

To mænd

Prædiken 30.8.2025 i Martinskirken og
31.8.2025 i Gratiakirken

Evangelium: Lukas 18,9-14

Til nogle, som stolede på, at de selv var retfærdige, og som foragtede alle andre, fortalte Jesus denne lignelse: "To mænd gik op til templet for at bede. Den ene var en farisæer, den anden en tolder. Farisæeren stillede sig op og bad således for sig selv: Gud, jeg takker dig, fordi jeg ikke er som andre mennesker, røvere, uretfærdige, ægteskabsbrydere, eller som tolderen dér. Jeg faster to gange om ugen, og jeg giver tiende af hele min indtægt. Men tolderen stod af sides og ville ikke engang løfte sit blik mod himlen, men slog sig for brystet og sagde: Gud, vær mig syndet nådig! Jeg siger jer: Det var ham, der gik hjem som retfærdig, ikke den anden. For enhver, som ophøjer sig selv, skal ydmyges, og den, der ydmyger sig selv, skal ophøjes."

1.

Til nogle, som stolede på sig selv. Det er der ikke noget forkert i. Selvtillid. Man ved, hvad man står for. Man ved, hvad man er. Man ved, hvad man kan. Jo, der findes et godt og sundt, nyttigt og nødvendigt selvværd, hvor man har tiltro til det, man har som opgave her i livet.

En lærling der bliver svend. Går glad på arbejde. Han ved, at han kan. Og han kan det, selv om der er meget han ikke kan. Men tillid til det, han har lært og kan er vigtigt for at han kan lære endnu mere.

En stud. teol. der er blevet ordineret, han ved, at han er godt forberedt og klar. Har værktøjerne. Har lært at bede. Ved, at der kommer lidelse og modgang. Det hører med. Men han har Guds ord og lytter. Derfor er han frimodig og glad.

En mor, som har gået til fødselsforberedelser og ved, hvordan man ammer og gør tingene. Hun ved også, at der kommer veer, når hun skal føde, med kun lidt søvn, og at amning i praksis ikke er så ligetil. Men hun er forberedt. Har tillid. En sund selvtillid. En mor, der stoler på, at hun er klar.

Two men

Sermon Aug. 30 2025 in Martins Church and
Aug. 31. 2025 in Gratia Church
(MS-WORD auto-translation)

Luke 18:9-14 ESV He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: "Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11 The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.' But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

1.

To some who trusted themselves. There is nothing wrong with that. You know what you stand for. You know what you are. You know what you can do. Yes, there is a good and healthy, useful and necessary self-esteem, where you have faith in what you have as a task in life.

An apprentice who becomes a journeyman. Goes to work happy. He knows he can. And he can do it, even though there is a lot he can't do. But trust in what he has learned and can do is important for him to learn even more.

A student of theology who has been ordained, he knows that he is well prepared and ready. Has the tools. Has learned to pray. Know that suffering and adversity will come. That is part of it. But he has God's word and listens. That is why he is bold and happy.

A mother who has gone to birth preparations and knows how to breastfeed and do things. She also knows that contractions occur when she gives birth, with little sleep, and that breastfeeding is not so straightforward in practice. But she is prepared. Have confidence. A healthy self-confidence. A mother who trusts that she is ready.

Og en skolelærer, som ved, hvordan man underviser. Er forberedt på, at der kan komme vanskelige situationer med elever og kolleger. Men han/hun kan sit stof og kommer ikke ind i klasseværelset og lærerværelset som én stor undskyldning, men med et godt selvværd. Det er værdifuldt og vigtigt. Men nu føjes noget til: <i>Til nogle, som stolede på, at de selv var retfærdige, og som foragtede alle andre.</i> Og det er jo noget andet end den nyudlærte svends, den unge præsts tillid til sin uddannelse og at opgaverne kan løses, og den nybakte mor og skolelærers sunde selvværd. Her handler det om at anse sig for retfærdig, dvs for at have den rette færd, den rette livsstil, rette meninger her i livet, sikker på, at man er helt igennem godt menneske, som ikke kun ved, hvad der er rigtigt, men også efterlever det i småt og stort. Er det muligt? Er der nogen, som tænker sådan? At eje en fuldkommenhed, så man altid beretter om alt det gode og fortræffelige, man er og har gjort? Aldrig har brug for en undskyldning? Aldrig har lidt et nederlag? Aldrig brug for andres tilgivelse og hjælp? Aldrig brug for Guds hjælp og nåde? Ja, det er muligt! Evangelisten Lukas fortæller os, at Jesus var sammen med mennesker, som var sådan. Og han føjer til, at de ringeagtede alle andre, dvs. så ned på andre og anså dem for at være andenrangs. Finder der også mennesker, som ser ned på andre? Vi kender måske nogen. Og vi kender måske også til det hos os selv. 2. Jesus fortalte en lignelse til sådanne mennesker, både dem, som har denne selvretfærdighed for fuld udblæsning, og til dem, som har en snært af det, men har svært ved at indse det og kun sjældent nævner det for nogen. Lignelsen tegner et billede for at afsløre, men samtidig er den en kæmpe hjælp til os, når vi bliver afsløret og er ramt. For den handler ikke kun om én, men om to mænd. <i>To mænd gik op til templet for at bede. Den ene var farisæer, den anden tolder.</i> De gik begge i kirke. De søgte begge hen i templet.	And a school teacher who knows how to teach. Is prepared for difficult situations with students and colleagues. But he/she knows his/her stuff and does not come into the classroom and the teacher's room as one big excuse, but with good self-esteem. That is valuable and important. But now something is added: <i>To some who trusted that they themselves were righteous and who despised everyone else.</i> And it is something different from the newly qualified journeyman, the young priest's confidence in his education and that the tasks can be solved, and the new mother and school teacher's healthy self-esteem. Here it is about considering yourself righteous, i.e. having the right way, the right lifestyle, the right opinions in life, sure that you are a thoroughly good person, who not only knows what is right, but also lives it in small and large ways. Is it possible? Does anyone think like that? To own a perfection, so that you always tell about all the good and excellent things you are and have done? Never need an apology? Never suffered a defeat? Never need the forgiveness and help of others? Never need God's help and grace? Yes, it is possible! The evangelist Luke tells us that Jesus was with people who were like that. And he adds that they despised everyone else, i.e., looked down on others and considered them to be second-class. Do there also find people who look down on others? We may know someone. And we may also know about it in ourselves. 2. Jesus told a parable to such people, both those who have this self-righteousness in full bloom and to those who have a hint of it, but find it difficult to realize it and only rarely mention it to anyone. The parable paints a picture to reveal, but at the same time it is a huge help to us when we are exposed and are affected. Because it's not just about one, but about two men. <i>Two men went up to the temple to pray. One was a Pharisee, the other a tax collector.</i> They both went to church. They both went to the temple.
---	--

Først farisæeren. Han var ikke det, vi i dag forstår ved at være farisæer. Farisæer var på Jesu tid navnet på den gruppe af jøder, som tog det meget alvorligt at efterleve Moseloven. Fx var Nikodemus farisæer og tilhørte den gruppe. Ham, som opsøgte Jesus om natten og fik hjælp. Men farisæeren i lignelsen gik ikke i kirke for at få hjælp. Det mærker vi på hans bøn. Farisæeren stillede sig op og bad således for sig selv: Gud, jeg takker dig, fordi jeg ikke er som andre mennesker, røvere, uretfærdige, ægteskabsbrydere, eller som tolderen dér. Jeg faster to gange om ugen, og jeg giver tiende af hele min indtægt. Vi har ingen grund til at tvivle på, at han talte sandt og virkelig gjorde, han fortæller Gud i sin bøn. Denne første mand i kirken viser, at vi mennesker kan leve et overfladisk liv, så vi tænker om os selv, at vi er retfærdige, gode og syndfrie. Og da er vi ikke til at skyde igennem. Vi takker måske også Gud for, at vi er så utroligt vellykkede, sådan som farisæeren gjorde. "Jeg takker dig, Gud" Men hvad skjuler sig inde bag? Foragt for andre. "Jeg takker dig, fordi jeg ikke er som andre mennesker, røvere, uretfærdige, ægteskabsbrydere, eller som tolderen dér." Ringeagt for andre. Selvretfærdighed. Det er på ingen måde "sund selvtilid". Det er selvbedrag. Han kom i templet og bad, ligesom vi går i kirke. Men han havde ingen anelse om, at templet var jo det sted, hvor der blev ofret for synden, hvor et dyr døde stedfortrædende – altså i stedet for mennesker. Og den eneste grund til at komme i templet var, at få tilgivelse fra Gud og at sige ham tak – ikke for det vi udretter, men fordi Gud tilgiver os, fordi der er blevet ofret og en er død for vore synder. Gud vil hver søndag lære os at sørge over vore synder og at tro på Jesus Kristus – og få tilgivelse – søndag efter søndag efter søndag efter søndag. Bliver vi da aldrig bedre? Måske. Vi må håbe, at vort liv kan blive til gavn for andre og til ære for Gud. Det beder vi jo også om. Men vi vil indtil vor dødsdag have brug for, hvad den anden mand havde brug for: Guds tilgivelse og nåde.	First, the Pharisee. He was not what we understand today by being a Pharisee. In Jesus' time, Pharisees was the name of the group of Jews who took it very seriously to live the Mosaic Law. For example, Nicodemus was a Pharisee and belonged to that group. The one who sought out Jesus at night and got help. But the Pharisee in the parable did not go to church for help. We feel this in his prayer. <i>The Pharisee stood up and prayed to himself, "God, I thank you that I am not like other people, robbers, unrighteous, adulterers, or like the tax collector there. I fast twice a week, and I tithe of all my income.</i> We have no reason to doubt that he spoke the truth and really did what he tells God in his prayer. This first man in the church shows that we humans can live a superficial life, so that we think of ourselves that we are righteous, good and sinless. And then we are not to be shot through. We may also thank God for our incredible success, as the Pharisee did. <i>"I thank you, God"</i> But what is hidden behind it? Contempt for others. <i>"I thank you that I am not like other people, robbers, unrighteous, adulterers, or like the tax collector there."</i> Contempt for others. Self-righteousness. This is by no means "healthy self-confidence". That is self-deception. He went to the temple and prayed, just as we go to church. But he had no idea that the temple was the place where sacrifices were made for sin, where an animal died vicariously – that is, instead of humans. And the only reason to go to the temple was to get forgiveness from God and to give thanks to Him—not for what we accomplish, but because God forgives us, because there has been sacrifice and one has died for our sins. God will teach us every Sunday to grieve for our sins and to believe in Jesus Christ—and be forgiven—Sunday after Sunday, Sunday after Sunday, Sunday after Sunday. Will we never get better? Maybe. We must hope that our lives can be for the benefit of others and for the glory of God. We are asking for that too. But we will need until the day of our death what the other man needed: God's forgiveness and grace.
---	--

3.

Men tolderen stod afsides og ville ikke engang løfte sit blik mod himlen, men slog sig for brystet og sagde: Gud, vær mig syndet nådig! Jeg siger jer: Det var ham, der gik hjem som retfærdig, ikke den anden. Toldere var ofte velhavende mennesker, som havde beriget sig på andres bekostning. De var ikke velansete. Han havde noget på samvittigheden. Måske han også var en flink mand. Måske ligeså flink som farisæeren. Men overfor Gud vidste han, hvem han var: en syndet. En overtræder. En uretfærdig. En skyldner.

Det er vi også. Vi har mange gange og på mange måder syndet i tanke, ord og gerning og er uden undskyldning. Vore nærmeste har brug for at vi indrømmer det og ydmyger os. Og det står ofte rede med tilgivelse og kærlighed. Det er en meget stor gave. Men den største gave er, at Gud har givet tolderen i lignelsen og os et sted at bede sådan: nemlig i Guds hus, i den kristne kirke, hvor Jesu kors vidner om, at Gud har ofret sin søn for os. Vil han så tilgive os? Vil han retfærdiggøre os, altså erklære os retfærdige? Ja. Det vil han. For Jesus siger, at tolderen gik hjem som retfærdig. Ikke fordi han havde gjort mange retfærdige gerninger, men fordi Gud havde tilgivet ham i templet! Det gør Gud også hos os her i kirken. I dag. Han gør det lige nu, mens vi lytter til evangeliet. Og han bekræfter det i den hellige nadver. Amen.

3.

But the publican stood aloof, and would not even lift up his eyes to heaven, but beat his breast, and said, "God, have mercy on me a sinner." I say to you, it was he who went home righteous, not the other. Tax collectors were often wealthy people who had enriched themselves at the expense of others. They were not well regarded. He had something on his conscience. Maybe he was also a nice man. Perhaps as nice as the Pharisee. But before God, he knew who he was: a sinner. A violator. An unfair. A debtor.

So are we. We have sinned many times and in many ways in thought, word and deed and are without excuse. Our loved ones need us to admit it and humble ourselves. And it is often ready with forgiveness and love. It is a very big gift. But the greatest gift is that God has given the tax collector in the parable and us a place to pray like this: namely in God's house, in the Christian church, where the cross of Jesus testifies that God has sacrificed his Son for us. Will he forgive us? Will He justify us, that is, declare us righteous? Yes. He will. For Jesus says that the tax collector went home as righteous. Not because he had done many righteous works, but because God had forgiven him in the temple! God does the same with us here in the church. Today. He is doing it right now as we listen to the gospel. And he confirms it in Holy Communion. Amen.