Så kom der en fattig enke

Prædiken 23. søndag e. trinitatis 8. november 2026 i Kbh og Aarhus, LGJ.

Salmer: 295, #10, 748, 598 // 305, 430, 44

Evangelium: Markus 12,38-44h
I sin undervisning sagde han: "Tag jer i agt for de skriftkloge, som gerne vil gå omkring i lange gevandter og lade sig hilse på torvet og sidde øverst i synagogen og til højbords ved fester. De æder enker ud af huset og beder længe for et syns skyld. De skal dømmes så meget hårdere." Og Jesus satte sig over for tempelblokken og så på, hvordan folkeskaren lagde penge i blokken. Der var mange rige, som gav meget. Så kom der en fattig enke, som gav to småmønter af et par øres værdi. Jesus kaldte da disciplene hen til sig og sagde til dem: "Sandelig siger jeg jer: Denne fattige enke har givet mere end alle de andre, som lægger penge i tempelblokken. For de har alle givet af deres overflod, men hun har givet af sin fattigdom, alt, hvad hun havde, alt det, hun havde at leve af."

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

1.

Jesus underviser og fortæller om skriftkloge mænd. "De æder enker ud af huset." – Lad os prøve at forestille, hvordan det kunne gå til!

En enke er kvinde, som har mistet sin mand. Hun har stadig huset, hvor de boede sammen, men der er fare for, at hun mister det. For hun har en stor gæld efter sin kære mand. Måske manden havde en lidelse, så han ikke kunne arbejde? Måske han drak og lånte penge af andre i byen. Det blev til en del i årenes løb. Gælden voksede sig stor. Men han var elsket af sin kone alle årene. Hun viste trofast omsorg og sørgede for mad, hvis der ellers var penge i huset. Hun havde ikke mange ord. For hvad hjælper ord mod misbrug eller kronisk sygdom? På en måde havde hun givet op. Men hun havde ikke opgivet at elske sin mand med omsorg. Nu var han død. Hun sad alene i hus med gælden.

En formiddag bankede det på døren. Det var en af dem, hendes mand havde lånt penge af, en af de mere velhavende i byen, en skriftklog. Den skriftkloge havde gjort sig mange overvejelser. Men i dag tog han sig sammen. "Jo, enken måtte betale sin dårlige mands gæld." Det sagde han til hende. Han forklarede: "Du bliver nødt til at sælge huset, så din sølle mands gæld kan blive betalt." - Hun sad tavs, men den skriftkloge holdt fast. Det endte med, at hun solgte huset og betalte gælden. Hvor mon hun nu skulle bo? … Det var ikke den skriftkloges hovedpine.

2.

Søndagens evangelium fortæller os også, at ***Jesus satte sig over for tempelblokken og så på, hvordan folkeskaren lagde penge i blokken. Der var mange rige, som gav meget. Så kom der en fattig enke.***

Then came a poor widow

Sermon 23rd Sunday e. Trinity 8 November 2026 in Copenhagen and Aarhus, LGJ.

Psalms: 295, #10, 748, 598 // 305, 430, 44

Mark 12:38-44 NAU
38 In His teaching He was saying: "Beware of the scribes who like to walk around in long robes, and like respectful greetings in the market places, 39 and chief seats in the synagogues and places of honor at banquets, 40 who devour widows' houses, and for appearance's sake offer long prayers; these will receive greater condemnation." 41 And He sat down opposite the treasury, and began observing how the people were putting money into the treasury; and many rich people were putting in large sums. 42 A poor widow came and put in two small copper coins, which amount to a cent. 43 Calling His disciples to Him, He said to them, "Truly I say to you, this poor widow put in more than all the contributors to the treasury; 44 for they all put in out of their surplus, but she, out of her poverty, put in all she owned, all she had to live on."

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

1.

Jesus teaches and tells about scribes. "They eat widows out of the house." "Let's try to imagine how it could happen!

A widow is a woman who has lost her husband. She still owns the house where they lived together, but there is a danger that she will lose it because she has a large debt from her dear husband. Maybe the husband had a condition that he could not work? Maybe he drank and borrowed money from others in the city. Over the years, it became a lot. The debt grew big. But he was loved by his wife all the years. She showed faithful care and provided food if there was money in the house. She did not have many words. For what good are words against abuse or chronic illness? In a way, she had given up. But she had not given up loving her husband with care. Now he was dead. She was alone in the house with the debt.

One morning there was a knock on the door. It was one of the men her husband had borrowed money from, one of the wealthier people in town, a scribe. The scribe had discussed with himself if he should ask the widow to pay her husband's debt. But today he pulled himself together. He told her. "You need to sell the house so that your poor husband's debts can be paid." - She sat silent, but the scribe held on. In the end, she sold the house and paid the debt. Where would she live now? … It was not the scribe's headache.

2.

Sunday's Gospel also tells us that ***Jesus sat down opposite the temple block and watched as the crowd put money into the block. There were many rich people who gave much. Then came a poor widow.***

En af dem, der gav meget, var måske den skriftkloge mand, som havde ædt enken ud af huset. Han kom i sin lange og smukke kappe. Det var mærkevare, syet hos den bedste skrædder i byen. Det kunne vel ikke være forkert at klæde sig ordentligt! Han var skriftklog og vidste, at man skulle betale tiende, dvs. ti procent. Ja, han gav mere. Pengene i tempelblokken eller kirkebøssen gik til vedligeholdelse af Guds hus. Det var også levit-præsternes løn. Og pengene blev brugt til hjælp for enker, faderløse og fremmede. Jo, den skriftkloge deltog og gjorde sin pligt.

Men havde han ikke dårlig samvittighed i forhold til enken? Hvis man spurgte ham, ville han måske sige: "En enke? Hvilken enke? … Nåh hende, hvis mand havde sat sig i stor gæld; hende med det lille hus." "Men hun betalte jo ikke andet, end hendes afdøde mand skyldte mig. Det var helt efter reglerne. Derfor har jeg ikke dårlig samvittighed. Og mon ikke der bliver sørget for, at hun får mad fra templet med gaven, jeg lige har givet?"

Er det ikke i orden at være rig, hvis man følger reglerne? Kan vi bruge vore penge på os selv? Er ikke OK, at vi bruger det, vi tjener, på os selv, hvis vi ellers betaler vor skat og bidrager lidt til kirken?

3.

Jesus tager eksemplet frem og siger om de skriftkloge, som følger reglerne: "***De skal dømmes så meget hårdere.***" For Gud dømmer ikke efter regler. Han dømmer ud fra sin barmhjertighed. Barmhjertigheden er målestokken. Gud kræver barmhjertighed. Han kræver, at vi elsker ham af hele vort hjerte, og at vi elsker vor næste som os selv. Og vor næste er også *enken, den faderløse og den fremmede*. De er et trekløver i Skriften. Hvis man er skriftklog, ved man det.

Hør, hvad Gud sagde, da han gav os de 10 bud: *Enken og den faderløse må I ikke behandle hårdt. Hvis du alligevel gør det, vil jeg høre, når de råber til mig, og da flammer min vrede op, og jeg dræber jer med sværd, så jeres koner bliver enker og jeres børn faderløse. (2 Mosebog 22:21-23).*

Og hør, hvad Moses senere sagde til Guds folk: *Herren jeres Gud er gudernes Gud og herrernes Herre, den store, den vældige og den frygtindgydende Gud, som ikke er partisk og ikke lader sig bestikke, men som skaffer den faderløse og enken ret, og som elsker den fremmede og giver ham føde og klæder. Derfor skal I elske den fremmede, I var jo selv fremmede i Egypten. Du skal frygte Herren din Gud, ham skal du tjene, ham skal du holde fast ved, og ved hans navn skal du sværge. Han er din lovsang, og han er din Gud. (5 Mosebog 10,17-21).*

4.

"Han er din lovsang. Han er din Gud!" Men hvordan kan Gud være vores lovsang, hvis han dømmer os? Fordi Gud dømmer med barmhjertighedens målestok på to måder. Den ene måde er, at han dømmer os, når vi lever i vantro og roser os af at overholde regler. Da dømmes vi hårdt.

Den anden måde er, at han dømmer os med tilgivelse. Når du har svigtet, når du gjort andre ondt, når du har været kold og ufølsom og krævet din ret og været ubarmhjertig, da står du foran Gud som en fattig enke,

Perhaps one of those who gave a lot was the scribe who had eaten the widow out of the house. He came in his long and beautiful robe. It was a brand, sewn by the best tailor in town. Surely it could not be wrong to dress properly! He was a scribe and knew that you had to tithe, ten percent. He even gave more. The money in the temple block or church box went to the maintenance of God's house. It was also the salary of the Levite priests. And the money was used to help widows, fatherless, and strangers. Yes, the scribe participated and did his duty.

But did he not feel guilty about the widow? If you asked him, he might say: "A widow? What widow? … Oh, the one whose husband had gone into great debt; the one with the little house." "But she didn't pay anything else than her deceased husband owed me. It was all according to the rules. That's why I don't have a bad conscience. And I wonder if it will be arranged that she gets food from the temple with the gift I just gave?"

Isn't it okay to be rich if you follow the rules? Can we spend our money on ourselves? Isn't it OK to should spend our money on ourselves if we follow the rules and pay our tax and contribute somehow to the church?

3.

Jesus takes this example and says of the scribes who follow the rules: "***They will be judged so much more severely."*** For God does not judge according rules. He judges according to His mercy. Mercy is the yardstick. God requires mercy. He requires that we love Him with all our hearts and that we love our neighbor as ourselves. And our neighbor is also *the widow, the fatherless, and the stranger*. They are a threesome in Scripture. If you are scribe-wise, you know it.

Listen to what God said when He gave us the 10 commandments: *Do not treat the widow and the fatherless harshly. If you do, I will hear them cry out to me, and then my anger will flare up, and I will kill you with the sword, so that your wives will be widows and your children fatherless. (Exodus 22:21-23).*

And listen to what Moses later said to God's people, " *The Lord your God is the God of gods and the Lord of lords, the great, the mighty, and the fearsome God, who is not partial, and does not allow himself to be bribed, but who makes justice to the fatherless and the widow, and who loves the stranger, and gives him food and clothing. Therefore you must love the stranger, for you yourselves were strangers in Egypt. You must fear the Lord your God, you must serve him, you must hold fast to him, and by his name you must swear. He is your praise, and he is your God. (Deuteronomy 10:17-21).*

4.

"He is your praise. He is your God!" But how can God be our praise if He judges us? Because God judges with the measure of mercy in two ways. One way is that He judges us when we live in unbelief and boast of keeping rules. Then we are judged harshly.

The second way is that He judges us with forgiveness. When you have failed, when you have hurt others, when you have been cold and insensitive and demanded your rights and been merciless, then you stand before God as a poor widow who has lost everything. And you must

der har mistet det hele. Og du må tigge ham om tilgivelse og nåde. Da dømmer Gud dig i barmhjertighed. For han er en barmhjertig Gud, sen til vrede og rig på troskab, og han tilgiver dig alle dine synder.

Hør hvad Gud siger til os gennem profeten Esajas: *I overstrømmende vrede skjulte jeg et øjeblik ansigtet for dig, men i evig troskab viser jeg dig barmhjertighed, siger Herren, der løskøber dig (Es 54,8).* Og hør apostlen Paulus: *For Gud har indesluttet alle i ulydighed for at vise alle barmhjertighed (Rom 11,32).*

Den hårde dom, Jesus taler om, den dom tog Jesus på sig i vores sted. Da han blev korsfæstet og døde, blev han dømt for vore synder og for vor mangel på barmhjertighed. Derfor dømmer Gud os i barmhjertighed med tilgivelse og frelser os. Derfor kan vi lovsynge Gud.

5.

Jesus fortæller til sidst i evangeliet, hvordan en fattig enke midt i sin fattigdom takkede Gud. ***Så kom der en fattig enke, som gav to småmønter af et par øres værdi. … Hun gav af sin fattigdom, alt, hvad hun havde, alt det, hun havde at leve af.***

Hvordan kunne hun det? Fordi hun vidste at Gud er faderløses beskytter, enkes hjælper og fremmedes forsvarer. Og det gjorde Gud bla med de gaver, der blev lagt i tempelblokken, deres kirkebøsse. Enken kunne ikke længere sørge for sig selv. Ikke engang med de to mønter, hun havde tilbage. Men Gud ville sørge for hende gennem den levit-præst, som kom med mad. Det stolede hun på. Og hvis ikke, så var Gud stadig hendes barmhjertige Herre og Frelser. Hvis hun blev svigtet, var det levit-præsten og de skriftkloge, der svigtede. Ikke Gud. Må Gud hjælpe dem i dommen! - Sådan opmuntrer kvinden os til at tro og stole på Gud. Men også til at hjælpe hinanden og andre.

Lad os da gå sammen med enken ind i kirken og lytte til evangeliet. Jesus er her. Vi hører om offeret, Jesus bragte. Han underviser om den strenge dom der rammer os, når vi er ubarmhjertige. Og han fortæller om dommen, han tog på korset. Han gav sit liv for os i barmhjertighed.

Sådan gør Jesus os kloge på Skriften, og særligt på barmhjertighed og tilgivelse, så vi lever i tilgivelsen og hjælper hinanden og andre. Amen.

beg Him for forgiveness and mercy. Then God will judge you in mercy. For He is a merciful God, slow to anger and abundant in faithfulness, and He forgives you all your sins.

Hear what God says to us through the prophet Isaiah: *In overflowing anger I hid my face from you for a moment, but in everlasting faithfulness I show you mercy, says the Lord, who redeems you (Isaiah 54:8).* And hear the Apostle Paul: *For God has enclosed all in disobedience to show mercy to all (Romans 11:32).*

The harsh judgment Jesus speaks of, that judgment Jesus took upon Himself in our place. When He was crucified and died, He was judged for our sins and for our lack of mercy. Therefore, God judges us in mercy with forgiveness and saves us. Therefore, we can sing praises to God.

5.

Jesus tells at the end of the Gospels how a poor widow in the midst of her poverty thanked God. ***Then a poor widow came and gave two pennies of a few cents' worth. She gave out of her poverty all that she had, all that she had to live on.***

How could she? Because she knew that God is the protector of the fatherless, the helper of the widow and the defender of strangers. And God did that, among other things, with the gifts that were placed in the temple block. The widow could no longer provide for herself. Not even with the two coins she had left. But God would provide for her through the Levite priest who brought food. She trusted in that. And if the Levite priest would not come, then God was still her merciful Lord and Savior. If she was betrayed, it was the Levite priest and the scribes who failed. Not God. *May God help them in judgment!*

This is how the woman encourages us to believe and trust in God. But also to help each other and others.

Let us then go with the widow into the church and listen to the gospel. Jesus is here. We hear about the sacrifice Jesus made. We hear him teach about the severe judgement when we forsake mercy. And we hear about the severe judgement which he took upon himself on the cross. He gave His life for us in mercy.

This is how Jesus makes us wise in the Scriptures, and especially in mercy and forgiveness, so that we can live in forgiveness and help each other and others. Amen.