

Mine øjne har set din frelse!

Martinskirken 29. december 2024. LGJ

Evangelium: Lukas 2,25-40

I Jerusalem var der en mand ved navn Simeon; han var retfærdig og from og ventede Israels trøst. Helligånden var over ham, og den havde åbenbaret for ham, at han ikke skulle se døden, før han havde set Herrens salvede.

Tilskyndet af Ånden kom han til templet, og da forældrene kom ind med barnet Jesus for at gøre med ham, som det var sædvane efter loven, tog han barnet i sine arme og lovpriste Gud: Herre, nu lader du din tjener gå bort med fred efter dit ord. For mine øjne har set din frelse, som du har beredt for alle folk: Et lys til åbenbaring for hedninger og en herlighed for dit folk Israel. Hans far og mor undrede sig over det, der blev sagt om ham. Og Simeon velsignede dem og sagde til Maria, hans mor: "Se, dette barn er bestemt til fald og oprejsning for mange i Israel og til at være et tegn, som modsiges - ja, også din egen sjæl skal et sværd gennemtrænge - for at mange hjerters tanker kan komme for en dag." Der var også en profetinde ved navn Anna, en datter af Fanuel, af Ashers stamme. Hun var højt oppe i årene; som ung jomfru var hun blevet gift og havde levet syv år med sin mand, og hun var nu en enke på fireogfirs. Hun forlod aldrig templet, men tjente Gud nat og dag med faste og bøn. Hun tråd-te frem i samme stund, priste Gud og talte om barnet til alle, der ventede Jerusalems forløsning.

Da de havde udført alt i overensstemmelse med Herrens lov, vendte de tilbage til Galilæa, til deres egen by Nazaret. Og drengen voksede op, blev stærk og fyldt med visdom, og Guds nåde var over ham.

1.

Lukas giver os baggrund for at forstå, hvad han fortæller Theofilus og os. Han har i evangeliets indledning fortalt, at han har alt dette fra øjenvidner og fra ordets tjenere. Og han skriver det for at Theofilus og vi i dag kan vide, hvad der er sket iblandt os, og at det er troværdigt og pålideligt. *Eftersom mange andre har søgt at give en fremstilling af de begivenheder, som har fundet sted iblandt os, ² sådan som det er blevet overleveret os af dem, der fra begyndelsen var øjenvidner og ordets tjenere, ³ har også jeg besluttet nøje at gennemgå alt forfra og nedskrive det for dig i rækkefølge, højtærede Theofilus, ⁴ for at du kan vide, hvor pålideligt det er, som du er blevet undervist i. Lk. 1:1-4*

Vor kristne tro hviler på, hvad Gud har gjort for menneskeheden, da han sendte sin Søn, som blev født iblandt os. Han blev en af os. Set af hyrder. De fortalte det til mange: ¹⁷ **Da de havde set det, fortalte de, hvad der var blevet sagt til dem om**

My eyes have seen your salvation!

Martins Church Dec 29, 2024, LGJ

Gospel: Luke 2,25-40

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. **26** And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. **27** And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, **28** Then took he him up in his arms, and blessed God, and said, **29** Lord, now lettest thou thy servant depart in peace, according to thy word: **30** For mine eyes have seen thy salvation, **31** Which thou hast prepared before the face of all people; **32** A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him. **34** And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; **35** (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. **36** And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; **37** And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. **38** And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. **39** And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

1.

Luke gives us background to understand what he is telling Theophilus and us. He has told us in the introduction to the Gospel that he has all these things from eyewitnesses and from ministers of the word. And he writes it so that Theophilus and we today can know what has happened among us, and that it is credible and reliable. *Since many others have sought to give an account of the events which have taken place among us, ² as it has been handed down to us by those who were from the beginning eyewitnesses and ministers of the word, ³ I also have resolved to carefully go through everything from the beginning and write it down for you in order, esteemed Theophilus, ⁴ that you may know, how reliable it is that which you have been taught. (Lk. 1:1-4)*

Our Christian faith rests on what God has done for all mankind, when he sent his Son to be born and live among us and with us. Our Lord was seen by shepherds. They told it to many: ¹⁷ **When they had seen it, they told them what had been said to them about this child, ¹⁸ and all who heard it wondered what the shepherds told them; ¹⁹ But Mary hid all**

dette barn,¹⁸ og alle, der hørte det, undrede sig over, hvad hyrderne fortalte dem;¹⁹ men Maria gemte alle disse ord i sit hjerte og grundede over dem. (Lk. 2:17-19). Her har baggrunden for, at Simeon og Anna vidste, at Messias, Kristus, Herren, var født. Hyrderne havde fortalt det. Og på samme måde er vores tro den tillid, Gud giver os, når vi lytter til hans ord.

2.

De, som hørte og troede, fik forventning om, at barnet ville blive bragt til Jerusalem. Lukas fortæller hvorfor de kunne have den forventning:

²² Da deres renselsesdage i henhold til Moseloven var gået, tog de ham med op til Jerusalem for at bære ham frem for Herren²³ -- som der står skrevet i Herrens lov: «Alt det første af mandkøn, der kommer ud af moderlivet, skal helliges Herren» --²⁴ og for at bringe offer, sådan som det er foreskrevet i Herrens lov, et par turtelduer eller to dueunger. (Lk. 2:22-24). De vidste om renselsesdagens varighed: 40 dage. De var på udgik. For der var også mange andre forældre, som bragte deres børn til Herrens tempel med offer til Herren. Men hvem var Herren selv?

Her bliver vi mindet om sammenhæng mellem liv og offer. Livet er umuligt uden offer. Det ligger jo allerede i mors smerte ved fødslen. Hendes offer for barnet. Og forældrenes ofrer for barnet i barndommen og giver det alt, hvad det behøver.

Men også et andet offer. At der ofres et liv for en andens liv. Et par dueunger eller to turtelduer. Den ene due skulle ofres, som lammet blev ofret ved udvandringen fra Egypten til minde om befrielsen fra slaveriet. Den anden som et offer for deres personlige og aktuelle synd. Med disse ofre, som blev bragt for spædbørn, blev Guds folk bevaret i visheden om, at de som folk behøvede frelser fra deres synder helt fra fødslen af.

3.

Jesus blev født under denne lov. Og de gjorde det også med ham. Men samtidig var han jo det barn, som skulle forløse Israel fra deres synder. Ja, også alle hedninger. Det vidste Simeon: **For mine øjne har set din frelse, som du har beredt for alle folk: Et lys til åbenbaring for hedninger og en herlighed for dit folk Israel.** Det viste også den gamle Anna noget om: **Hun forlod aldrig templet, men tjente Gud nat og dag med faste og bøn. Hun trådte**

these words in her heart and meditated on them. (Lk. 2:17-19). Here is the background for Simeon and Anna knowing that the Messiah, Christ the Lord, had been born. The shepherds had told them. And so our faith is the confidence and trust God gives us when we listen to Him.

2.

Those who heard and believed had the expectation that the child would be brought to Jerusalem. Luke explains why they could have this expectation:²²

When their days of purification according to the law of Moses had passed, they took him up to Jerusalem to bring him before the Lord²³ -- as it is written in the law of the Lord, "All the first things of the male sex that come out of the womb shall be consecrated to the Lord" --²⁴ and to offer sacrifices, as prescribed by the law of the Lord, a pair of turtledoves or two young doves. (Lk. 2:22-24). They knew about the duration of the days of purification: 40 days. They were looking. For there were also many other parents who brought their children to the temple of the Lord with sacrifices to the Lord. But who was the Lord himself?

Here we are reminded of the connection between life and sacrifice. Life is impossible without sacrifice. It is already in the mother's pain at birth. She suffers for her child. And the parents' sacrifice for their child during childhood and gives it everything it needs.

But also another sacrifice, that a life is sacrificed for someone else's life. Pigeon chicks or two turtle doves. One of the doves was to be sacrificed, as the lamb was sacrificed at the time of the exodus from Egypt. To remembrance of their salvation from slavery. The other as a sacrifice for their personal sin. With these sacrifices made for infants, God's people were preserved in the knowledge that as a people they needed salvation from their sins from birth.

3.

Jesus was born under this law. And they did it with him too. But at the same time, he was the child who would redeem Israel from their sins. Yes, all the Gentiles too. Simeon knew this: **For my eyes have seen your salvation, which you have prepared for all nations: a light of revelation to the Gentiles, and a glory to your people Israel.** Old Anna also showed something about this: **she never left the temple, but served God night and day with fasting and prayer. She stepped forward at that very moment, praising**

frem i samme stund, priste Gud og talte om barnet til alle, der ventede Jerusalems forløsning.

Vi har en forløser og Herre, som blev født ind vores slægt. Det vidste Simeon, fordi han var, hvad hans navn betød "Simeon". Simeon betyder: lyttende, hørende. Han var et menneske, der lyttede til Guds ord hos Moses og profeterne. Og han bad Salmerne.

Han havde fra Den hellige Skrifs første blade: *Kvindens afkom skal knuse slangens hoved, og slangen skal bide hendes afkom i hælen.*» (Gen. 3:15).

Han havde hørt profeten Esajas' ord fra Herren: *Men Herren vil selv give jer et tegn: Se, den unge kvinde skal blive med barn og føde en søn, og hun skal give ham navnet Immanuel.* (Isa. 7:14)

Han havde hørt profeten Esajas sige: *For et barn er født os, en søn er givet os, og herredømmet skal ligge på hans skuldre. Man skal kalde ham Underfuld Rådgiver, Vældig Gud, Evigheds Fader, Freds Fyrste. Stort er herredømmet, freden uden ophør over Davids trone og over hans rige, så han kan grundfæste det og understøtte det med ret og retfærdighed fra nu af og til evig tid. Hærskarers Herres nidkærhed skal udvirke dette.* (Isa. 9:5-6)

4.

Nu var barnet her. Det var i hans arme. Han så Guds frelse. Og da så han også offeret. Han fortalte det til Maria: **"Se, dette barn er bestemt til fald og oprejsning for mange i Israel og til at være et tegn, som modsiges - ja, også din egen sjæl skal et sværd gennemtrænge - for at mange hjerters tanker kan komme for en dag."**

Det vidste han, fordi Helligånden havde åbenbaret det for ham gennem Moses og Profeterne. Barnet skulle hugges i hælen af slangen. Og barnet skulle blive Herrens lidende tjener, sådan som profeten Esajas forkynder: *For hvem blev Herrens arm åbenbaret? ² Han skød op foran Herren som en spire, som et rodskud af den tørre jord. ... en lidelsesmand, kendt med sygdom, én man skjuler ansigtet for, foragtet, vi regnede ham ikke for noget. Men det var vore sygdomme, han tog, det var vore lidelser, han bar; og vi regnede ham for en, der var ramt, slået og plaget af Gud. Men han blev gennemboret for vore overtrædelser og knust for vore synder. Han blev straffet, for at vi kunne få fred, ved hans sår blev vi helbredt.* (Isa. 53:1-5)

God, and speaking of the child to all who were waiting for the redemption of Jerusalem.

We have a Redeemer and Lord who was born into our family. Simeon knew this because he was what his name meant "Simeon". Simeon means: listening, hearing. He was a man who listened to God's word from Moses and the prophets. And he prayed the Psalms.

He had from the first pages of the Holy Scriptures: *"The seed of the woman shall bruise the head of the serpent, and the serpent shall bite her seed in the heel."* (Gen. 3:15).

He had heard the words of the prophet Isaiah from the Lord: *"But the Lord himself will give you a sign: Behold, the young woman shall conceive and bear a son, and she shall call his name Immanuel.* (Isa. 7:14)

He had heard the prophet Isaiah say, *"For a child has been born to us, a son has been given to us, and the dominion will be on his shoulders." One shall call him a wonderful counselor, a mighty God, the father of eternity, the prince of peace. Great is the rulership, peace without ceasing over David's throne and over his kingdom, that he may establish it and support it with justice and righteousness from now on and forever. The zeal of the Lord of hosts will bring this about.* (Isa. 9:5-6)

4.

Now the child was here. It was in his arms. He saw God's salvation. And then he also saw the victim. He told Mary: **"Behold, this child is destined for the fall and resurrection of many in Israel, and to be a sign that is contradicted, yes, even your own soul must be pierced by a sword, that the thoughts of many hearts may be revealed."**

He knew it because the Holy Spirit revealed it to him through Moses and the Prophets. The child had to be stabbed in the heel by the snake. And the child was to become the suffering servant of the Lord, as the prophet Isaiah declares: *To whom was the arm of the Lord revealed? ² He sprang up before the Lord like a sprout, like a root of the dry earth. A man of suffering, known with disease, one to hide one's face from, despised, we counted him for nothing. But it was our sicknesses that he took, it was our sufferings that he carried; and we counted him as one who was afflicted, beaten, and afflicted by God. But he was pierced for our transgressions and bruised for our sins. He was punished so that we might have peace, by his wounds we were healed.* (Isa. 53:1-5)

5.

Det offer, Jesus bragte for os og for alle, er for dem, der tror, deres frelse og salighed. Det er vores største herlighed, at han døde og opstod for mig. At jeg blev døbt til hans død og opstod med ham, da Gud genfødte mig og gav mig troen ved vand og Helligånd.

Men for dem, der ikke tror, er det en forargelse. De anser det for tåbeligt og dumt, at der skal ofres to dueunger for spædbarnet, og at vi som voksne ansvarlige mennesker har brug for en frelse, der dør på et kors for os.

Simeon så for sig, hvor svært det ville blive for Maria, når hendes søn skulle blive verdens frelser og bringe sig selv som offer for alle mennesker. Han så det forud i profeternes beskrivelse af Messias, Kristus. Og mon ikke Maria fandt trøst netop i dette, den dag, da hendes Søn hang på korset. Simeons ord kan også forberede os, når vi møder modstand og lidelse. Simeon forbereder os.

Simeon forbereder os også til at forlade dette liv i Fred. Han siger: **Herre, nu lader du din tjener gå bort med fred efter dit ord.** Fred med Gud, fordi Jesus blev ofret i vort sted. Så kan intet ondt skade mig. Ikke mine synder. Ikke døden. Ikke Djævelen. Intet. For jeg tilhører Jesus og han er min og jeg er hans.

Vi lærer hos Jesus at bede hver aften: ⁶ I dine hænder betror jeg min ånd, du udfrier mig, Herre, du trofaste Gud. (Ps. 31:6). Sådan bad Jesus også selv, da han udåndede på korset: *Og Jesus råbte med høj røst: «Fader, i dine hænder betror jeg min ånd.» Da han havde sagt det, udåndede han. (Lk. 23:46)*

Det vil vi gøre til vor bøn i det nye år, som vi står foran. Amen

5.

The sacrifice Jesus made for us and for all is for those who believe, their glory and salvation. It is our greatest glory that He died and rose for me. That I was baptized into His death and rose with Him when the Holy Spirit gave me regeneration by His Word and water.

But for those who do not believe, it is an outrage. They consider it foolish and stupid that two baby pigeons should be sacrificed for the infant and that we, as responsible adults, need a Savior that dies on a cross for us.

Simeon imagined how difficult it would be for Mary when her son was to become the savior of the world and offer himself as a sacrifice for all people. He foresaw it in the prophets' description of the Messiah, Christ. And I believe that Jesus' mother Mary found comfort in this very day, when her Son hung on the cross. Simeon's words are also our preparation when we meet opposition and suffering. Simeon prepares us.

Simeon also prepares us to depart from this life in Peace. He says, "**Lord, now you will let your servant go away in peace according to your word.**" Peace with God, because Jesus was sacrificed in our place. Then no evil can hurt me. Not my sins. Not death. Not the devil. Nothing. For I belong to Jesus and He is mine and I am His.

We learn from Jesus to pray every night: ⁶ Into your hands I entrust my spirit, you deliver me, O Lord faithful God. (Ps. 31:6). This is also how Jesus himself prayed when he breathed his last on the cross: *And Jesus cried out with a loud voice, "Father, into your hands I entrust my spirit." When he had said that, he breathed his last. (Lk. 23:46).*

That we will make our prayer each day in the year to come. Amen