

## Forbarm dig over mig, Herre!

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2. søndag i fasten, 16.3.2025. LGJ

Kbh: 682, -4, 442, 449 // 444, 430, 510

Aar: 444v1-4, -4, 442, 449 // 510, 444v5-6

### **Evangelium: Matthæus 15,21-28**

Jesus gik bort derfra og drog til områderne ved Tyrus og Sidon. Og se, en kana'anæisk kvinde kom fra den samme egn og råbte: "Forbarm dig over mig, Herre, Davids søn! Min datter plages slemt af en dæmon." Men han svarede hende ikke et ord. Og hans disciple kom hen og bad ham: "Send hende væk! Hun råber efter os." Han svarede: "Jeg er ikke sendt til andre end til de fortabte får af Israels hus." Men hun kom og kastede sig ned for ham og bad: "Herre, hjælp mig!" Han sagde: "Det er ikke rigtigt at tage børnenes brød og give det til de små hunde." Men hun svarede: "Jo, Herre, for de små hunde æder da af de smuler, som falder fra deres herres bord." Da sagde Jesus til hende: "Kvinde, din tro er stor. Det skal ske dig, som du vil." Og i samme øjeblik blev hendes datter rask.

Jesus tog disciplene med til udlandet. Til Sidons og Tyrus' område. Han ville lære dem at bede. Han havde forinden lært dem Fadervor. Og de kendte Salmernes Bog, som er fuld af bønner, Gud gav til sit folk i Gamle Testamente. De er også Guds gave til os, når vi skal bede.

Men én ting er at have fået bønnens ord. En anden ting er at bede nøden. Derfor tog Jesus sine disciple med til udlandet, hvor de var alene med ham. Og dog ikke helt alene. For da kom en kana'anæisk kvinde og råbte: «**Forbarm dig over mig, Herre, Davids søn! Min datter plages slemt af en dæmon.**» (Matt 15,22). Det var meget forstyrrende for disciplene. De var jo i gang med undervisning. Men kvinden var netop den undervisning, de havde brug for.

#### **1) Kvindens nød**

Faktisk var det ikke kvinden, som var syg og besat. Det var hendes datter. Men her blev den enes nød også den andens. Det hører naturen til. En mor og hendes datter. I en familie. I en menighed. Ja, i alle fællesskaber, når vi har set og mærket hinanden. Når den ene lider, lider de andre med.

## Have mercy on me, O Lord!

Second Sunday in Lent, 16.3.2025. LGJ

Kbh: 682, -4, 442, 449 // 444, 430, 510

Aar: 444v1-4, -4, 442, 449 // 510, 444v5-6

### **Matt. 15:21-28 NAU**

Jesus went away from there, and withdrew into the district of Tyre and Sidon. And a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is cruelly demon-possessed." But He did not answer her a word. And His disciples came and implored Him, saying, "Send her away, because she keeps shouting at us." But He answered and said, "I was sent only to the lost sheep of the house of Israel." But she came and began to bow down before Him, saying, "Lord, help me!" And He answered and said, "It is not good to take the children's bread and throw it to the dogs." But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." And her daughter was healed at once.

Jesus took the disciples abroad. To the territory of Sidon and Tyre. He wanted to teach them how to pray. He had previously taught them the Lord's Prayer. And they knew the Book of Psalms, which is full of prayers God gave to His people in the Old Testament. They are also God's gift to us when we have to pray.

But it is one thing to have received the words of prayer, but it is another thing to use them in distress. So Jesus took his disciples abroad, where they were alone with him. And not all alone. For then a Canaanite woman came and cried **out, "Have mercy on me, Lord, son of David! My daughter is tormented badly by a demon."** (Matthew 15:22). It was very disturbing for the disciples. They were in the process of teaching. But the woman was exactly the education they needed.

#### **1) The woman's distress**

In fact, it was not the woman who was sick and obsessed. It was her daughter. But here one person's need also became the other's. That is part of nature. A mother and her daughter. In a family. In a congregation. Yes, in all communities, when we have seen and felt each other. When one suffers, the others suffer with it.

Men sådan var det ikke for disciplene. De havde jo hørt hendes råb til Jesus. **"Min datter plages slemt af en dæmon." Og deres reaktion var: "Jesus, send hende væk! Hun råber efter os."** Hvordan kunne de da ønske hende væk?

Vi som er døbt og tror på Jesus og går i kirke, vi kan være sådan. Vende ryggen til et menneske i nød. Hun er for besværlig. Der er ikke plads til fremmede. Jo, måske i kirken, hvor man kan gå hjem og få fred og ro. Kender du ikke dette, at du magter ikke at høre om andres lidelse. Du har selv så meget at slås med. Eller kristne, der bliver trætte af hinanden. Vender ryggen til en bror. Det forekommer i en kristen menighed – også hos os. - Kvinden var i stor nød – og indså det! Og disciplene var i stor nød – og indså ikke noget som helst!

## 2) Kvindens tro på Jesus

**"Forbarm dig over mig, Herre, Davids søn!"**

Hvordan kendte en kanaanæisk kvinde ude ved Tyrus og Sidon Jesus? Det har Matthæus fortalt os allerede i begyndelsen af evangeliet. Han skriver i kap. 4: <sup>23</sup> *Jesus gik omkring i hele Galilæa, underviste i deres synagoger, prædikede evangeliet om Riget og helbredte al sygdom og lidelse blandt folket.* <sup>24</sup> *Og rygtet om ham nåede ud i hele Syrien, og de kom til ham med alle, der led af forskellige sygdomme og var plaget af lidelser, og med besatte, månesyge og lamme, og han helbredte dem.* (Matt. 4,23-24). ... Og da Jesus kaldte en pige på 12 år tilbage til livet og helbredte to blinde, fortæller Matthæus: *Og rygtet derom kom ud over hele den del af landet.* (Matt. 9,26 og 31).

Kvinden havde hørt om Jesus. Hun havde fået troen på, at han var Davids Søn, den Frelser, som skulle overvinde den onde blive til velsignelse for alle folkeslag! "Davids Søn!" Alle vidste om kong David. Og hun vidste også, at der fra Davids slægt skulle fødes en Frelser. Messias. Det var hendes tro, selv om hun ikke hørte til de fortabte får af Israels hus. Hun hørte til de fortabte får udenfor Israels hus.

**Troen kommer af det, som høres. Og det, som høres, kommer i kraft af Kristi ord. (Rom 10,17).**

Den tro er også på vej til os, når vi hører Kristi ord, som er givet os i Skriften. Uden det ord ingen tro. Men hører vi det ord, skaber det tro og tillid hos os, ligesom hos kvinden.

But that was not the case for the disciples. They had heard her cry to Jesus. **"My daughter is being tormented badly by a demon." And their reaction was, "Jesus, send her away! She is shouting at us."** How could they wish her away?

We who are baptized and believe in Jesus and go to church, we can be like that. Turn your back on a person in need. She is too troublesome. There is no room for strangers. Well, maybe in church, where you can go home and have peace and quiet. Do you not know this, that you are unable to hear about the suffering of others. You have so much to contend with. Or Christians who get tired of each other. Turns his back on a brother. It occurs in a Christian congregation – also with us. - The woman was in great distress – and realized it! And the disciples were in great need – and did not realize anything!

## 2) The woman's faith in Jesus

**"Have mercy on me, Lord, son of David!"** How did a Canaanite woman near Tyre and Sidon know Jesus? Matthew has told us this already at the beginning of the Gospel. He writes in chap. 4: <sup>23</sup> *Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the Kingdom, and healing all sickness and affliction among the people.* <sup>24</sup> *And the report of him reached throughout all Syria, and they came to him with all who were suffering from various diseases, and afflicted with afflictions, and with the possessed, the moonsick, and the lame, and he healed them.* (Matt. 4:23-24). . . And when Jesus called a 12-year-old girl back to life and healed two blind people, Matthew says: *And the rumor of it spread throughout that part of the land.* (Matt. 9:26 and 31).

The woman had heard about Jesus. She had come to believe that He was the Son of David, the Savior who would overcome evil and become a blessing to all nations! "Son of David!" Everyone knew about King David. And she also knew that from David's lineage a Savior would be born. Messiah. That was her faith, even though she was not one of the lost sheep of the house of Israel. She was one of the lost sheep outside the house of Israel. **Faith comes from what is heard. And what is heard comes by virtue of the word of Christ (Romans 10:17).** That faith is also on its way to us when we hear the words of Christ given to us in Scripture. Without that word, there is no faith. But if we hear that word, it creates faith and trust in us, just like in the woman.

### 3) Kvindens nødråb til Jesus

"*Forbarm dig over mig!*" Det er troens første ord. Et skrig. Et råb. Og det er også troens vedvarende råb. Troen bliver ved med at råbe sådan hele livet! Den, som råber sådan, skal frelses. Det lyder igen og igen i Skriften: ***Enhver, som påkalder Herrens navn, skal frelses. (Joel 3:5).*** Og apostlen Paulus siger det i sådan: ***Der er ingen forskel på jøder og grækere; alle har den samme Herre, rig nok for alle, som påkalder ham, for «enhver, som påkalder Herrens navn, skal frelses».*** (Rom. 10,12-13). Derfor begynder en kristen gudstjeneste også med dette nødråb: ***Herre, forbarm dig over os! Kyrie eleison!***

At bekende Gud er ikke en præstation, men et nødråb. Vi bliver ikke frelst, hvis vi har evne til at missionere og bekende troen for andre! At bekende troen er at tale til Gud. Derhjemme i din morgenbøn. Her i kirken når vi sammen siger trosbekendelsen. Og når vi skriger som hjorten ved det udtørrede vandløb. Sådan skriver min sjæl efter dig, o Gud. Vi lærer af kvinden, at råbe nøden til Jesus. ***"Den, som påkalder Herrens navn, skal frelses!"*** Det er Gud der frelser os midt i vor nød. Han giver os tro.

### 4) Kvindens erkendelse, at hun var uværdig.

Jesus hjælper hende til at erkende, at hun er uværdig. Først står der: ***Men han svarede hende ikke et ord.*** Det erfarer du også. At Gud ikke svarer. Og hvordan reagerer du? Er Gud urimelig? Har Gud svigtet dig? Er det måske ikke Guds opgave at hjælpe dig, så du aldrig mærker lidelse og nød, sygdom og død? .... Det er jo sådan man hører det sagt: ***"Hvis Gud er kærlighed, hvorfor tillader han så, at der er lidelse og at jeg skal blive syg?"*** - Er det menneskerettighederne, som spiller os et puds? Har vi nogen rettigheder overfor Gud? Er det ikke snarer sådan, at alle har mistet alle rettigheder, fordi vi har syndet mod Gud og vor næste. Syndens løn er døden.

Jesus hjælper hende til at se dette. ***Han svarede: "Jeg er ikke sendt til andre end til de fortabte får af Israels hus."*** Men dermed siger han også, at ingen i Israel har rettigheder. Det er fortabte får. Men Jesus er sendt til dem. Var det mon særligt sagt til disciple? Det lyttede med. Og vi lytter med. Fortabte får! Fortabte døbte, som har brug for pJesus!

### 3) The woman's cry for help to Jesus

"*Have mercy on me!*" That is the first word of faith: a scream. A shout. And it is also the constant cry of faith. Faith continues to cry out like this all my life! Whoever cries thus will be saved. It is said again and again in the Scriptures: ***Everyone who calls on the name of the Lord will be saved. (Joel 3:5).*** And the apostle Paul puts it this way: ***There is no difference between Jews and Greeks; all have the same Lord, rich enough for all who call on him, for "everyone who calls on the name of the Lord will be saved."*** (Rom. 10:12-13). That is why a Christian service also begins with this cry for help: ***Lord, have mercy on us! Kyrie eleison!***

Confessing God is not an achievement, but a cry for help. We will not be saved if we have the ability to proselytize and profess the faith to others! To profess the faith is to speak to God. At home in your morning prayer. Here in the church, we reach the Creed together. And when we scream like the deer by the dried-up stream. Thus writes my soul after thee, O God. We learn from the woman to cry out for Jesus in distress. ***"He who calls on the name of the Lord will be saved!"*** It is God who saves us in the midst of our need. He gives us faith.

### 4) The woman's realization that she was unworthy.

Jesus helps her to recognize that she is unworthy. First it says: ***But he did not answer her a word.*** You experience that too. That God does not answer. And how do you react? Is God unreasonable? Has God failed you? Is it perhaps not God's job to help you so that you never feel suffering and distress, sickness and death? .... That is how it is said: ***"If God is love, why does He allow suffering and that I should get sick?"*** - Is it human rights that are playing tricks on us? Do we have any rights before God? Is it not rather the case that everyone has lost all rights because we have sinned against God and our neighbor. The wages of sin is death.

Jesus helps her to see this. ***He answered, "I have not been sent to anyone but to the lost sheep of the house of Israel."*** But in doing so, he also says that no one in Israel has rights. These are lost sheep. But Jesus was sent to them. Was this specifically said to disciples? It listened in. And we are listening. Lost baptized who need Jesus!

And what did the woman do? ***She came and prostrated herself before him, and prayed, "Lord, help me!"*** He said, ***"It is not right to take the children's***

Og hvad gjorde kvinden? **Hun kom og kastede sig ned for ham og bad: "Herre, hjælp mig!" Han sagde: "Det er ikke rigtigt at tage børnenes brød og give det til de små hunde." Men hun svarede: "Jo, Herre, for de små hunde æder da af de smuler, som falder fra deres herres bord."** Hun indrømmer, at hun ikke har nogen rettigheder. Men alligevel beder hun. For hun tror på, at Jesus. Han er Davids Søn og hendes Frelser. Hun har ingen rettigheder. Men hun har Jesus og Guds Frelse. Derfor beder hun.

På samme måde har vi ingen rettigheder. Ingen som helst. Men vi har Jesus og Guds Nåde! Derfor bliver vi ved!

### Afslutning

**Da sagde Jesus til hende: "Kvinde, din tro er stor. Det skal ske dig, som du vil." Og i samme øjeblik blev hendes datter rask.** Stor tro hænger sammen med stor nød. Hvorfor lader Gud mon dig opleve stor nød? Hvorfor udsætter han sit svar til dig? For at du må råbe desto mere. Som i Salme 42. **Hvorfor er du fortvivlet, min sjæl? Hvorfor skælver du i mig? Vent på Gud! For jeg skal takke ham på ny, min frelser og min Gud. (Sl 42,12)**

Så vil vi blive ved med at bede: "Herre Jesus, forbarm dig over os!" Amen.

**bread and give it to the little dogs." But she answered, "Yes, Lord, for the little dogs eat of the crumbs that fall from their master's table."** She admits that she has no rights. But still she prays. Because she believes that Jesus. He is the Son of David and her Savior. She has no rights. But she has Jesus and God's Salvation. That is why she prays.

In the same way, we have no rights. None at all. But we have Jesus and God's Grace! That's why we keep going!

### End

**Then Jesus said to her, "Woman, your faith is great. It shall be done to you as you will." And at that moment, her daughter recovered.** Great faith is associated with great need. Why does God let you experience great distress? Why is he postponing his answer to you? So that you can shout all the more. As in Psalm 42. **Why are you in despair, my soul? Why do you tremble in me? Wait on God! For I will thank him again, my Savior and my God. (Psalm 42:12)**

Then we will keep praying, "Lord Jesus, have mercy on us!" Amen.