

## Tænk tilbage og bliv tilgivet!

(Anger og tro)

21. e. trinitatis, 20.10.2024 i Årh og Kbh  
Salmer: 25, #3, #4, 345 // 31, 430, 226  
LGJ

### Lukas 13,1-9

*På den tid kom nogle og fortalte ham om de galilæere, hvis blod Pilatus havde blandet med blodet fra deres offerdyr. Og han sagde til dem: "Mener I, at de var større syndere end alle andre galilæere, siden det gik dem sådan? Nej, siger jeg, men hvis I ikke omvender jer, skal I alle omkomme ligesom de. Eller de atten, som tårnet i Siloa styrtede ned over og dræbte - mener I, at de var mere skyldige end alle andre i Jerusalem? Nej, siger jeg, men hvis I ikke omvender jer, skal I alle omkomme ligesom de."*

*Så fortalte han denne lignelse: "En mand havde et figentræ, som var plantet i hans vingård, og han kom og ledte efter frugt på det, men fandt ingen. Han sagde da til gartneren: I tre år er jeg nu kommet og har ledt efter frugt på dette figentræ uden at finde nogen. Hug det om! Hvorfor skal det stå og tage plads op til ingen nytte? Men han svarede: Herre, lad det stå et år til, så skal jeg få gravet omkring det og givet det gødning. Måske bærer det så frugt næste år. Hvis ikke, kan du hugge det om."*

To gange siger Jesus: **"Hvis I ikke omvender jer, skal I alle omkomme ligesom de"**. Det handler om omvendelse i dag. Ja, det gør det faktisk altid for en kristen. For alle kristne at bekende vor synd og at høre Evangeliet fra Gud at vi er tilgivet og hans kære børn pga hvad Jesus har gjort.

Baggrunden i dag var, hvad folk fortalte Jesus. En frygtelig begivenhed. Galilæere ville bringe ofre til Israels Gud. Men Pilatus dræbte dem og blandede deres blod mod blod fra deres offerdyr. Hvorfor skete det. Hvorfor skulle det lige ramme dem? Var det Guds dom? Var det en straf. Var de større syndere end alle andre galilæere?

Sådan kan man overveje med sig selv, hvor en frygtelig hændelse ramte bestemte mennesker. Er de måske særligt onde? Er nogle mennesker ikke mere onde end andre? Og er det ikke derfor de bliver ramt? Og Jesus svarer på det: **Nej, men**

## Think back and be forgiven!

(Repentance and faith)

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### ESV Luke 13:1-9:

*There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? 3 No, I tell you; but unless you repent, you will all likewise perish. 4 Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? 5 No, I tell you; but unless you repent, you will all likewise perish."*

*6 And he told this parable: "A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. 7 And he said to the vinedresser, 'Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?' 8 And he answered him, 'Sir, let it alone this year also, until I dig around it and put on manure. 9 Then if it should bear fruit next year, well and good; but if not, you can cut it down.'"*

Twice Jesus says: **"If you do not repent, you will all perish just as they do"**. It's about repentance today. In fact, life is a daily repentance for a Christian. We confess our sin and to hear the Gospel from God so that we trust that we are His dear children, forgiven because of what Jesus has done.

The background today was what people told Jesus. A terrible event. Galileans who wanted to offer sacrifices to the God of Israel. But Pilate killed them and mixed their blood with the blood of their sacrificial animals. Why did it happen. Why should it affect them? Was it God's judgment? Was it a punishment. Were they greater sinners than all other Galileans?

This is how you can consider with yourself where a terrible event affected certain people. Are they perhaps particularly evil? Aren't some people more evil than others? And isn't that why they are affected? And Jesus answers it: **No, but I say**

***jeg siger jer, hvis I ikke omvender jer, vil I omkomme ligesom dem!***

Men der da aldrig sammenhæng mellem det, vi gør, og det, der sker med os? Jo. Synden får følger. Konsekvenser. Det kan allerede her i livet. Og på dommens dag.

Men tilbage til spørgsmålet: Var de større syndere end alle andre galilæere? Og Jesus nævner en anden ulykkelig begivenhed i Jerusalem. Tårnet i Siloa styrtede ned og dræbte 18 mennesker. Hvorfor lige dem. Var de mere skyldige end alle andre i Jerusalem? Jesus svarer igen: NEJ.

Og han gentager til dem og os: ***"Hvis I ikke omvender jer, skal I alle omkomme ligesom de."***

Overfor Gud er der ingen forskel. Alle har syndet. Og alle har brug for tilgivelse og frelse. Derfor siger Jesus: ***Hvis I ikke omvender jer, skal I alle omkomme ligesom de.***

Jesus' forkyndelse sammenfattes sådan: ***"Omvend jer og tro på evangeliet!" (Mark 1,15). "Omvend jer og lad jer alle døbe i Jesu Kristi navn til jeres synders forladelse!" (ApG 2,38).***

1.

Det første er, hvad der står først i søndagens evangelium: ***"Hvis I ikke omvender jer, skal I omkomme ligesom de!"***

Ordet "omvender jer" betyder ordret TÆNKE EFTER, tænke på noget, efter det er sket. Gør det bagefter, når det er for sent for at undgå konsekvenserne! Tænk over det, du har gjort! Tænk anderledes om det, end da du gjorde det. Og du vil mærke skyld, anger og blive ked af det. Det er, hvad Jesus siger, de skal, og vi skal.

Jesus nævner ikke her noget bestemt, de har gjort forkert, men siger, at de alle skal tænke efter, se tilbage, så de kan mærke skyld, blive ked af det og angre.

Når vi får sådan en opfordring og følger den, da er der jo nok at angre. Der er meget, som vi har tænkt, talt og gjort forkert, og det er for sent at ændre på noget af det. Det er jo sket. Du er skyldig. Men vi er overfladiske og gør det ikke af os selv og forsvarer snarere os selv med undskyldninger. Derfor skal vi lytte til Guds vilje med os, hvis vi skal angre.

***to you, if you do not repent, you will perish like them!***

But surely there is never a connection between what we do and what happens to us? Yes. Sin has consequences. Consequences. It can already be in this life. And on Judgment Day.

But back to the question: Were they greater sinners than all other Galileans? And Jesus mentions another unfortunate event in Jerusalem. The tower of Siloa crashed, killing 18 people. Why them? Were they more guilty than everyone else in Jerusalem? Jesus replies: NO.

And then He repeats to them and to us: ***"If you do not repent, you shall all perish like them."***

With God, there is no difference. Everyone has sinned. And everyone needs forgiveness and salvation. Therefore Jesus says: ***If you do not repent, you will all perish just as they do.***

Jesus' preaching is summarized as follows: ***"Repent and believe in the gospel!" (Mark 1:15). "Repent and be baptized all of you in the name of Jesus Christ for the remission of your sins!" (Acts 2:38).***

1.

The first is what is said in the first part of today's Gospel: ***"If you do not repent, you will perish like them!"***

The word "repent" literally means THINK BACK, THINK AFTERWARDS, think about something after it has happened. Afterwards when it is too late to make changes and to avoid the consequences. Think about what you have done, think about it differently than when you did it, and you will have a feeling of guilt, and you will be sad. That is what Jesus says they should, and we shall!

Jesus does not mention anything in particular that they have done wrong, but says that they should all think, look back, so that they can feel guilt, be sad and repent.

When we receive such an invitation and follow it, then there is plenty to regret. There is a lot that we have thought, said and done wrong, and it is too late to change anything of it. That has happened. You are guilty. But we are superficial and do not repent but rather defend ourselves with excuses. Therefore we must listen to God's will for us if we are to repent.

Og så står vi med skylden og begynder at føle os skyldige. Hvad nytter det? Nej, det nytter ikke i sig selv. Men skylden er jo reel. Og det er nødvendigt at se sandheden i øjnene.

Men selv om angeren ikke nytter det i sig selv, så nytter det at angre. For din Gud og Herre siger, at du skal se tilbage og angre. Han siger det til dig. Her står du så og kigger, tænker på, husker på – og fortryder.

## 2.

Hør nu, hvad der er anden del af hans budskab til os: *"For Himmeriget er kommet nær!" "Tro på evangeliet!" "Og lad jer døbe i Jesu Kristi navn til jeres synders forladelse!"* Frelseren er kommet. Han er her. Hos dig.

Jesu Kristus har gjort noget for os, længe før vi gjorde det, der nu har ramt os med skyld. Han er kommet dig og alle os andre syndere i forkøbet. Han fortæller dig, at han døde for dine synder og tilgiver dig lige nu.

Omvendelse er ikke at gøre sig selv til et bedre menneske. Omvendelse er at se tilbage på det, du gjorde forkert og fortryde, angre, påtage dig skylden og råbe om nåde. Hos ham. I Herrens nærvær. Hos Jesus. Hos Gud den almægtige!

Det bliver meget tydeligt, når vi lytter til det ord, Gabriel brugte, da han fortalte om Johannes Døbers prædiken. *Mange af Israels børn skal han føre tilbage til Herren deres Gud. (Lk. 1:16 D92). Han skal gå foran Herren (Jesus) ham i Elias' ånd og kraft for at vende fædres hjerte til deres børn (Lk. 1:17 D92).*

Her er omvendelsen ikke anger, men at en fars hjerte vender sig til sit barn, så de finder hinanden, og så mennesker vender sig til Gud, fordi Gud er kommet til dem. Her er det ikke tanker om synd og skyld, men det er fællesskab med Gud, som tilgiver. Mellem en far og hans søn. Mellem Gud og hans menneske.

**Så er omvendelse:** At fortryde og miste troen på sig selv. Indrømme: det er for sent. **Men samtidig få håb**, fordi han nu står her hos mig, døber mig, tilgiver mig, griber fat om mig.

Han taler jo lige ind i min samvittighed og viser mig det forkerte, jeg tænkte, sagde og gjorde i går og forgårs. Jeg ser det jeg burde have gjort, men

And then we are left with the blame and start to feel guilty. What good is that? No, it is of no use in itself. But our guilt is real. And it is necessary to face the truth.

But even if repentance is not useful in itself, it is useful to repent. For your God and Lord says that you must look back and repent. He tells you. Here you stand and look, think about, remember – and regret.

## 2.

Now listen to the second part of His message, namely the Gospel: *"For the kingdom of heaven has come near!" "Believe in the gospel!" "And be baptized in the name of Jesus Christ for the remission of your sins!"* The Savior has come. He's here. With you.

Jesus Christ has done something for us long before we did what has now befallen us with guilt. He speaks to you and says that He died for your sins, and just now he forgives you.

Repentance is not making oneself a better person. Repentance is looking back at what you did wrong and regretting, taking the blame, and crying out for mercy. In His presence With the Lord. With Jesus. With God Almighty!

This becomes very clear when we listen to the word Gabriel used when he told Zakarias about the son who would be born. *Many of the children of Israel he (John the Baptist) will bring back to the Lord their God. (Lk. 1:16 D92). He will go before the Lord (Jesus) in the spirit and power of Elijah to turn the hearts of fathers to their children (Lk. 1:17, D92).*

Here the word "repentance" is not being used, but to bring back / turn to: That a father's heart turns to his child so that they find each other, and so that people turn to God because God has come to them. Here it is not thoughts of sin and guilt, but it is fellowship with God that forgives. Between a father and his son. Between God and His man.

**Then is repentance:** regretting and losing faith in oneself. Admit: it's too late. **But at the same time, I get hope**, because he is now standing here with me, baptizing me, forgiving me, grabbing hold of me.

He speaks straight into my conscience and shows me the wrong things I thought, said and did yesterday and the day before yesterday. I see

undlod at gøre. Og han viser han mig i Skriften, at det sidder så dybt i mig, og at jeg havde fra min undfangelse og fødsel. Men Jesus kom. Han gav mig anger og bliver ved med det. Og han gav mig tro og bliver ved med det.

**Og det viser Jesus os i lignelsen om en mand, der havde et figentræ**, som ikke bar frugt, og om gartneren, som bad for figentræet, så det ikke skulle hugges om på stedet. Og gartneren er Jesus. Gud sendte sin søn for at enhver, som tror på ham, ikke skal fortabes, men have evigt liv. Anger og tro.

Anger: Se tilbage, tænke efter, tage det ind over os. Jeg er skyldig. Jeg har syndet i tanker ord og gerninger og er uden undskyldning.

Det nytter ikke noget i sig selv at tænke disse tanker, hvis det fx er ens ægtefælle man har svigtet og syndet imod. Det er nødvendigt. Men hjælpen består i at sige det til hende og modtage hendes tilgivelse. Det er sådan vi frelser hinanden i familien. Anger **og** Tilgivelse.

Og sådan endnu mere i Guds familie, i den kristne menighed. Derfor siger vi det igen og igen. Vi angrer og bekender vore synder. Men det i sig selv hjælper ingen. Det er Gartneren, som er vores hjælper, Jesus Kristus, vor Frelser.

Gartneren gøder og vander og passer os, så vore hjerter åbner sig for ham. Han viser os sine hænder og side, at han bar vore synder. Han siger det til os. Og vi bliver glade. Meget glade. Troens glæde!

Amen

what I should have done, but failed to do. And he shows me in the Scriptures that it is so deep in me, and that I had from my conception and birth. But Jesus came. He gave me repentance and continues to do so. And he gave me faith and continues to do so.

**And Jesus shows us this in the parable of a man who had a fig tree** that did not bear fruit, and of the gardener who prayed for the fig tree so that it would not be cut down on the spot. And the gardener is Jesus. God sent His Son so that everyone who believes in Him should not perish but have eternal life.

Repentance and faith:

Repentance: Look back, think about it, take it in. I am guilty. I have sinned in thoughts, words and deeds, and am without excuse.

It is no use in itself to think these thoughts, if, for example, it is your spouse you have failed and sinned against. It is necessary to feel sorry. But the help consists of telling her and receiving her forgiveness. This is how we save each other in the family. Repentance **and** faith in the forgiveness.

And so even more so in God's family, in the Christian congregation. That's why we say it over and over again. We repent and confess our sins. But that in itself helps no one. The Gardener, Jesus Christ is our Savior. The Gospel turns our hearts to him. The gardener, who fertilizes and waters and cares for us. He shows us His hands and side that He bore our sins. He tells us. And we are happy. Very happy. The joy of faith!

Amen