

Ærgre sig eller fortryde

*Prædiken 18. okt. 2026 i Aarh og Kbh. LGJ
Salmer: 51,1-3, #6, 49, 596 // 438, 430, 51v4-5
www.vivit.dk/prædiken*

Matthæus 21,28-32:

Men hvad mener I? En mand havde to sønner. Han gik hen til den første og sagde: Min søn, gå ud og arbejd i vingården i dag. Men han svarede: Nej, jeg vil ikke! Bagefter fortrød han og gik derud. Så gik han til den anden søn og sagde det samme til ham. Han svarede: Ja, herre! men gik ikke derud. Hvem af de to gjorde deres fars vilje?" De svarede: "Den første." Jesus sagde til dem: "Sandelig siger jeg jer: Toldere og skøger skal gå ind i Guds rige før jer. For Johannes kom til jer og lærte jer vejen til retfærdighed, og I troede ham ikke, men toldere og skøger troede ham. Og skønt I så det, angrede I heller ikke bagefter og troede ham.

Nåde være med jer og fred fra Gud, vor Fader, og fra Jesus Kristus, vor frelser. Amen.

Fortryde

Man kan fortryde, at man ikke sagde ja til et godt tilbud, at man ikke søgte et bestemt job. Man fortryder, at man ikke fik gjort det, som havde været en fordel for os. Man er ikke plaget af skyldfølelse men af ærgrelse over, at man ikke udnyttede de muligheder, man havde.

Så er det noget andet, når du svigtede og blev skyldig i forhold til et andet menneske eller i forhold til Gud, som kaldte dig til at gøre noget – og du ikke gjorde det. Du ærgrer dig ikke, men er skyldig. Du må fortryde. Og måske du ikke kan rette op på det. Det er umuligt. For sent. Da har du en evighed at fortryde i under skyld og dom.

I søndagens evangelium taler Jesus til os, for at vi må fortryde og angre. Ikke ærgre os, men angre. Evangeliet kommer til os med tilgivelse og barmhjertighed, så det, der menneskeligt talt var umuligt at få tilgivelse for, bliver tilgivet. Gud tilgiver og frelser os her i nådens tid på jord.

Gå ud og arbejd i dag!

En mand har to sønner. Han vil, at de begge går ud og arbejder i vingården i dag! "Gå!", siger han. Det er ikke et forslag, men en befaling. Og de skal ikke gøre det i morgen eller om en uge, men i dag. De skal hjælpe til. Det er meningen med livet. Hjælpe. Være lydig. Arbejde for vores far. Leve for ham. Arbejde i hans vingård, så der kan høstes dejlig vin til gavn og glæde for mange. Gud taler til os. Der er noget, vi skal! - Lad os tage et kort kig ind i de ti bud, hvor vi ser, hvad Gud siger, at vi skal:

1) Ikke dyrke de afguder, som de fleste danskere dyrker, men tro på ham, som befriede os fra slaveri og skyld og død. Dyrke HERREN! Ham og ham alene. Det er ikke til forhandling. Guds folk i Gamle Testamente skulle tilbede ham i templet, hvor der blev ofret for synden. Og Guds folk i Nye Testamente skal gøre det i den kristne menighed, hvor Guds Lam, Jesus, er hos os med tilgivelse.

Be annoyed or regret

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Matt. 21:28-44 NAU:

28 "But what do you think? A man had two sons, and he came to the first and said, 'Son, go work today in the vineyard.' 29 "And he answered, 'I will not'; but afterward he regretted it and went. 30 "The man came to the second and said the same thing; and he answered, 'I will, sir'; but he did not go. 31 "Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I say to you that the tax collectors and prostitutes will get into the kingdom of God before you. 32 "For John came to you in the way of righteousness and you did not believe him; but the tax collectors and prostitutes did believe him; and you, seeing this, did not even feel remorse afterward so as to believe him.

Grace be with you and peace from God our Father and from Jesus Christ our Savior. Amen.

Regret

You can regret that you did not say yes to a good offer, that you did not apply for a certain job. You regret that you did not do what would have been an advantage for you. You are not plagued by guilt, but you are annoyed that you did not take advantage of the opportunities you had.

Then it's something else when you failed and became guilty in relation to another person or in relation to God, who called you to do something – and you didn't do it. You are not just annoyed, you are guilty. You must regret. And maybe you can't fix it. It's impossible. Too late. Then you have an eternity to regret under guilt and judgment.

In Sunday's Gospel, Jesus speaks to us so that we may repent. Not to be annoyed, but to regret and repent. The gospel comes to us with forgiveness and mercy, so that what was humanly impossible to be forgiven is forgiven. God forgives and saves us here in the time of grace on earth.

Go out and work today!

A man has two sons. He wants them both to go out and work in the vineyard today! "Go!" he says. It is not a suggestion, but a commandment. And they are not to do it tomorrow or in a week, but today. They are to help. That is the purpose of life. Help. Be obedient. Work for our father. Live for him. Work in his vineyard so that lovely wine can be harvested for the benefit and joy of many. God is speaking to us. There is something we have to do! - Let's take a brief look into the Ten Commandments, where we see what God tells us to do:

1) Not to worship the idols that most Danes worship, but to believe in Him who freed us from slavery and guilt and death. Worship the LORD! Him and Him alone. That is non-negotiable. God's people in the Old Testament were to worship Him in the temple, where sacrifices were made for sin. And God's people in the New Testament are to do

2) Det samme gælder det 2. bud. Gud befaler: "Du må misbruge Guds navn!" Vi skal kalde på ham i al vor nød, bede, lovprise og takke. ... Begynd dagen med tak. Sig ham tak for frelsen, at han tilgav dig i går og lover at være din Frelser i dag. Bed om, at han vil bevare dig fra synd, og at du ikke falder i fristelse. Det er ikke til forhandling. I dag skal du kalde på ham, takke og prise ham i din familie og din menighed og dit land.

3) Og der er en tredje ting, som heller ikke er til forhandling: At du skal holde hviledagen hellig. Hør Guds ord sammen med andre kristne. Deltag i gudstjenesten om søndagen, så Gud kan tjene dig med sit ord og sakramenter. Lad Kristi ord bo iblandt jer! Det er ikke til forhandling. Det er ikke kun et godt råd, men hans vilje.

Og hvad angår forholdet til hinanden i familie, menighed og samfund, har han også sagt, hvad vi skal gøre:

4) Ær din far og mor! Ær og vær lydig mod dem, som har ansvar for dig i familie, i kirke og i samfund. De har fået myndigheden fra Gud. Adlyd og ær dem.

5) Og drøb ikke et andet menneske med vrede ord, men hjælp det menneske, som er i legemlig nød!

6) Bryd ikke ægteskabet! Bryd ikke ind i andres, og lad porno og utugt i tanke og ord være fjernet fra jer.

7) Stjæl ikke fra andre, men hjælp andre til at beholde, hvad de har og få det bedre.

8) Beskyt din næstes navn og rygte i stedet for at gå med sladder.

9-10) Og begær ikke din næstes hus eller noget der hører din næste til.

Det er ikke til forhandling. Gå hen og arbejd i dag i min vingård. Vær til gavn for andre og giv Gud æren.

Det lette spørgsmål

Men den ene søn siger: "*Nej, jeg vil ikke!*" Et rent afslag. Jeg gør, hvad jeg vil. "Jeg følger min lyst i dag." - Men han fortrød og gik derud. Den anden søn siger: "*Ja, Herre!*" Her er høflighed. Han kalder sin Far for "Herre". Ikke dårligt. Han kender Guds vilje, og han siger "ja" til at gøre, hvad hans far ønsker, men gør det alligevel ikke.

Nu kommer det spørgsmål, som er let at svare på: "*Hvem af de to gjorde deres fars vilje?*" De svarede: "*Den første.*" Ja, den første! Vi kan hurtigt blive enige om, at det er ikke nok med rigtige og høflige ord. Det afgørende er, om vi i praksis gør, hvad vi skal. Har vi sagt "nej", må vi fortryde og gå hen i vingården. Har vi sagt "ja", men undladt at gå hen i vingården, har vi endnu mere at fortryde. Derfor svarer vi: Det var den første, som gjorde sin fars vilje. Helt klart.

Nu kommer det, som er vanskeligt:

Det vanskelige er at fortryde vores "nej, jeg vil ej!" Det er vanskeligt, fordi vi taber vores ære, når vi fortryder.

so in the Christian church, where the Lamb of God, Jesus, is with us with forgiveness.

2) The same goes for the 2nd commandment. God commands: "You must take God's name in vain!" We are to call on Him in all our need, pray, praise and give thanks. ... Begin the day with thanksgiving. Thank Him for forgiving your yesterday's sins and for his promises to be your Savior today. Pray that He will keep you from sin and that you will not fall into temptation. That is non-negotiable. Today call upon Him, thank and praise Him in your family and your congregation and your country.

3) And there is a third thing that is also non-negotiable: that you should keep the Sabbath day holy. Hear God's Word with other Christians. Attend the Sunday service so that God can serve you with His Word and sacraments. Let the Word of Christ dwell among you! It is not just good advice, but His will.

And when it comes to relationships with each other in family, congregation and society, He has also said what we must do:

4) Honor your father and mother! Honor and be obedient to those who have responsibilities for you in family, church and society. They have received the authority from God. Obey and honor them.

5) And do not kill another man with angry words, but help the man who is in bodily distress.

6) Don't break marriage! Don't break into other people's and let porn and fornication in thought and word be far from you.

7) Don't steal from others, but help others to keep what they have and feel better.

8) Protect your neighbor's name and reputation instead of gossiping.

9-10) And do not covet your neighbor's house or anything that belongs to your neighbor.

It is non-negotiable. Go and work today in my vineyard. Be of benefit to others and give God the glory.

The easy question

But one son says, "*No, I don't want to!*" A pure refusal. I do what I want. "I follow my desire today." - But he regretted it and went out. The other son says, "*Yes, Lord!*" He is polite. He calls his Father "Lord." Not bad. He knows God's will, and he says "yes" to doing what his father wants, but still doesn't do it.

Now comes the question that is easy to answer: "*Which of the two did their father's will?*" They answered: "*The first.*" Yes, the first! We can quickly agree that it is not enough to have right and polite words. What matters is whether we do what we are supposed to do in practice. If we have said "no", we must repent and go to the vineyard. If we have said "yes" but not to go into the vineyard, we have even more to regret. Therefore, we answer: It was the first who did his father's will. Absolutely.

Når vi fortryder, at vi ikke sagde ja, da vi fik et godt tilbud, ærgrer vi os. Men at ærgre sig er ikke virkeligt at fortryde, at syndede mod Gud og vor næste. Jesus taler om toldere og skøger. De havde noget at angre og fortryde. Det var ikke en småting for toldere at måtte indrømme griskhed. Det betød, at de måtte afstå fra den indtægt, de havde fået ved at kræve mere i told end foreskrevet. Det ville betyde voldsomt økonomisk tab at tilbagebetale, hvad de havde snydt sig til. Og skøger var prostituerede, som havde levet af misbrug af deres seksualitet. Det ville koste dyrt at fortryde. Tab af ære. Tab af indtægt.

Det koster også os dyrt at indrømme og bekende, at vi har syndet mod Gud og mod vor næste. For da bliver fortrydelse mere end ydre høflighed og fromme ord. Din stolthed knækkes, når du må sige: "Jeg er uden undskyldning!" til Gud og det menneske, du har svigtet og gjort ondt. Ingen af os gør det godvilligt. Men når du indser, at du har været ulydig mod Gud i pengegriskhed eller utroskab eller anden afgudsdyrkelse, og når du hører evangeliet, at dine mange synder samtidig skjules med kærlighed og tilgivelse fra Jesus Kristus, da bliver anger undgåelig. Ja, en gave fra Gud til dig. Da siger du: "*Kære Herre Gud, jeg er et fattigt syndigt menneske og har syndet – og er uden undskyldning.*" Da må du indrømme og bekende overfor det medmenneske, du har svigtet. Og du må sige det til Gud, som lytter med og kender hjertet. Vi siger det i kirken før nadveren. Gud lytter med og svarer gennem den tjener, som lægger hånden på dit hoved. Det er ydmygende. Det er ydmygende for dig at skulle modtage tilgivelsen fra en tjener, som også er et fattigt syndigt menneske. Og det er ydmygende din præst at have denne tjeneste, fordi han ved, at han også selv har brug for den tilgivelse, han som præst giver dig.

I den kristne menighed findes vejen til den retfærdighed. Den viste Johannes Døber os, da han sidste søndag sagde: "*Se Guds lam!*" Det sagde han til toldere og skøger og alle andre, som kom ud til Jorden. Og de blev døbt. - Der, hvor Jesus samler mennesker i en kristen menighed, dér er tilgivelse. Og der kan vi fortryde og råbe om hjælp. Og ydmyge os. Det er at gå hen i vingården. Det er den frugt, Gud ønsker. David beskriver frugten i Salme 51: *Mit offer, Gud, er en sønderbrudt ånd, et sønderbrudt og sønderknust hjerte afviser du ikke, Gud. (V19).*

Hvem er det så, Jesus tænker på med den anden høflige søn, der sagde: "Ja, Herre!", men ikke gik derhen? Det er ypperstepræster og folkets ældste, som forinden havde diskuteret med Jesus om hans ret til at undervise. *Jesus sagde til dem: "Sandelig siger jeg jer: Toldere og skøger skal gå ind i Guds rige før jer. For Johannes kom til jer og lærte jer vejen til retfærdighed, og I troede ham ikke, men toldere og skøger troede ham. Og skønt I så det, angrede I heller ikke bagefter og troede ham.*

Now comes the difficult part:

The difficult thing is to regret our "no, I don't want to!" It is difficult because we lose our honor when we regret.

When we regret that we did not say yes when we received a good offer, we regret it. But to be annoyed is not to really regret sinning against God and our neighbor. Jesus speaks of tax collectors and harlots. They had something to repent and regret. It was no small thing for tax collectors to have to admit greed. It meant that they had to give up the income they had received by demanding more in customs than prescribed. It would mean a tremendous financial loss to repay what they had cheated. And harlots were prostitutes who had lived off abuse of their sexuality. It would be costly to regret. Loss of honor. Loss of income.

It also costs us dearly to admit and confess that we have sinned against God and against our neighbor. For then regret becomes more than outward courtesy and pious words. Your pride is broken when you have to say, "I am without excuse!" to God and to the person you have betrayed and hurt. None of us do it benevolently. But when you realize that you have disobeyed God in greed for money or adultery or other idolatry, and when you hear the gospel that your many sins are at the same time covered up with love and forgiveness from Jesus Christ, then repentance becomes inevitable. Yes, a gift from God to you. Then you say, "*Dear Lord God, I am a poor sinful person and have sinned – and am without excuse.*" Then you must admit and confess to the fellow human being you have betrayed. And you must say it to God, who listens and knows the heart. We say it in church before the sacrament. God listens and responds through the servant who puts his hand on your head. It is humiliating. It is humiliating for you to have to receive forgiveness from a servant who is also a poor sinful person. And it is humiliating your pastor to have this ministry, because he knows that he also needs the forgiveness that he as a priest gives you.

In the Christian congregation we find the way to that righteousness. John the Baptist showed us this when he said last Sunday: "*Behold the Lamb of God!*" He said this to tax collectors and harlots and all others who came out to Earth. And they were baptized. - Where Jesus gathers people in a Christian church, there is forgiveness. And there we can repent and cry out for help. And humble ourselves. That is to go into the vineyard. That is the fruit God wants. David describes the fruit in Psalm 51: *My sacrifice, O God, is a broken spirit, a broken and broken heart you do not reject, O God. (v19).*

Who, then, is Jesus thinking of with the other courteous son who said, "Yes, Lord!" but did not go there? These are the chief priests and the elders of the people who had previously argued with Jesus about his right to teach. *Jesus said to them, "Assuredly, I say to you, tax collectors and harlots will enter the kingdom of God before you. For John came to you and taught you the way of righteousness, and you did not believe him, but tax*

Det lød urimeligt i deres ører. De var jo langt bedre end pengegriske toldere og umoralske skøger. Ypperstepræsterne og folkets ældste kendte Guds vilje i de ti bud. De kunne forklare reglerne om offerlovene, hvordan man skulle gøre med det ene og det andet. Men de kendte ikke barmhjertigheden. De overholdt loven for at blive retfærdige ved deres egne ydrefærdigheder. Men der var ingen frugt i deres liv. Kun lov. Kun kritik og krav til andre, som ikke overholdt loven. Ingen selverkendelse. Ingen barmhjertighed. Ingen tilgivelse. De mente ikke, at de selv behøvede tilgivelse. Og hvis de behøvede tilgivelse, var det kun for småting. De delte ikke tilgivelsen med andre. For de havde den ikke selv.

På den måde blev det tydeligt, at de ikke var gået hen i deres faders vingård. Den frugt, som Gud vil høste hos os, er ikke, at vi ærgrer os over hinanden, men at vi fortryder vores ulydighed, og at vi giver os ind i tjenesten i Guds rige. Derfor siger Jesus, at toldere og skøger vil gå ind i Guds rige frem for dem. For toldere og skøger, som var hos Jesus, tog imod tilgivelsen, som fører ind i fællesskab med Gud. Jesus var blevet deres retfærdighed.

Jesus gav denne undervisning om de to sønner mandag efter palmesøndag, hvor han red ind i Jerusalem. Og ikke mange dage efter blev det fredag, langfredag. Her blev han korsfæstet for vore. Ypperstepræster og folkets ældste gjorde det af med Jesus. De kendte Loven og brugte den mod Jesus. Og de havde ingen anelse om hvad barmhjertighed er, og at de selv havde brug for tilgivelse.

Var toldere og skøger mere retfærdige end ypperstepræster og folkets ældste? Ja! For de havde lært retfærdigheden vej, som er JESUS. Uden Jesus ingen retfærdighed. Hos Jesus er vi retfærdige, selv om vi må kæmpe med synd og fristelser. Fandt man så igen de toldere, som havde angret, ved toldboden i griskhed? Nej. Og fandt man så de skøgerne på gaden i prostitution? Nej! De blev disciple hos Jesus. Man fandt dem som hjælpere og tjenere. De var retfærdige, fordi det var blevet tilgivet. De var nu i den kristne menighed, hvor Gud viser os, hvad vi skal, og at vi har brug for nåde. - Vi bliver ved med at have brug for tilgivelsen. Den giver Gud os i Evangeliet og i sakramenterne, dåben og nadveren. Og vi omsluttet af Guds barmhjertighed. - Det bedste, vi kan gøre i vingården, er at give den videre til hinanden – i dag.

Gud være lov og tak og ære fordi han kalder os til at være i sådan et rige, hvor han viser os barmhjertighed og tilgiver, og hvor vi kan give denne frugt videre til ham og hinanden. Amen

collectors and harlots believed him. And though you saw it, you did not repent afterward and believed him.

That sounded unreasonable to them. They were far better than money-greedy tax collectors and immoral harlots. The chief priests and elders of the people knew God's will in the Ten Commandments. They could explain the rules of the sacrificial laws, how to do with this and that. But they did not know mercy. They kept the law in order to become righteous by their own outward works. But there was no fruit in their lives, only law. Only criticism and demands on others who did not obey the law. No self-knowledge. No mercy. No forgiveness. They did not think that they themselves needed forgiveness. And if they needed forgiveness, it was only for small things. They did not share forgiveness with others. Because they did not have it themselves.

In this way it became clear that they had not gone into their father's vineyard. The fruit that God will reap from us is not that we are annoyed with each other, but that we repent of our disobedience and that we give ourselves into the service of God's kingdom. Therefore, Jesus says that tax collectors and harlots will enter the kingdom of God rather than them. For tax collectors and harlots who were with Jesus accepted forgiveness, which leads into fellowship with God. Jesus had become their righteousness.

Jesus gave this teaching about the two sons on the Monday after Palm Sunday, when he rode into Jerusalem. And not many days later, it was Friday, Good Friday. Here he was crucified for ours. High priests and elders of the people killed Jesus. They knew the Law and used it against Jesus. And they had no idea what mercy is and that they themselves needed forgiveness.

Were tax collectors and harlots more righteous than high priests and elders of the people? Yes! For they had taught the way of righteousness, which is JESUS. Without Jesus there is no righteousness. With Jesus we are righteous, even though we have to struggle with sin and temptation. Were the tax collectors who had repented again found at the tax booth in greed? No. And were they found the harlots on the street in prostitution? No! They became disciples of Jesus. They were found as helpers and servants. They were righteous because it had been forgiven. They were now in the Christian church, where God shows us what we need and that we need grace. - We continue to need forgiveness. God gives it to us in the Gospel and in the sacraments, baptism and the sacrament. And we are surrounded by God's mercy. - The best thing we can do in the vineyard is to pass it on to each other - today.

Praise and thanks and glory to God for calling us to be in such a kingdom, where He shows us mercy and forgives, and where we can pass on this fruit to Him and each other. Amen.