

Toetrede

Liturgie van die Lig

Aansteek van die kerse

Woorddiens

Tema: Lasarus: wonder of laat my wonder oor wat?

Skriflesing: Johannes 11

Lied 284

Laat, Heer, u vrede deur my vloei...
waar haat is, laat ek daar u liefde bring.
Laat ek in pyn en smart vertroostend wees
en krag gee deur geloof in U, o Heer.

Refrein (slegs na strofes 1 en 2)

*O Heer, help my om altyd so te leef –
om ander hoër as myself te ag,
ja, om lief te hê – ander bo myself –
en ook eerder te gee as te verwag.*

Laat, Heer, u vrede deur my vloei...
en laat ek hoop gee waar daar twyfel is.
Ek wil u lig in duisternis laat skyn.
Laat ware vreugde altyd uit my straal.

Laat, Heer, u vrede deur my vloei...
leer my om ook soos U te kan vergeef.
Maak my bereid om aan myself te sterf,
dat ander U al meer in my kan sien.

Broodjies vir die pad

"Believing in him is not the same as believing things about him such as that he was born of a virgin and raised Lazarus from the dead. Instead, it is a matter of giving our hearts to him, of come hell or high water putting our money on him, the way a child believes in a mother or a father, the way a mother or a father believes in a child."
– Frederick Buechner

Frederick Buechner is a highly influential writer and theologian who has won awards for his poetry, short stories, novels and theological writings. His work pioneered the genre of spiritual memoir, laying the groundwork for writers such as Anne Lamott, Rob Bell and Lauren Winner.

His first book, *A Long Day's Dying*, was published to acclaim just two years after he graduated from Princeton. He entered

Union Theological Seminary in 1954 where he studied under renowned theologians that included Reinhold Niebuhr, Paul Tillich, and James Muilenberg. In 1955, his short story "The Tiger" which had been published in the New Yorker won the O. Henry Prize.

After seminary he spent nine years at Phillips Exeter Academy, establishing a religion department and teaching courses in both religion and English. Among his students was the future author, John Irving. In 1969 he gave the Noble Lectures at Harvard. He presented a theological autobiography on a day in his life, which was published as *The Alphabet of Grace*.

In the years that followed he began publishing more novels, including the Pulitzer Prize finalist *Godric*. At the same time, he was also writing a series of spiritual autobiographies. A central theme in his theological writing is looking for God in the everyday, listening and paying attention, to hear God speak to people through their personal lives.

http://www.goodreads.com/author/show/19982.Frederick_Buechner



"Another version of the "Prosperity Gospel" or "Name It and Claim It" teaching has to do with finding a verse in the Bible and then "claiming" that verse. Proponents of this thinking believe that God must fulfill his promise to us in whatever verse we are "claiming" because what God says in his Word, the Bible, is true, and we can trust it to be true.

So someone might pray: God, your Word says in Isaiah that by your stripes we are healed and I know you are not a liar and that your Word is true and I claim that Scripture in Jesus's name and therefore I will be healed of this stomachache!

We need to have faith in what the Bible says, but we have to be careful that we aren't trying to force God to do what we want. That is arrogance rather than humility. God loves us, but we cannot demand things of him as though our faith is in charge rather than God.

If someone believes it is our faith that heals us and forgets that it is God who does it, we should ask that person how much faith Lazarus had.

Remember, he was decomposing in a tomb when Jesus raised him from death. His faith obviously didn't matter. It was all God. It is God and God's grace that heals, not our prayers and not our "faith." Though we are exhorted by God to pray to him, we cannot compel him to do what we wish."

– Eric Metaxas, *Miracles: What They Are, Why They Happen, and How They Can Change Your Life*

Ander boeke deur Eric Metaxas:

Bonhoeffer: Pastor, Martyr, Prophet, Spy

Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery

Miracles: What They Are, Why They Happen, and How They Can Change Your Life



Socrates in the City: Conversations on "Life, God, and Other Small Topics" (Hardcover –by Eric Metaxas)

Following the extraordinary success of the *New York Times* bestseller *Bonhoeffer*, Eric Metaxas's latest book offers inspirational and intellectually rigorous thought about the great questions surrounding us all today.

The Greek philosopher Socrates famously said that "the unexamined life is not worth living." Taking this as a starting point, Eric Metaxas founded a speaking series that encouraged busy and successful professionals to attend forums and think actively about the bigger questions in life. Thus *Socrates in the City: Conversations on "Life, God, and Other Small Topics"* was born.

This book is for the seeker in all of us, the collector of wisdom, and the person who asks "What if?" Within this collection of original essays that were first given to standing-room-only crowds in New York City are serious thinkers taking on Life, God, Evil, Redemption, and other small topics. Luminaries such as Dr. Francis Collins, Sir John Polkinghorne, Charles Colson, N.T. Wright, Os Guinness, Peter Kreeft, and Jean Bethke Elshatin have written about extraordinary topics vital to both secular and Christian thinking, such as "Making Sense Out of Suffering," "How Good Confronts Evil," and "Belief in God in an Age of Science." No question is too big-in fact, the bigger, the harder, the more complex, the better. These essays are both thought-provoking and entertaining, because nowhere is it written that finding answers to life's biggest questions shouldn't be exciting and even, perhaps, fun.

<https://www.amazon.com/Socrates-City-Conversations-Other-Topics/dp/0525952551>



"Why do we take consolation from celebrity Christians who judge success by the standards of the world? Why do we take our cues from people so conspicuously different than Jesus? Why do we listen to men who, had they lived in the first century, would have sold tickets to the feeding of the five thousand and charged a fee to watch the raising of Lazarus?"
Embracing Obscurity: Becoming Nothing in Light of God's Everything
by Anonymous

No matter how famous someone might be, the fact remains; most of the other seven billion people on Earth wouldn't know him or her from the next person. Add this reality to one's shrinking recognizability among the multiple billions down through history, and the worldly emphasis on standing out really falls flat; we're all in this obscurity thing together.

Ironically, the trouble with me and you and the rest of humanity is not a lack of self-confidence but that we have far too much self-importance. To live and die unnoticed would seem a grave injustice to many. It's all too easy to think we're somebody if our portfolio is strong, there are a few letters after our name, or we're well-known at work, church, or school.

As pride creeps in, we are tempted to want more: more recognition, more admiration, more influence, more, more, more. Few have ever given thought to wanting less. That's why we need *Embracing Obscurity*.

Putting the premise into immediate action, an established Christian author electing to remain anonymous writes about living and dying in simplicity, contending that true success, as modeled by Jesus, starts with humility, service, sacrifice, and

surrender. Such a life involves mystery and banks on the hope that today is just a dress rehearsal for eternity.

When we stop imitating the world and instead choose to embrace obscurity, real life -- chock full of significance, purpose, and renewed passion -- begins.

<https://www.amazon.com/Embracing-Obscurity-Becoming-Nothing-Everything/dp/B00DF8BOYY>

Brood vir die pad

Wie 'n bietjie nadink, mag dalk net verbaas wees

DJS

Tydvakke ontwikkel eie tipiese vorme van euwel, van boosheid, skryf hy, want met die tyd verander sieninge van goed en kwaad, van deugsam en skadelik, van *virtue* en *vice*. Vandag geld van vele dat ons mees karakteristieke boosheid dié is van hubris, dink hy, die grootheidswaan en grootheidstrewes so kenmerkend van ons globaliserende wêreld se dominante kultuur.

Sedert antieke tye is hubris geag as gestalte van die kwaad, die gevaarlike arrogansie van selfverheffing, wat dikwels sou bydra tot klassieke figure se tragiese ondergang. Die verskil met vandag is dat hubris in die oë van vele nie meer 'n *vice* is nie maar juis 'n *virtue*, trouens, dié deug der deugde, dié eienskap wat ons tot kinders van ons tyd en draers van ons tydsgees stempel. Hubris kenmerk ons alledaagse lewenstyl, sê hy, dis wie ons is en wil wees, waarna ons hunker en strewes, wat ons bewonder, dié sug na grootsheid – altyd groter, méér, sterker, mooier, trouens, altyd vóóraan, bó, weners, suksesvol, die béste, dís ons.

In die oë van die politieke wetenskaplike Mark T. Mitchell lei dié hubris tot 'n verbeide gevoel van ongeluk, ontevredenheid, frustrasie, bitterheid en daarom verbete onderlinge konflik, want ons begeertes na groter en grootste bly stééds onvervuld. Ons ontbeer die één deug wat mense gelukkig kan maak, sê hy, te wete nederigheid, beskeidenheid, matigheid. Slegs dié lei tot dankbaarheid en slegs dankbaarheid bring geluk en vervulling.

Mitchell dink hieroor in *The Politics of Gratitude: Scale, Place and Community in a Global Age*. Hy ontwikkel 'n politiek van dankbaarheid as lewenstyl wat berus op die bewuste aankweek van erkentlikheid, byna in die gees van die destydse Halleluja-lied se "tel jou seënninge, tel hul een vir een". Dis interessant hoe hy dink ons dié seënninge kan leer raaksien. Die drie terme van sy subtitel vat dit goed saam – skaal, plek, en gemeenskap. Ons kort oë van dankbaarheid wat ons kosbare gemeenskap met ander óm ons beter raaksien en meer waardeer, sê hy. Ons kort oë van dankbaarheid wat die wonder van ons eie unieke plek in die wêreld beter raaksien en meer waardeer. Ons kort oë van dankbaarheid wat die genade van skaal en afmeting beter raaksien en waardeer, want groter is tog nie altyd beter, góéd en doelmatig nie? Dog al drie dié vat nadink, onthou, besef, anders waardéér, nuut takséér.

Ons geluk, sê Mitchell, hang nie af van ons het nie maar van ons kyk, en – nes die Halleluja – dink hy ook "ons mag dalk net verbaas wees" oor wat ons alles sien.

<http://www.netwerk24.com/Stemme/wie-n-bietjie-nadink-mag-dalk-net-verbaas-wees-20170324>

wynandnel@iafrica.com 082 901 5877