

Hvorfor gør han ikke samme undergerning for os?

Salmer #1v1, 66, 62v2, #2, 368 // 71, 430, 44
Prædiken i Aarh og Kbh 30.11.2025, LGJ

Evangelium: Lukas 4,16-30

Han kom også til Nazaret, hvor han var vokset op. På sabbatten gik han efter sædvane ind i synagogen, og han rejste sig for at læse op. Man rakte ham profeten Esajas' bog, og han åbnede den og fandt det sted, hvor der står skrevet: **Herrens ånd er over mig, fordi han har salvet mig. Han har sendt mig for at bringe godt budskab til fattige, for at udråbe frigivelse for fanger og syn til blinde, for at sætte undertrykte i frihed, for at udråbe et nådeår fra Herren.**

Så lukkede han bogen, gav den til tjeneren og satte sig, og alle i synagogen rettede spændt øjnene mod ham. Da begyndte han at tale til dem og sagde: "I dag er det skriftord, som lød i jeres ører, gået i opfyldelse." Alle gav de ham deres bifald og undrede sig over de nådefulde ord, som udgik af hans mund, og de spurgte: "Er det ikke Josefs søn?" Han svarede dem: "I vil sikkert bruge denne talemåde mod mig: Læge, læg dig selv! og sige: Vi har hørt om alt det, der er sket i Kapernaum; gør det samme her i din hjemby!" Men han sagde: "Sandelig siger jeg jer: Ingen profet er anerkendt i sin hjemby. Og jeg siger jer, som sandt er: Der var mange enker i Israel på Elias' tid, dengang himlen var lukket i tre år og seks måneder; så der blev stor hungersnød i hele landet; og Elias blev ikke sendt til nogen af dem, men til en enke i Sarepta i Sidons land. Og der var mange spedalske i Israel på profeten Elisas tid; og ingen af dem blev renset, men det blev syreren Na'aman."

Alle i synagogen blev ude af sig selv af raseri, da de hørte det; de sprang op, jog ham ud af byen og drev ham hen til kanten af det bjerg, deres by var bygget på, for at styrte ham ned. Men han banede sig vej imellem dem og gik.

Hvorfor vil han ikke gøre undergerninger hos os?

Vi får nogle gange den tanke, som de havde i Nazareth. "Gør de samme undergerninger i mit liv, som du har gjort i andre kristnes liv. Og hvis du ikke gør det, hvorfor skal vi da tro på dig?"

Man retter spørgsmålet til menighedens ledelse og præst. Hvorfor udfører præsten ikke undergerninger i Jesu navn? Er der ikke noget galt, hvis der ikke sker de samme mirakler hos os, som der skete i Kapernaum?

Eller det er noget med vores egen tro, der er forkert?

Eller der er noget galt med Gud? "Hvorfor får jeg ikke et lettere liv? Hvorfor hjælper du ikke dem, som kæmper med sygdom og fattigdom?"

... Nogle kirker slår sig op på, at de kan udføre undergerninger i Jesu navn på et møde, de inviterer til.

Why doesn't He do the same miracle for us?

Hymns #1v1, 66, 62v2, #2, 368 // 71, 430, 44
Sermon in Aarh and Cph 30.11.2025, LGJ

Luke 4:16-30 ESV

16 And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. 17 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, 18 **"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, 19 to proclaim the year of the Lord's favor."**

20 And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, "Today this Scripture has been fulfilled in your hearing." 22 And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, "Is not this Joseph's son?" 23 And he said to them, "Doubtless you will quote to me this proverb, "'Physician, heal yourself.'" What we have heard you did at Capernaum, do here in your hometown as well.'" 24 And he said, "Truly, I say to you, no prophet is acceptable in his hometown. 25 But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, 26 and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. 27 And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian."

28 When they heard these things, all in the synagogue were filled with wrath. 29 And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. 30 But passing through their midst, he went away.

Why will he not do miracles with us?

We sometimes get the thought that they had in Nazareth. "Do the same miracles in my life as you have done in the lives of other Christians. And if you don't, why then believe in you?"

The question may be directed to the congregation's leadership and pastor. Why does he not perform miracles in Jesus' name? There may be something wrong if the same miracles do not happen to us as happened in Capernaum?

Or is there something about our own faith that is wrong?

Or is there something wrong with God? "Why don't I have an easier life? Why don't you, God, help those who face illness and poverty?"

... Some churches claim that they can perform miracles in Jesus name on a given evening.

Spørgsmålet om undergerninger og blive befriet fra lidelse, sygdom og død er et gammelt problem og et gammelt spørgsmål. "Hvorfor skulle Adam og Eva ud af Edens have? Hvorfor skulle de dø?"

Jesus sagde til jøderne i hans hjemby: *"I vil sikkert bruge denne talemåde mod mig: Læge, læg dig selv! og sig: Vi har hørt om alt det, der er sket i Kapernaum; gør det samme her i din hjemby!"* Og det endte med, at de smed ham ud af byen og forsøgte at slå ham ihjel. En sådan Messias, en sådan Kristus, havde de ikke noget at bruge til.

Men hvorfor, Jesus? Det enkle svar er, at Jesus gav dem det, de havde brug for. Sådan er han også mod os. Han giver os det, vi har brug for.

Hvad havde de da brug for? Svaret er: De havde brug for det, han gav dem. Han gav dem profeten Esajas' ord. Og han gav dem en prædiken i to dele. Det giver han også os.

1. Skriften – Guds ord til os

Man rakte ham profeten Esajas' bog, og han åbnede den og fandt det sted, hvor der står skrevet: Herrens ånd er over mig, fordi han har salvet mig. Han har sendt mig for at bringe godt budskab til fattige, for at udråbe frigivelse for fanger og syn til blinde, for at sætte undertrykte i frihed, for at udråbe et nådeår fra Herren.

Vi læser og læser fra Bibelen her i menigheden. Det gør vi, fordi vi har brug for det. Vi har brug for at Gud taler til os. Ikke kun at han engang skrev det i en bog, men at den åbnes og at der læses op.

Oplæsningen i kirkens gudstjeneste og bibellæsning højt derhjemme er helt afgørende. Hør hvad der står om Skriften og oplæsning i Guds ord:

Men du, bliv ved det, du har lært og er blevet overbevist om! Du kender dem, du har lært det af,¹⁵ og fra barnsben kender du De hellige Skrifter, der kan give dig visdom til frelse ved troen på Kristus Jesus. (2 Tim. 3:14-15)

Salig er den, som læser op, og de, som hører profetiens ord og holder fast ved det, der står skrevet i den; for tiden er nær. (Åb 1:3).

Indtil jeg kommer, skal du tage vare på skriftlæsningen, formaning og undervisningen. (1 Tim. 4:13).

Jo bedre, vi kender det ord, desto mere vil vores forventninger rette sig mod det, vi har brug for. Giver tillid til Gud, skaber bøn og tålmodighed, så vi venter på Gud. Vi lærer at bede som i Salmernes bog: "Hvornår Gud? Hvor længe skal være bedrøvet?" (Sl 42). Og vi siger: "Herren er min hyrde!" (Sl 23) Vi lærer at bede: "Herren gav, Herren tog, Herrens navn være lovet!" Det lærer han os i sit ord, når det læses op og vi lytter.

Når du holder aftenbøn, behøver du ikke andet end at læse fra profeten Esajas, en salme fra Salmernes Bog eller et stykke fra evangelierne om Jesu undergerninger. Her taler Gud til dig/er. Du behøver ikke at sige så meget selv eller at høre en andagtsbog, selv om det også kan være godt. Guds ord i sin rene form er vores redning

The issue regarding miracles and to be freed from suffering, sickness and death is an old problem and an old question. "Why did Adam and Eve have to come out of the Garden of Eden? Why should they die?"

Jesus said to the Jews in his hometown: *"You will probably use this saying against me: 'Physician, heal yourself.' What we have heard you did at Capernaum, do here in your hometown as well."* And it ended with them throwing him out of town and trying to kill him. Such a Messiah, such a Christ, they had no use for.

But why, Jesus? The simple answer is that Jesus gave them what they needed. This is also how he is towards us. He gives us what we need.

What did they need? The answer is: They needed what He gave them. He gave them the words of the prophet Isaiah. And he gave them a sermon in two parts. He gives us that too.

1. Scripture – God's Word to Us

17 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, 18 "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, 19 to proclaim the year of the Lord's favor."

We read and read from the Bible here in church. We do this because we need it. We need God to speak to us. Not only that he once wrote it in a book, but that it is opened and that it is read aloud.

Reading aloud in church worship and reading the Bible aloud at home is absolutely crucial. Listen to what it says about Scripture and reading in God's Word:

You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them;¹⁵ and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. (2 Tim. 3:14-15)

Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near. (Rev. 1:3)

Until I come, give attention to the public reading of Scripture, to exhortation and teaching. (1 Tim. 4:13 NAS)

The better we know that word, the more our expectations will be directed towards what we need. Gives trust in God, creates prayer and patience, so that we wait on God. We learn to pray as in the book of Psalms: "When God? How long shall be sorrowful?" (Psalm 42). And we say, "The Lord is my shepherd!" (Psalm 23) We learn to pray, "The Lord gave, the Lord took, the name of the Lord be praised!" He teaches us this in His Word when it is read aloud and we listen.

When you offer evening prayer, all you need to do is read from the prophet Isaiah, from the book of Psalms, or a passage from the Gospels about Jesus' miracles. Here God speaks to you. You don't have to say much yourself or

til enhver tid. Lær et vers. Tag det med dig. Salig er den, som læser op og salig er den, som hører.

2. Prædikenens første del

Derefter prædikede han for dem. Og det gør han også for os. En prædiken i to dele. Lukas fortæller: ***Så lukkede han bogen, gav den til tjeneren og satte sig, og alle i synagogen rettede spændt øjnene mod ham. Da begyndte han at tale til dem og sagde: "I dag er det skriftord, som lød i jeres ører, gået i opfyldelse."***

Det, som de havde brug for, er at høre, var, at skriftordet er gået i opfyldelse. Det har vi også brug for. Det, Gud lovede på syndefaldets dag, har han gjort. Frelseren er kommet til os ude i sygdommens og dødens og smertens verden. Redningsmanden er hos jer. Han hedder Jesus! Det, vi lige har hørt fra Esajas 61, er gået i opfyldelse. Og det blev opfyldt i deres ører og hjerter i synagogens gudstjeneste. Og det sker hos os og går i opfyldelse for os, mens vi hører det. Vi fyldes af Guds ord til os. Det vedrører os. Det er for os.

Det er 4 ting: ***"Godt budskab til fattige"***, dvs. for dig og mig, som er fattige! Vi er fattige, fordi vi mangler at vise kærlighed og godhed mod vor næste, og lydighed mod Gud. Vi er fattige fordi vore hjerter er skadet af synden. Godt budskab til os! Til dem i Nazareth. Og til os i Danmark. Tilgivelse. Vi er rige pga Jesus.

"Frigivelse for fanger". De ville have en undergerning i byen. Men ville det befri dem fra Satans fangenskab, fra dødens rædsel og dommen over deres synder? Jesus kom som deres befrier. Det er langt større.

"Syn til blinde". Jesus gav fysisk blinde synet. Og åndeligt blinde gav han nyt syn ved at give dem troen. Han åbner vore øjne for, at han er hos os som Frelseren i liv og i død. Vi ser det, når vi hører evangeliet fra først til sidst om hans fødsel, liv, død og opstandelse. Den undergerning frelser. Og så har han oven i det omsorg for os.

"Sætte undertrykte i frihed". Jesus tager sig både af de undertrykte og den, som undertrykker. Når vi undertrykker andre ved at tale ondt om eller til dem, da hjælper Jesus Kristus dem, vi undertrykker. Og han hjælper også os med sin tilgivelse. - Og når det er dig, der er plaget af andre, af Djævelen og af dødsfrygt, da giver han frihed ved at være hos os i sygdom, skyld og i døden. For han tog vor plads i døden og opstod fra graven. - Det var ikke gjort på et øjeblik eller et mirakel i byen. Han måtte bruge hele sit liv på at sætte os fri.

Når han har gjort dette store for os, hvorfor er vi da så optaget af at han skal gøre en undergerning med helbredelse i menigheden? Det gør han også. Bla ved at sender os som kærligheden sendebud. Og vi må bede for hinanden og hjælpe. Og nogle gange gør han undergerninger med sit direkte indgreb.

listen to a devotional book, although that can also be good. God's Word in its pure form is our salvation at all times. Learn a verse. Take it with you. Blessed is he who reads aloud, and blessed is he who hears.

2. The first part of the sermon

Then he preached to them. And he does that for us too. A sermon in two parts. Luke reports: ***20 And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, "Today this Scripture has been fulfilled in your hearing."***

What they needed was to hear was that the Scripture had been fulfilled. We need that too. What God promised on the day of the Fall he has fulfilled and done. The Savior has come to us out in the world of sickness and death and pain. The rescuer is with you. His name is Jesus! What we have just heard from Isaiah 61 has come true. But it also happened in their ears and hearts as they heard. And it happens with us and comes true for us as we hear it. So now it's me it concerns.

It is 4 things: ***"Good news for the poor"***, i.e. for you and me, who are poor! We are poor because we lack love and goodness to our neighbor, and obedience to God. We are poor because our hearts are damaged by sin. Good news for us! To those in Nazareth. And to us in Denmark. Forgiveness. We are rich because of Jesus.

"Release for prisoners". They wanted a miracle in the city. But would a miracle downtown free them from Satan's captivity, from the terror of death, and from the judgment of their sins? Jesus came as their deliverer. It's far bigger.

"Sight for the blind". Jesus gave the physically blind sight. And spiritually blind He gave new sight by giving them faith. He opens our eyes to the fact that He is with us as our Savior in life and in death. We see it when we hear the gospel from beginning to end about His birth, life, death, and resurrection. That miracle saves. And on top of that, he cares for us.

"Setting the oppressed free". Jesus takes care of both the oppressed and the oppressor. - When we oppress others by speaking evil about or to them, Jesus Christ helps those we oppress. And He also helps us by forgiving us. - And when it is you who are tormented by others, by the devil and by fear of death, then he gives freedom by being with us in sickness, guilt and in death. For took our place and rose from the grave. - It wasn't done in an instant or a miracle in the city. He had to spend his whole life setting us free.

If He has done this great thing for us, why are we so focused on him doing a miracles of healing in our congregation? That he also does sending us as the messenger of love with care. And we must pray for each other and help. And sometimes he does miracles with his direct intervention.

3. Og prædikenens anden del

I prædikenens anden del giver Jesus to eksempler på, at Gud ikke lod der ske undere i Guds eget folk.

Det første eksempel var på profeten Elias' tid under kong Akab, hvor der var hungersnød i Guds folk på grund af deres frafald og synder. Hvorfor sendte Gud ikke profeten Elias med mad til nogen i Guds folk? Hvorfor prædikede han kun dom? Fordi folket behøvede at høre dommen. Og han var nødt til at flygte og skjule sig ved en bæk. Der gik hele 3½ år.

Hvorfor udførte Jesus ikke undergerninger i Nazareth. Af samme grund. De havde brug for at høre dommen over gudløshed og selvishhed.

Hvorfor sker der ikke undergerninger hos os? Fordi vi og vort folk ikke har brug for mirakler i byen, men for at erkende vor gudløshed og selvishhed, så vi råber til Gud om nåde og tilgivelse.

Hvis Jesus bare havde gjort undergerninger i Nazareth, havde han ikke hjulpet dem til omvendelse og tro. I stedet prædikede omvendelse, Den samme prædiken har vi brug for!

Det andet eksempel, Jesus tager frem fra bibelhistorien, er fra profeten Elisas tid. Der var mange spedalske på profeten Elisas tid. Men ingen af dem blev helbredt. Kun syreren Naaman. Hvorfor? Fordi Guds folk havde brug for at høre om sine synder og om Guds frelse.

Jesus helbredte ingen i Nazareth, fordi de behøvede noget andet: nemlig omvendelse til syndernes forladelse. Og det har vi også brug for.

Men brød de sig om det? Nej. ***Alle i synagogen blev ude af sig selv af raseri, da de hørte det; de sprang op, jog ham ud af byen og drev ham hen til kanten af det bjerg, deres by var bygget på, for at styrte ham ned. Men han banede sig vej imellem dem og gik.***

På samme måde i dag: hvem vil høre den prædiken Jesus holdt i Nazaret? Om ham som Frelseren, der har opfyldt Guds løfter, og om os som syndere, der har brug for tilgivelse?

Nu har Jesus holdt den prædiken for os. Og vi kan svare med tak: Tak, at du er kommet til os. Tak, at du også har omsorg for os, både for vort legeme og vor sjæl."

Han rækker os frelsen i dåbens sakramente og i nadveren. Det er to store undergerninger, som vi også vil takke for i dag.

Så vil vi nu i bøn betro os i hans varetægt og omsorg. Amen.

3. And the second part of the sermon

In the second part of the sermon, Jesus gives two examples of how God did not allow miracles to happen in God's own people.

The first example was in the time of the prophet Elijah under King Ahab, when there was famine in God's people because of their apostasy and sins. Why didn't God send the prophet Elijah with food to some of God's people? Why did he preach judgment only? Because the people needed to hear the verdict. And he had to flee and hide by a stream. A full 3½ years passed.

Why didn't Jesus perform miracles in Nazareth? The same reason: They needed to hear God's verdict caused by their godliness and selfishness.

Why don't miracles happen with us? Because we and our people do not need miracles in the city, but to realize our godlessness and selfishness so we can want God to forgive us our sins.

If Jesus had only performed miracles in Nazareth, He would not have helped them to repentance and faith. Instead, he preached repentance. We need the same sermon!

The second example Jesus brings up from Bible history is from the time of the prophet Elisha. There were many lepers in God's people in the days of Elisha. But none of them were healed. Only the Syrian Naaman. Why? Because God's people needed to hear about their sins and about God's salvation.

Jesus did not heal anyone in Nazareth because they needed something else: namely, repentance for the remission of sins. And we need that too.

But did they like it? No. ***All in the synagogue were filled with wrath. And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. But passing through their midst, he went away.***

In the same way today, who ask for the sermon Jesus gave in Nazareth? About him as the Savior who has fulfilled God's promises, and about us as sinners who need repentance to forgiveness?

Now he has preached his sermon for us. And we now say: "Thank you for coming to us. Thank you that you also cares for us both health and soul. Both in life and in death.

He extends salvation to us in the sacrament of baptism and in the sacrament. These are two great miracles, for which we would also like to express our thanks today.

Therefore we now in prayer entrust ourselves into His care. Amen.