

Et øjeblik

3. e. påske, 11.5. 2025 i Aarh Kbh. LGJ

Es 54,7-10

v7 Et kort øjeblik forlod jeg dig, men i stor barmhjertighed tager jeg dig tilbage. v8 I overstrømmende vrede skjulte jeg et øjeblik ansigtet for dig, men i evig troskab viser jeg dig barmhjertighed, siger Herren, der løskøber dig. v9 For mig er dette som Noas dage: Som jeg dengang svor, at Noas vandflod ikke skulle komme over jorden igen, sådan sværger jeg nu, at jeg ikke vil blive vred og true dig. v10 For bjergene kan rokkes og højene vakle, men min troskab mod dig rokkes ikke, og min fredspagt vakler ikke, siger Herren, der viser dig barmhjertighed.

FORLADT et øjeblik og ELSKET for altid. Det er en kristens velsignede virkelighed.

Han siger det til disciplene aftenen før han skal tages fra dem for at lide, dø og opstå. *“En kort tid, så ser I mig ikke længere, og atter en kort tid, så skal I se mig.”* Og: *Sandelig, sandelig siger jeg jer: I skal græde og klage, men verden skal glæde sig. I skal sørge, men jeres sorg skal blive til glæde.*

Og i vores prædiketekst taler Herren til sit folk. Han giver dem trøst på forhånd. Trøst, som de skal bruge, når den tid kommer, som bliver svær og uudholdelig, hvis de ikke har Herrens løfter.

1. Et øjeblik

Et øjeblik, hvor længe varer et øjeblik? Det afhænger af, om man er midt i det, eller man ser på det bagefter. Anden verdenskrig varede 5 år for danskere. Dengang for 85 år siden var det 5 lange år. Men i dag 80 år efter befrielsen, var det kun en kort tid. En sygdomsperiode i dit liv, som måske ligger nogle år tilbage, var en lang og svær tid for dig og dine. Men i dag, mange år efter, kan det synes at være en kort periode.

Sådan er det også i vores personlige liv og historie. De svære ting i vore liv virker uoverkommelige. Det er en uoverskueligt i tid. Et nederlag, et tab, en lidelse. Du mærker skyld og selvbefrejdelse, tvivl og anfægtelse. En tid

A little while

3. e. Easter, 11.5. 2025 in Aarh Cph. LGJ

ISAIAH 54:7-10

7 For a small moment have I forsaken thee; but with great mercies will I gather thee. 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. 9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

LEFT for a moment and LOVED forever. This is the blessed reality for a Christian. He tells the disciples the night before he is to be taken from them to suffer, die, and rise again. *A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. And: Verily, verily, I say to you, you will weep and lament, but the world will rejoice. You will mourn, but your sorrow will turn into joy.*

And in our sermon text, the Lord speaks to His people Israel. He gives them comfort in advance. Comfort that they will need when the time comes, which will be difficult and unbearable if they do not have the promises of the Lord.

1. “A little while”

A little while, how long does it last? It depends on if one is living in this moment, or if you look at it afterwards. World War II lasted 5 years in Denmark. Back then, 85 years ago, it was 5 long years. But today, 80 years after deliverance, it may seem as a short period of time. A period of illness in your life, which may have been a few years ago, was a long and difficult time for you and yours. But today, many years later, it's like a moment you only occasionally think about.

So it is in our personal life and history. The difficult things in our lives seem insurmountable. It is an unmanageable time. A defeat, a loss, a suffering. You feel guilt and self-blame, doubt and challenge. A time without a spouse, without children, without friends, as a single person. A time of crisis in relation

uden ægtefælle, uden børn, uden venner, som enlig. En tid med krise i forhold til ægtefælle, i forhold til dit arbejde, dine børn og din menighed.

Når nogen siger, at det kun er et øjeblik, da svarer du: Nej, det er virkeligheden, og det hører aldrig på. Der er ingen løsning.

2. Et øjeblik i fangenskab

Gud taler gennem profeten Esajas til sit folk før Jerusalems ødelæggelse og før templets nedbrænding. Også før Nebukadnezars soldater hærger og folket lægges i halsjern. Før de kommer i tvungent ophold fjernt fra det land, som det havde fået af Gud. Dommen er fældet hos Gud. Da det skete, var der vel ingen løsning? Ingen udvej? Ingen frelse?

Men jo. For Gud fortalte ved sin profet: *Hele dette land skal blive til ruiner og ødemark, og folkene skal være trælle for Babylons konge i halvfjerds år. (Jer. 25,11) Dette siger Herren: Først når der er gået halvfjerds år i Babylon, vil jeg drage omsorg for jer, og jeg vil opfylde det gode løfte, jeg gav jer, og bringe jer tilbage til dette sted. Jeg ved, hvilke planer jeg har lagt for jer, siger Herren, planer om lykke, ikke om ulykke, om at give jer en fremtid og et håb. (Jer. 29,10-11).*

Så er den korte tid 70 år. Kan den da kaldes en kort tid? Ja, fra evighedens perspektiv vil det være en kort tid. Men det opleves som en evighed, selv om det ikke er det. Og kun én ting kan hjælpe os: Guds løfte! Guds løfte ændrer vores oplevelse og fortæller os, at der er håb.

Et andet sted i Skriften fortælles der om 70 år, som opleves som en kort tid. Det er Moses, der siger sådan i Salme 90: *Vore leveår kan være halvfjerds, eller firs, hvis kræfterne slår til, men al deres stolthed er elendighed og ulykke; hastigt går det, så flyver vi bort. Hvem kender styrken i din vrede og i din harme, så han kan frygte dig? Lær os at holde tal på vore dage, så vi får visdom i hjertet. (Sl 90,10-12)*

Et helt menneskeliv er jo bare en kort tid i evighedens perspektiv. Hvem ser det? Det gør det menneske, som har Guds ord og løfte. Salme 90, Esajas 54 og Jeremias 29.

to spouse, in relation to your work, your children and your church.

When someone says it's only for a moment, you answer: No, it's reality, and it will never end. There is no solution.

2. A little while in captivity

God speaks through the prophet Isaiah to His people before the destruction of Jerusalem and before the burning of the temple. Even before Nebuchadnezzar's soldiers ravage and the people are put in beheadings. Before they come into forced sojourn far from the land which they had been given by God. The judgment is made with God. When it happened, there was no solution, was there? No way out? No salvation?

But yes. For God said through his prophet, " *All this land will become ruins and desolations, and the nations will be slaves to the king of Babylon for seventy years.*" (Jer. 25:11) *This is what the Lord says: Only after seventy years have passed in Babylon will I take care of you, and I will fulfill the good promise I made to you and bring you back to this place. I know what plans I have made for you, says the Lord, plans for happiness, not for misfortune, to give you a future and a hope. (Jer. 29:10-11).*

So, "little while" in this case was 70 years. But how could 70 years be recognized as a short time? From the perspective of eternity, it will be a little while and a short time. But it is experienced as an eternity even if it is not. And only one thing can help us: God's promise! God's promise changes our experience and tells us that there is hope.

Elsewhere in Scripture, it is told of 70 years, which is experienced as a short time. It is Moses who says this in Psalm 90: *"Our years of life may be seventy or eighty, if strength suffices, but all their pride is misery and misery; quickly it goes, and we fly away." Who knows the strength of your anger and of your wrath so that he can fear you? Teach us to count our days so that we will have wisdom in our hearts. (Psalm 90:10-12)*

A whole human life is just a short time in the perspective of eternity. Who sees it? The Christian who has God's word and promise in the word, in God's word and promises. Psalm 90, Isaiah 54, and Jeremiah 29.

3. Et øjeblik som Noahs dage

Hvad kan fangenskabet i Babylon og befrielsen sammenlignes med? Herren siger, hvad han vil sammenligne det med : "Noahs dage". *For mig er dette som Noahs dage: Som jeg dengang svor, at Noahs vandflod ikke skulle komme over jorden igen, sådan sværger jeg nu, at jeg ikke vil blive vred og true dig.*

Hvor længe var "et øjeblik" dengang? *Da sagde Herren: «Min livsånde skal ikke forblive i mennesket for evigt. De er dødelige, deres levetid skal være 120 år.»* (1 Mos 6,3). Der gik der 120 år, mens arken blev bygget af Noa og hans sønner. Herren sagde, at der ville komme en dom. Han måtte udrydde menneskene, som han havde skabt, dømme dem. Dommens tid varede 120 år. Men samtidig var det en nådetid.

Og nu kom igen en tid, som syntes lang for Noa, men var kort: *17. dag i 2. måned kom syndfloden. ... Vandet steg over jorden i hundrede og halvtreds dage. Men Gud huskede Noa og alle de vilde dyr og alt kvæget, der var med ham i arken. Han lod en storm blæse hen over jorden, så vandet sank.* (1 Mos 7,24-8,1). *Den syvogtyvende dag i den anden måned var jorden tør. Da sagde Gud til Noa: «Gå ud af arken* (1 Mos 8,15-16).

Noa må have oplevet det som en lang og mørk tid. Men Gud huskede hvad han havde lovet Noah. Han beskyttede Noa. Noah var i frelsens ark alle dagene. Tænk, hvis Gud har glemt ham og hans kone og sønner! Men Gud huskede sit løfte.

Og hvad har han lovet dig? Tænk på dåben. Apostlen Peter skriver. *i Noahs dage, da arken blev bygget; i den blev nogle få, nemlig otte sjæle, frelst gennem vand. Det vand er et billede på den dåb, som nu frelser jer;* (1 Pet. 3,20-21)

Ligesom de 8 sjæle blev frelst gennem vand, sådan frelser han også i dag gennem vand. Dig. Dåben frelser. Hvordan? Det kan jeg jo ikke mærke. Nej. Hvor meget kunne Noa mærke i arken? Men frelste Gud? Ja. Og frelser han dig? Ja. Hvornår gav han dig løftet? For længe siden. Ikke for 120 år siden, men for 80, 60, 28 eller 1 år siden. Guds løfte i dåben står fast.

3. A moment like Noah's days

Regarding the exile in Babylon and the deliverance the Lord asks: "What can it be compared to?" The Lord's suggestion is: "the days of Noah." *To me, this is like the days of Noah: as I swore then that Noah's flood would not come upon the earth again, so now I swear that I will not be angry and threaten you.*

How long was "a little while" back then? *Then the Lord said, "My breath of life will not remain in man forever. They are mortal, their life span should be 120 years."* (Genesis 6:3). 120 years passed while the ark was built by Noah and his sons. The Lord said there would be a judgment. He had to exterminate the people He had created, judge them. The sentence lasted 120 years. But at the same time, it was a time of grace.

And now came again a time that seemed long to Noah, but was short: *on the 17th day of the second month came the flood. The waters rose above the earth for a hundred and fifty days. But God remembered Noah and all the wild animals and all the cattle that were with him in the ark. He blew a storm over the earth, so that the water sank.* (Genesis 7:24-8:1). *On the twenty-seventh day of the second month, the earth was dry. Then God said to Noah, "Get out of the ark* (Genesis 8:15-16).

Noah must have experienced it as a long and dark time. But God remembered what he had promised Noah. He protected Noah. Noah was in the ark of salvation all the days. Imagine if God has forgotten him and his wife and sons! But God remembered His promise.

And what has he promised you? Think about baptism. The apostle Peter writes. *in the days of Noah, when the ark was built, in which a few, namely, eight souls, were saved by water. That water is a picture of the baptism that now saves you;* (1 Pet. 3:20-21)

Just as the 8 souls were saved through water, so he also saves today through water. You. Baptism saves. How? I can't feel that. No. How much could Noah feel in the ark? But did God save? Yes. And will he save you? Yes. When did He make the promise to you? A long time ago. Not 120 years ago, but 80, 60, 28 or 1 year ago. God's promise in baptism stands firm.

4. Et øjeblik i disciplenes vore dage

Derfor må Gud handle med os - i nuet - her i tiden. For at vi må høre, angre og stole på ham. Han fører sit folk med et eneste formål: At vi må blive frelst. Dommen er hans fremmede gerning, for at kunne gøre det egentlige med os: FRELSE OS. Hør da, hvordan han lokker og taler til sit folk: *"Jeg skjulte i skummende vrede et øjeblik mit åsyn for dig, men forbarmer mig med evig kærlighed, siger din genløser, HERREN."*

Hvad kan vi så vente os fra Guds hånd? At han taler til dig gennem sit ord og gennem den måde, du bliver ført på. Det korte øjeblik er nu, de 70 år, du lever. Det er nødvendigt, at du erfarer dom og lidelse og smerte - ellers vil du gå under i dine synder og rammes af dommen, når Herren kommer 2. gang. Han arbejder med os.

Her i den korte tid - er der dog et øjeblik, som var vigtigere - og er vigtigere end noget som helst andet øjeblik der var eller kan komme: Det øjeblik, Jesus taler om i evangeliet. *En liden stund, så ser I mig ikke mere - og igen om et øjeblik, så ser I mig. I skal klage og sørge, og verden skal glæde sig. Men jeres sorg skal vendes til glæde.*

Det var de dage, Guds Søn gik i døden for mennesket. Han fortæller det forud til os, så vi må have et håb at vende os til i den svære tid. Øjeblikket varede 3 dage.

Det længste øjeblik i verden: Det øjeblik, da Jesus påtog sig den straf, vi havde fortjent for vore synder. Det er det øjeblik, som giver alle svære tider i dit liv håb - virkelig håb.

Om også bjergene viger, om også højene røkkes, min kærlighed viger ej fra dig, min fredspagt røkkes ikke, siger HERREN, din forbarmer. Amen.

Lad os bede: Tak, Gud for alle øjeblikke, for alle år, og for dine løfter. Tak for sorgens øjeblik. Og for den glæde, som du har givet os, og som bærer nu og for evigt. Amen.

4. A Moment in the Days of the Disciples

Therefore, God must act with us - in the present - in this time. So that we may hear, repent and trust Him. He leads His people with one purpose: that we may be saved. Judgment is his stranger's work, in order to be able to do the real thing with us: SALVATION US. Hear, then, how he entices and speaks to his people: *"In foaming anger I hid my face from you for a moment, but I have mercy on me with everlasting love, says your redeemer, the Lord."*

What, then, can we expect from God's hand? That He speaks to you through His Word and through the way you are led. The brief moment is now, the 70 years you are alive. It is necessary that you experience judgment and suffering and pain - otherwise you will perish in your sins and be hit by judgment when the Lord comes the second time. He works with us.

Here in that short time, however, there is one moment that was more important - and is more important than any other moment that was or can come: the moment that Jesus speaks of in the gospel. *For a little while, you won't see me anymore - and again in a moment, you'll see me. You will lament and mourn, and the world will rejoice. But your sorrow must be turned to joy.*

These were the days when the Son of God died for man. He tells us in advance, so we may have hope to turn to in this difficult time. The moment lasted 3 days.

The longest moment in the world: The moment when Jesus took upon Himself the punishment we deserved for our sins. It's the moment that gives all the difficult times in your life hope - real hope.

Though the mountains depart, though the hills be moved, my love shall not depart from thee, and my covenant of peace shall not be moved, saith the Lord thy mercies. Amen.

Let us pray: Thank you, God for all moments, for all years, and for your promises. Thank you for the moment of sorrow. And for the joy that you have given us and that carries now and forever. Amen.