Jes. 66:23): *En elke maand op die nuwemaan en elke week op die Shabbat sal alle vlees kom om te aanbid voor my aangesig, sê YHVH.* Verwys Les 6.

3. Die opheffing van die Shabbat en die vervanging daarvan met Sondagaanbidding, asook die wegdoening van YHVH se feeste en die vervanging daarvan met mensgemaakte feeste, het geleidelik oor tyd plaasgevind. Hierdie geskiedenis sal kortliks bespreek word.
4. Ons kan onderling verskil oor die verklaring van die Skrifte ten opsigte van die Shabbat, maar ons kan nie verskil oor wat geskiedkundig gebeur het nie. Die geskiedenis bevestig dat dit die mens is wat die Shabbatsgebod opgehef het. Daarom is die geskiedenis 'n indirekte bevestiging van wat die Skrifte verklaar, naamlik dat die Shabbatsgebod nie deur YHVH opgehef of gewysig is nie!! Die meerderheid Christene is egter onbewus van hierdie geskiedkundige feite, want dit word dikwels van hulle weerhou, terwyl talle wat hiervan bewus is steeds hardnekkig weier om dit te aanvaar.

### **DIE KERK EN DIE SHABBAT**

1. Soos reeds genoem is dit 'n geskiedkundige feit dat die wegdoening van die Shabbat, en die vervanging daarvan met Sondagaanbidding, geleidelik oor tyd in die jare na die dood van die Apostels plaasgevind het. Die faktore wat hierdie verandering teweeggebring het is veral:
  - ❖ Antisemitisme (Jode-haat).
  - ❖ Politieke inmenging in die kerk.
  - ❖ Sinkretisme – die vermenging van die suiwer leerstellings van die Skrifte met afgodery.
2. Die doel van hierdie les is slegs 'n kort oorsig van die geskiedenis en van dit wat aanleiding tot die afskaffing van die Shabbat gegee het, asook om dit met enkele aanhalings uit kerkgeskifte te bevestig. Hierdie geskiedenis is baie maklik om self na te vors en te bevestig. Dit is inligting wat in ensiklopedieë, op die internet, biblioteke en kerkgeskiedenisboeke vrylik beskikbaar is. Dit is daar vir elkeen wat op soek is na die waarheid.
 

**Nota:** Indien jy belangstel om 'n baie insigewende en deeglik nagevorste boek oor die eeue-oue misleiding wat die ware geloof in Yeshua Messias besoedel het te lees, kan jy vir Koos du Plessis by [koosdupl@gmail.com](mailto:koosdupl@gmail.com) kontak vir sy boek *Die Masker van Satan*. **Hierdie is 'n e-boek en is gratis beskikbaar.** Dit is nie net die misleiding oor Sondagaanbidding wat in die boek bespreek word nie, maar ook ander aspekte soos die Afgesonder Name, die feestye van YHVH, kersfees, die simbool van die kruis, ensovoorts. Hierdie boek word sterk aanbeveel en sal antwoorde op baie vrae vir die soeker na die waarheid bied.
3. Die vernietiging van die tempel deur die Romeinse Ryk in die jaar 70 nM (na Messias), met die gepaardgaande antisemitisme wat posgevat het, kan beskou word as die begin van die afskaffing van die shabbat. Dit was

die invloed van die Romeinse Ryk wat die grootste enkele faktor was wat deur politieke inmenging en gedwonge sinkretisme die Messiaanse geloof besoedel het en die vestiging van die magtige Roomse Kerk uiteindelik tot gevolg gehad het.

4. Teen die einde van die eerste eeu is die volgeling van Yeshua Messias, wat toe nog bekend gestaan het as Nasaréners of volgeling van Die Weg, uit die sinagoges verban. Verder het die getalle van bekeerde nie-Jode in hierdie tyd drasties toegeneem en gevolglik het die Hellenistiese denkwysse toenemende invloed in die *ekklesia* ("kerk") gekry. Hellenistiese geestelike leierskap het hulself toenemend gedistansieer van die Hebreuse wortels van die gemeente van Handeling. Hierdie gebeure, tesame met die politieke druk van die Romeinse Ryk, het die weggebaan dat misleiding 'n wurggreep op die ware gelowiges in Yeshua begin kry het. Die gevolg was dat die Roomse Kerk begin het met die vervolging van beide die Jode en die volgeling van die Messiaanse geloof bekend as die Nasaréners.
5. Tydens die regering van Keiser Hadrian (135 tot 150 nM) is die Jode gewelddadig vervolgd en is Judaïsme verbied, insluitend die hou van die shabbat. Die opheffing van die shabbat en die viering van Sondag as die *rusdag van die Here* het egter tydens die regering van Keiser Konstantyn in die vierde eeu volstoom momentum gekry. Hoewel self 'n vurige sonaanbidder het hy na 'n sogenaamde bekeringservaring die vervolging van Christene in 313 nM beëindig en die Christengeloof tot staatsgodsdienst verhef. Hy het die sogenaamde, en selfaangestelde, *Beskermer van die Christengeloof* geword (hoogste opperpriester) terwyl hy dieselfde rol vir die Romeinse afgodery (Babiloniese godsdienst) vervul het. Konstantyn het geensins na sy *bekeringservaring*, toe hy 'n kruis in die lug gesien het, weggedoen met die Romeinse afgodery nie, maar 'n vermenging van godsdienste (sinkretisme) afgedwing. Die Romeinse staat het dus die hoof van die Babiloniese godsdienst, sowel as die hoof van die "Christenkerk" geword. Dit was die geboorte van die Roomse Kerk (Katolisisme). Op dié wyse is die Babiloniese godsdienst en die Christen Kerk in Rome verenig. Biskop Damaskus van die kerk in Rome is in die jaar 378 tot hierdie amp as opperpriester (pous) verkies.
6. In Maart 321 nM het Konstantyn by wyse van wetgewing Sondag as die amptelike rusdag verklaar. Hoewel hierdie wetgewing wat verwys na die *Eerbiedwaardige dag van die Son*, nie direk op die kerk gemik was nie, was dit die eerste tree na eenheid en eenvormigheid tussen alle gelowe. Verdere wetgewing deur Konstantyn en sy opvolgers het uiteindelik alle vorme van werk en handeldryf op 'n Sondag verbied.
7. Die staat het ook die Roomse Kerk finansiëel ondersteun en baie van die heidense tempels is deur die kerk oorgeneem as kerkgeboue. Om die Keiser se guns te behou, het kerkleiers sommige van die heidense gebruike "ver-Christen" en dit as

leerstellings verkondig. In die daaropvolgende drie eeue is talle heidense gebruike die kerk ingebring. `n Gruwelike vermenging tussen die waarheid en die leuen – tussen Lig en duisternis – het plaasgevind.

8. Die Roomse Kerk het die finale stempel van goedkeuring geplaas op die wegdoening van die Shabbat en die vervanging daarvan met Sondag as *die dag van die Here*. Die eerste besluit in die verband is in 364 nM deur die Raad van Laodicea geneem waar besluit is dat *Christene nie moet Judaïseer deur ledig op `n Saterdag te wees nie, maar dat hulle moet werk. Indien hulle wel Judaïseer sal hulle uitgesluit word van Christus*. Verder besluite soos ondermeer geneem deur die Sinode van Orleans (538 nM), die Sinode van Makon (585 nM) en die Raad van Narbonne (589 nM) het die besluit ten opsigte van Sondag as *heilige rusdag* bekragtig en die vereistes ten opsigte van die wyse wat hierdie dag gevier moet word, uitgebrei. Verskeie Pouse het gedurende die sesde tot agste eeu Sondag as *heilige rusdag* bevestig. **Op die wyse het die Roomse Kerk die Shabbat opgehef en Sondag in die plek daarvan gestel.** Dit wat deur Konstantyn begin is, is deur die Roomse Kerk gefinaliseer en as Christelike leerstellings aanvaar.

## ROOMS KATOLIEKE BEKENTENISSE

Talle Rooms Katolieke geskrifte en uitsprake bevestig egter dat die opheffing van die Shabbat geen Skriftuurlike grondslag het nie en erken dat die Roomse Kerk besluit het dat Sondag as `n *heilige rusdag* gevier moet word. Hierdie besluit is geneem op grond daarvan dat die Roomse Kerk hulself as die voortsetting van die gesag van YHWH op aarde beskou. Die volgende is enkele voorbeelde van bekentnisse deur die Roomse Kerk:

- **James Cardinal Gibbons, *The Faith of our Fathers*, 88th ed., pp. 89.**  
"But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."
- **The Catholic Mirror of September 23, 1894.**  
"The Catholic Church for over one thousand years before the existence of a Protestant by virtue of her divine mission, changed the day from Saturday to Sunday."
- **Kansas City Catholic, Feb.9, 1893.**  
"The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."
- **Stephen Keenan, *A Doctrinal Catechism* 3rd ed., p. 174.**  
"Question: Have you any other way of proving that the Church has power to institute festivals of precept?"

"Answer: Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

- **John Laux, *A Course in Religion for Catholic High Schools and Academies* (1936), vol. 1, P. 51.**  
 "Some theologians have held that God likewise directly determined the Sunday as the day of worship in the New Law, that He Himself has explicitly substituted the Sunday for the Sabbath. But this theory is now entirely abandoned. It is now commonly held that God simply gave His Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days as holy days."
- **Catholic Press (Sydney, Australia), Aug. 25, 1900.**  
 "Sunday is a Catholic Institution, and its claims to observance can be defined only on Catholic principles..... From beginning to end of Scriptures there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first"
- **Daniel Ferres, ed., *Manual of Christian Doctrine* (1916), p.67.**  
 "Question: How prove you that the Church hath power to command feasts and holy days?  
 "Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church."
- **James Cardinal Gibbons, Archbishop of Baltimore (1877-1921), in a signed letter.**  
 "Is Saturday the seventh day according to the Bible and the Ten Commandments? I answer yes. Is Sunday the first day of the week and did the Church change the seventh day -Saturday - for Sunday, the first day? I answer yes. Did Christ change the day'? I answer *no!*  
 "Faithfully yours, J. Card. Gibbons"
- ***The Catholic Mirror*, official publication of James Cardinal Gibbons, Sept. 23, 1893.**  
 "The Catholic Church, . . . by virtue of her divine mission, changed the day from Saturday to Sunday."
- ***Catholic Virginian* Oct. 3, 1947, p. 9, art. "To Tell You the Truth."**  
 "For example, nowhere in the Bible do we find that Christ or the Apostles ordered that the Sabbath be changed from Saturday to Sunday. We have the commandment of God given to Moses to keep holy the Sabbath day, that is the 7th day of the week, Saturday. Today most Christians keep

Sunday because it has been revealed to us by the [Roman Catholic] church outside the Bible."

- **Peter Geiermann, C.S.S.R., *The Converts Catechism of Catholic Doctrine* (1957), p. 50.**  
 "Question: Which is the Sabbath day?  
 "Answer: Saturday is the Sabbath day.  
 "Question: Why do we observe Sunday instead of Saturday?  
 "Answer. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday."
- **Martin J. Scott, *Things Catholics Are Asked About* (1927), p. 136.**  
 "Nowhere in the Bible is it stated that worship should be changed from Saturday to Sunday .... Now the Church ... instituted, by God's authority, Sunday as the day of worship. This same Church, by the same divine authority, taught the doctrine of Purgatory long before the Bible was made. We have, therefore, the same authority for Purgatory as we have for Sunday."
- **Peter R. Kraemer, *Catholic Church Extension Society* (1975), Chicago, Illinois.**  
 "Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts: "We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws, for instance, the Friday abstinence, the unmarried priesthood, the laws concerning mixed marriages, the regulation of Catholic marriages and a thousand other laws."

## **PROTESTANTSE UITSPRAKE**

Uit bogenoemde is die invloed van die Roomse Kerk op die Protestantse siening van die Shabbat en Sondag dus duidelik. Die feit dat die Protestante die misleiding van Sondagaanbidding slaafs navolg, is bewys dat hulle steeds onderdanig aan die Rooms Katolieke Kerk is.

*Regarding the change from the observance of the Jewish Sabbath to the Christian Sunday, I wish to draw your attention to the facts: That Protestants, who accept the Bible as the only rule of faith and religion, should by all means go back to the observance of the Sabbath. The fact that they do not, but on the contrary observe the Sunday, stultifies them in the eyes of every thinking man. It is always somewhat laughable, to see the Protestant churches, in pulpit and legislation, demand the observance of Sunday, of which there is nothing in their Bible. (Peter R. Kraemer, Catholic Church Extension Society (1975), Chicago, Illinois).*

Soos in die geval van die Rooms Katolieke is daar wel Protestante wat oor die jare, en selfs hedendaags, erken dat daar geen Skriftuurlike gronde bestaan vir Sondagaanbidding nie. Die volgende is enkele voorbeelde van bekentenisse uit Protestantse geleedere:

### **Anglican/Episcopal**

- **Isaac Williams, *Plain Sermons on the Catechism*, vol. 1, pp.334, 336.**

"And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day .... The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church has enjoined it."

- **Canon Eyton, *The Ten Commandments* , pp. 52, 63, 65.**

"There is no word, no hint, in the New Testament about abstaining from work on Sunday .... into the rest of Sunday no divine law enters.... The observance of Ash Wednesday or Lent stands exactly on the same footing as the observance of Sunday."

- **Bishop Seymour, *Why We Keep Sunday* .**

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic Church."

- **Hobart Church News, July 2, 1894.**

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."

### **Baptist**

- **Dr. Edward T. Hiscox, a paper read before a New York ministers' conference, Nov. 13, 1893, reported in *New York Examiner* , Nov.16, 1893.**

"There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week .... Where can the record of such a transaction be found? Not in the New Testament absolutely not.

To me it seems unaccountable that Jesus, during three years' intercourse with His disciples, often conversing with them upon the Sabbath question . . . never alluded to any transference of the day; also, that during forty days of His resurrection life, no such thing was intimated.

"Of course, I quite well know that Sunday did come into use in early Christian history . . . . But what a pity it comes branded with the mark of paganism, and christened with the name of the sun god, adopted and sanctioned by the papal apostasy, and bequeathed as a sacred legacy to Protestantism!"

- **William Owen Carver, *The Lord's Day in Our Day*, p. 49.**  
"There was never any formal or authoritative change from the Jewish seventh-day Sabbath to the Christian first-day observance."

### **Disciples of Christ**

- **Alexander Campbell, *The Christian Baptist*, Feb. 2, 1824, vol. 1. no. 7, p. 164.**

"'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? No man can tell. No; it never was changed, nor could it be, unless creation was to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can be changed! It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio* - I think his name is Doctor Antichrist.'

- ***First Day Observance*, pp. 17, 19.**

"The first day of the week is commonly called the Sabbath. This is a mistake. The Sabbath of the Bible was the day just preceding the first day of the week. The first day of the week is never called the Sabbath anywhere in the entire Scriptures. It is also an error to talk about the change of the Sabbath from Saturday to Sunday. There is not in any place in the Bible any intimation of such a change."

### **Lutheran**

- ***The Sunday Problem*, a study book of the United Lutheran Church (1923), p. 36.**

"We have seen how gradually the impression of the Jewish sabbath faded from the mind of the Christian Church, and how completely the newer thought underlying the observance of the first day took possession of the church. We have seen that the Christians of the first three centuries never confused one with the other, but for a time celebrated both."

- ***Augsburg Confession of Faith* art. 28; written by Melancthon, approved by Martin Luther, 1530; as published in *The Book of Concord of the Evangelical Lutheran Church* Henry Jacobs, ed. (1911), p. 63.**

"They [Roman Catholics] refer to the Sabbath Day, as having been changed into the Lord's Day, contrary to the Decalogue, as it seems. Neither is there any example whereof they make more than concerning the changing of the Sabbath Day. Great, say they, is the power of the Church, since it has dispensed with one of the Ten Commandments!"

- **Dr. Augustus Neander, *The History of the Christian Religion and Church* Henry John Rose, tr. (1843), p. 186.**



"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday."

- **John Theodore Mueller, *Sabbath or Sunday* , pp. 15, 16.**  
"But they err in teaching that Sunday has taken the place of the Old Testament Sabbath and therefore must be kept as the seventh day had to be kept by the children of Israel .... These churches err in their teaching, for Scripture has in no way ordained the first day of the week in place of the Sabbath. There is simply no law in the New Testament to that effect."

### **Methodist**

- **Harris Franklin Rall, *Christian Advocate*, July 2, 1942, p.26.**  
"Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day."
- **John Wesley, *The Works of the Rev. John Wesley, A.M., John Emory, ed. (New York: Eaton & Mains), Sermon 25, vol. 1, p. 221.***  
"But, the moral law contained in the ten commandments, and enforced by the prophets, he [Christ] did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken .... Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other."
- **D. L. Moody, *Weighed and Wanting (Fleming H. Revell Co.: New York), pp. 47, 48.***  
The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God Wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding?"

### **Presbyterian**

- **T. C. Blake, D.D., *Theology Condensed*, pp.474, 475.**  
"The Sabbath is a part of the decalogue - the Ten Commandments. This alone forever settles the question as to the perpetuity of the institution . . . . Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand . . . . The teaching of Christ confirms the perpetuity of the Sabbath"

**Opsommend:**

Die woorde van T. Enright (C.S.S.R., lecture at Hartford, Kansas, Feb. 18, 1884) som die hele debat oor die Shabbatsgebod en Sodagaanbidding die beste op: *I have repeatedly offered \$1,000 to anyone who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, 'Remember the Sabbath day to keep it holy.' The Catholic Church says: 'No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week.' And lo! The entire civilized world bows down in a reverent obedience to the command of the holy Catholic Church.*

Hoewel Protestante daarop roem dat hulle getrou aan die Skrifte is, weerspreek hulle hulself deur 'n mensgemaakte leerstelling van Sondagaanbidding slaafs na te volg.

*Hierdie volk nader My met hulle mond en eer My met die lippe, maar hulle hart is ver van My af. Maar tevergeefs vereer hulle My deur leringe te leer wat gebooi van mense is. Matt. 15:8 en 9*

**BEPEINS OF BESPREEK DIE VOLGENDE**

1. Ten opsigte van baie geestelike leiers die volgende: Dit is baie moeilik om iemand iets te laat verstaan wanneer sy salaris bepaal wat hy nie moet verstaan nie!! Ten opsigte van baie kerklidmate die volgende: Dit is baie moeilik om iemand iets te laat verstaan wanneer sy aanvaarbaarheid en samehorigheidsgevoel bepaal wat hy nie moet verstaan nie?
2. Dieselfde gees wat onder die heerskappy van Konstantyn verskillende gelowe wou verenig, is steeds vandag werksaam en deel van eindtyd profesie. Ons sien hoe geestelike leiers van feitlik alle gelowe, insluitend Christenleiers, ondersteuning gee aan 'n een-wêreld godsdiens!!

*Ontvang YHWH se Woord met welwillendheid, maar ondersoek self die Skrifte of hierdie dinge die waarheid is (Hand. 17:11).*

Shalomgroete.  
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*Kopieë mag gemaak en gratis versprei word, maar mag nie verkoop word nie. Geen veranderinge mag aan die oorspronklike teks aangebring word en dit dan onder die naam van Nuwe Lied Bediening versprei nie.*