

Toetrede

Liturgie van die Lig

God of captives and pilgrims,
you brought your people home from despair
and gave them a land of freedom and plenty.
Look in mercy on us your servants,
deliver us from the prison of selfishness and sin,
and bring us home to justice, sharing, and
compassion,
the realm you promised all the world
in Jesus Christ the Savior. Amen.



Life-giving God,
heal our lives,
that we may acknowledge your wonderful deeds
and offer you thanks from generation to generation
through Jesus Christ our Lord. Amen.



God of salvation,
who sent your Son to seek out and save what is lost,
hear our prayers
on behalf of those who are lost in our day,
receiving these petitions and thanksgivings
with your unending compassion.

Woorddiens

Lesing 1: Josua 3:7-17 (1953)

⁷ Daarop sê die HERE vir Josua: Vandag sal Ek begin om jou groot te maak voor die oë van die hele Israel, sodat hulle kan weet dat Ek met jou sal wees soos Ek met Moses gewees het.

⁸ Gee jy dan bevel aan die priesters wat die verbondsark dra, en sê: Net soos julle aan die kant van die water van die Jordaan kom, moet julle in die Jordaan bly staan.

⁹ Toe sê Josua aan die kinders van Israel: Kom nader hierheen en luister na die woorde van die HERE julle God.

¹⁰ Verder het Josua gesê: Hieraan sal julle erken dat daar 'n lewende God tussen julle is, en dat Hy sekerlik die Kanaäniete en Hetiete en Hewiete en Feresiete en Girgasiete en Amoriete en Jebusiete voor julle uit sal verdrywe:

¹¹ Kyk, die verbondsark van die HERE van die hele aarde trek voor julle uit die Jordaan in.

¹² Neem dan nou vir julle twaalf manne uit die stamme van Israel, een man uit elke stam;

¹³ en net soos die voetsole van die priesters wat die ark van die HERE, die Here van die hele aarde, dra, in die water van die Jordaan rus, sal die water van die Jordaan afgekeer word — die water wat van die bokant afkom, en dit sal soos een wal bly staan.

¹⁴ En toe die volk wegtrek uit hulle tente om deur die Jordaan te gaan, met die priesters wat die verbondsark dra, op die voerpunt van die volk,

¹⁵ en net toe die draers van die ark by die Jordaan kom en die priesters wat die ark dra, hulle voete aan die kant van die water insteek, terwyl die Jordaan vol was op al sy walle al die dae van die oes,

¹⁶ bly die water staan wat van die bokant afkom: dit het opgegrys soos een wal, baie ver weg by die stad Adam

wat langs Sartan lê; en die wat afstroom na die See van die Vlakke, die Soutsee, het heeltemal verdwyn; toe het die volk deurgetrek, teenoor Jérigo.

¹⁷ Maar die priesters wat die verbondsark van die HERE gedra het, het onbeweeglik bly staan op droë grond binne-in die Jordaan, terwyl die hele Israel op droë grond deurtrek, totdat die hele volk die deurtog deur die Jordaan voleindig het.

Lesing 2: Matteus 23:1-12 (1953)

¹ TOE het Jesus die skare en sy dissipels toegespreek
² en gesê: Die skrifgeleerdes en die Fariseërs sit op die stoel van Moses.

³ Alles wat hulle dan vir julle mag sê om te onderhou, onderhou en doen dit; maar volgens hulle werke moet julle nie doen nie, want hulle praat en doen nie.

⁴ Want hulle bind pakke saam wat swaar en moeilik is om te dra, en sit dit op die skouers van die mense, maar self wil hulle dit nie met hulle vinger verroer nie.

⁵ En hulle doen al hul werke om deur die mense gesien te word, en hulle maak hul gedenkseëls breed en die some van hul klere groot.

⁶ En hulle hou van die voorste plekke by die maaltye en die voorste banke in die sinagoges

⁷ en die begroetinge op die markte en om deur die mense genoem te word: Rabbi, Rabbi!

⁸ Maar julle, laat jul nie Rabbi noem nie, want een is julle leermeester: Christus, en julle is almal broeders.

⁹ En julle moet niemand op die aarde julle vader noem nie, want een is julle Vader, Hy wat in die hemele is.

¹⁰ Julle moet julle ook nie leermeesters laat noem nie, want een is julle leermeester: Christus.

¹¹ Maar die grootste van julle moet jul dienaar wees.

¹² Wie homself verhoog, sal verneder word, en wie homself verneder, sal verhoog word.

Broodjies vir die Pad

Fundamental to Luther's understanding of the Word of God is a division between promises and commandments, or "law" and "gospel." While both are Word of God, the gospel is the Word in a special sense, and for two reasons. First, it creates the faith that justifies. In the preface he wrote for his 1522 German New Testament, Luther defines the "gospel" as any preaching about the benefits of Christ found or promised anywhere in the Bible. However, he notes, this message is particularly clear in John's Gospel, the epistles of Paul (especially Romans), and the first epistle of Peter. These books "are the books that show you Christ and teach you all that is necessary and salvatory for you to know, even if you were never to see or hear any other book or doctrine."

Second, because of what it does, the gospel becomes for Luther an interpretive principle: the key for interpreting and evaluating the entire scripture. In his preface to the books of James and Jude in his German New Testament, he writes, "All genuine sacred books agree in this, that all of them preach and inculcate [*treiben*] Christ. And that is the true test by which to judge all books, when we see whether or not they inculcate Christ. For all the Scriptures show us Christ..."

Scripture, as God's word, is then a kind of performative speech (like the baptismal formula); most

effectively, scriptural preaching is performative speech that puts forth Christ and creates faith. For Luther, the Bible is Word of God not just because of what it says but also because of what it does: it sets forth Christ in such away as to awaken faith in him. And those parts of scripture that do this preeminently are especially esteemed and function as the internal criterion for interpreting the rest of scripture.

Luther was not the first to assert the authority of scripture — not by a long shot. But he drew an unprecedented conclusion from the traditional esteem for the Bible as Word of God that marked a new moment in Christian understandings of the Bible as God's living Word. With the Christian tradition before him and much of it since, Luther affirmed that scripture contained the Word of God. But for Luther and others of his theological descendents, the written scriptures are important not just for what they contain but in addition — or even rather — for what they convey: the Word Incarnate, Jesus Christ, to be grasped in faith — God's Word, as Paul writes to the Thessalonians, "which is also at work in you believers." (JwJ)



So much religious energy, imagination and resources are devoted to defending THE (my!) faith, meaning its customs, institutions, practices, rules and venerable teachings; so much less is spent on doing the faith. It makes sense that human beings would prefer such efforts because they bring their own reward; the results are clear and easy and such efforts are always perceived as pious and noble. In the meantime, the hungry go hungry, those unfairly imprisoned stay in prison or are even executed, civic life corrodes, commerce favors the strongest, and public institutions fail to serve their communities honestly. The scriptures extol the necessity for sound teaching, efficacious exegesis and worthy worship, but these are no substitute for action, specifically and always making justice happen. Micah skewers the leaders for "perverting justice;" Jesus acknowledges that the religious leaders may get the words right, but are not following through with the actual deeds of justice. . . (SacraC)



It is more serious to lose hope than to sin.

St. John of Karpathos (date unknown)



It was to speak to the gap between the academy and the pew that I wrote *Re-Claiming the Bible for a Non-Religious World*. In this book, I seek to open the windows into Christian scholarship and to make it available to ordinary lay people. I want to challenge the cover up engaged in by clergy who know better, but who seem to believe that truth, honesty and scholarship will "alienate the faithful." I want to force the religious debate into a new arena of honesty. I want to call people to look at a new way to read the scriptures, a new way to be the church in the 21st century.

I believe Christianity has to do not with guilt and sin, but with increased humanity and heightened awareness; with breaking barriers that separate us from one another in our quest for survival and with calling us to move beyond self-consciousness into universal consciousness where, I believe, we touch the edges of eternity. Will this book succeed in this mission? Time will tell, but, regardless, the need to address these issues is real and I have now made that effort.

I want to live to see a new Christianity for a new world. Indeed I want to assist in its birth. This book is designed to be a shot across the bow to inaugurate that campaign.

~John Shelby Spong

Brood vir die Pad

Met hooghartige spotters dryf Hy die spot, maar Hy is goed vir dié wat beskeie is (Spr 3:34).

Luther se ervaring van God se genade het hom 'n nederige mens gemaak. In sy worsteljare was hy ook nederig, maar toe was dit eerder 'n goeie daad waarmee hy God se guns probeer wen het. God se liefde het hom egter verander en hom nederig gemaak.

Alhoewel die Hebreeuse woordjie vir 'nederig' of 'beskeie' nie so baie in die Ou Testament voorkom nie, is dit nietemin ook baie nou aan God se liefde verbind. Veral in die psalms sien 'n mens dit mooi. Dié boek reageer op alles wat God gedoen het. Op sy dade by die see, in die woestyn, by die intog, maar ook in die ervaring van sy wegwees. En in die herinnering aan al hulle gisters het God telkens weer vir Israel 'n werklikheid geword en dit het hulle nederig gemaak.

Die Spreukeboek vertel ons hoe 'n nederige lyk en leef. In dié boek word verskillende maniere van leef 'gewys' en die nederige word dikwels met die hoogmoedige vergelyk. Op dié manier word nederigheid skerper omlyn.

So is hoogmoed arrogante verwaandheid. Volgens 'n Egiptiese spreuk is 'n hoogmoedige soos iemand wat in skoene staan wat vir hom te groot is en dan probeer hy ook nog daarmee rondloop. Almal kan die slof-slof hoor, die nommer-te-groot-skoene sien en hulle daarvoor verkneukel. Volgens Spreuke is hoogmoediges dom, onverstandig en onkundig oor die lewe. Hulle ken nie die grens van hulle vermoë nie, weet ook nie mooi waar hulle in die lewe inpas nie en wil altyd ten koste van ander hoër beur.

Nederigheid weer is iets wat binne-in 'n mens lê. 'n Soort innerlike houding wat die grense van menswees ken en nie na onbereikbare dinge hunker nie. 'n Soort leefstyl wat deur eenvoud en soberheid gekenmerk word. 'n Soort lewenshouding wat deur die ervaring van God se genade gevoed word en gedy. En tipies van dié nederigheid is 'n diepe innerlike rus en kalmte. Soos 'n kindjie 'wat by sy moeder tevredenheid gevind het, so het ek tevredenheid gevind' (Ps 131:2).

God is goed vir die nederige en die ootmoedige ervaar iets van God se nabyheid en sy warmte. Of soos die psalmskrywer dit so mooi sê: God het die gesmeek van die nederiges verhoor en 'U gee hulle nuwe moed, U verhoor hulle gebed' (Ps 10:17). (Jurie le Roux : UP)

Wegsending

Liefdegawes

Mededelings

Doof van die Kerse

Seën

wynandnel@iafrica.com

082 901 5877