

Jesu Liknelser

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**Christ's Authority
is Questioned –
The Parable of
The Two Sons**

1) Jesus Läromästaren

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Én er mesteren/læreren deres

➤ Matt. 23:8 Men dere skal ikke la noen kalle dere rabbi, for én er mesteren/læreren deres, og dere er alle søsken.

➤ (Gresk for lærer/mester (svensk: läromästare): Διδάσκαλος/*didaskalos*; jfr. ordet “didaktik”)


En discipel följer Läromästaren/Mesteren

- ▶ En lärjunge, eller discipel, är nu i evangelierna något väldigt speciellt: en discipel är en person som följer mästaren Jesus (grekiskans *akoloutheo*), som följer efter Läromästaren/Mesteren (jfr. grekiskans *deute opiso mou* = "Kom, följ meg", Matt 4:19). Lärjunge/discipel heter *mathetes* på grek och kommer från grekiskans ord för "lära sig" (gresk: *manthano*). Att följa efter Jesus, "efterföljelse", i evangelierna innebär alltså inte i första hand, som man ofta säger, att "leva som Kristus", utan det betyder först att följa efter Läraren–Mästaren och att lära av Honom, precis som de första lärjungarna/disciplene gjorde. Att komma med och se, att förbli i undervisningen, att varje dag vara en discipel som vill lära sig saker och ting från läraren.




2) Introduktion till Jesu liknelser

Rembrandt 1552 (public domain)



Angående den historiska trovärdigheten skriver den kände bibelforskaren Joachim Jeremias följande:

- ”Jesu liknelser innebär något helt nytt. Ingen enda liknelse, med undantag för två bilder hos rabbi Hillel, är känd från den rabbiniska litteraturen före Jesu tid. ... Om vi till detta lägger, att de synoptiska liknelserna i jämförelse med omvärldens, t.ex. apostlen Paulus’ bildspråk eller rabbinernas liknelser, uppvisar en utpräglad personlig egenart, en enastående klarhet och ett oerhört mästerskap i utgestaltningen, så blir vi tvingade dra den slutsatsen, att **vi har att göra med en särskilt trovärdig tradition. Vi befinner oss i Jesu omedelbara närhet när vi läser hans liknelser.**”



Ca. 40 liknelser – bestående av bildspråk och narrativ framställning

- ▶ Jesus är känd för att använda sig av liknelser (parabler) - vi har **mer än 40 olika liknelser i de synoptiska evangelierna** (21 i Matteus, 5 i Markus, 29 i Lukas)
 - ▶ Bildspråk används också i Johannesevangeliet (Joh 10:1–5: "Den som ikke går inn til saueflokken gjennom porten, men klatrer over et annet sted, han er en tyv og en røver"...))
- ▶ I liknelserna använder sig Jesus dels huvudsakligen av **i) bildspråk** och dels av **ii) berättande, narrativa framställningar**
 - ▶ i) "Himmelriket er likt et sennepsfrø som en mann tok og sådde i åkeren sin." (Matt 13:31)
 - ▶ ii) "Han la fram for dem en annen lignelse og sa: «Himmelriket kan sammenlignes med en mann som hadde sådd godt korn i åkeren sin. Og mens alle sov, kom fienden hans og sådde ugress blant hveten og gikk sin vei." (Matt 13:24–25

LiknelSENS uppbyggnad

- Kärnan av liknelsen: en kärnord eller liten berättelse/en utvidgad bild, som ska belysa någonting annat
 - "Himmelriket är likt..."; "Vad ska jag likna detta vid?"; "Det är likt..."
 - Ibland följs den lilla berättelsen också av en tydning: "Så är det också...", "så ska det också bli..."; ibland kommer efteråt och skild från berättelsen, en självständig tydning; ibland resulterar berättelsen i ett spørsmål – ofta är hela liknelsen svar på ett ställt spørsmål.
- Liknelseberättelsen vill belysa någonting i betydelsen lysa upp det – *illuminera* det (handlar inte om information, utan om klargörande)
 - i) liknelserna lyser upp något, ii) för att få åhörarna att inse vad saken gäller, iii) bli införstådda med det som sägs, iv) och därför också handla därefter ("göra")
 - Källa: Birger Gerhardsson, Jesu liknelser (Lund: Novapress, 1999), 16

Vad är en liknelse?

- ▶ Vad är en liknelse i de synoptiska evangelierna?
 - ▶ Viktigt att försöka finna grundbetydelsen i varje liknelse
 - ▶ Liknelserna kan klassificeras i flera olika typer
 - ▶ Ett par av liknelserna är uttryckligen allegorier, som när Jesus förklarar liknelsen om såningsmannen (Mk 4:3–8, 13–20) och liknelsen om ogräset (Matt 13:24–30, 36–43), där fröet som sås är ordet, fåglarna är Satan etc.
 - ▶ Några av liknelserna är helt korta och fungerar mer som "idéer till liknelser" än som liknelser i egentlig mening (Matt 15:13, 15: "Enhver plante som ikke min himmelske Far har plantet, skal rykkes opp med rot")
 - ▶ Många liknelser är korta anekdoter som fungerar som förkunnelse-illustrationer (jfr liknelsen om den rike bonden i Luk 12:16–21 och varning för rikedom)
 - ▶ Andra liknelser är inte till hjälp för att förklara en vanskelig sak, utan komplicerar istället saken (jfr liknelsen om fariseeren og tolleren i Luk 18:9–14 – angående nytta av att observera buden i Lagen)
 - ▶ Någon av liknelserna fungerar som gåtor som ges till åhörarna att fundera på (Mk 3:23: "Hvordan kan Satan drive ut Satan?")
 - ▶ Ibland fungerar liknelsen som en storts kod som endast troende kan förstå (jfr. Mk 4:11–12: "Til dere er hemmeligheten om Guds rike gitt! Men til dem som eer utanfor, blir alt gitt i lignelser, for at de skal se og se, men ikke skjelne, høre og høre, men ikke forstå...")

▶ Källa: Mark Allan Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey* (Grand Rapids: Baker Academic, 2009, 2018, 2nd ed.), 101.



Allmänt om Jesu liknelser

- ▶ Konkreta bilder fastnar lättare i minnet än abstrakt material
- ▶ Liknelsernas stoff hämtat från det palestiniensiska vardagslivet
 - ▶ Exempel såningsmannen som sår lite överallt... innan plöjningen!
- ▶ Liknelserna är enkla och klara, men har ofta ett element av själv-involvering för åhöraren (jfr. begreppet "indirekt kommunikation/meddelelse")
- ▶ Liknelserna har ofta tolkats allegoriskt i kyrkan, men för de flesta av dem är detta inte den avsedda betydelsen av liknelserna (forskare ser olika på detta).
- ▶ Liknelserna har uttalats i en konkret situation i Jesu liv.
- ▶ Flera av liknelserna har uttalats i en stridssituation – det handlar om försvar eller angrepp – utmaning/utfordring! "Liknelserna är inte uteslutande, men väl till stor del, vapen i Jesu kamp. Var och en av dem fordrar ett svar genast" (Jeremias, *Jesu liknelser*, 13)



Budskapet i Jesu liknelser

(enligt Joachim Jeremias)

1) Frälsningens tid har kommit

- ▶ Matt. 11:5 ¶ *Blinde ser, og lamme går, spedalske renses, og døve hører, døde står opp, og evangeliet forkynnes for fattige.*

2) Guds kärlek till syndare

- ▶ Frälsningens tid och frälsningen har kommit. Till de fattiga – syndares frälsare. T.ex. Den förlorade sonen (Luk 15). Här blir kontexten viktig. Jesus presenterar budskapet om frälsningen inte för de fattiga, utan för sina motståndare – knorrande skriftlärdar och fariséer: liknelserna om det förlorade fåret och den borttappade penningen (Luk 15:2)

3) Den stora tillförsikten

- ▶ Hit kan vi räkna liknelserna om senapskornet och surdegen (Matt 13:31–33; Luk 13:18–21).



Budskapet i Jesu liknelser

4) Inför katastrofen

- ▶ Matt. 7:19 "Hvert tre som ikke bærer god frukt, blir hugget ned og kastet på ilden."

5) Det hotande för sent

- ▶ Det oåterkalleliga "för sent" målas också i liknelsen om *den stora måltiden* (Matt 22:1–10; Luk 14:15–24); Matt 22:1–10: "Igjen talte Jesus til dem i lignelser: "Himmelriket kan sammenlignes med en konge som skulle holde bryllup for sønnen sin. Han sendte tjenerne sine til de innbudte og ba dem kommet til bryllupet. Men de ville ikke komme..."

6) Nuets krav

- ▶ Den korta *liknelsen om mannen utan bröllopskläder* (Matt 22:11–13): "Men da kongen kom inn for å hilse på gjestene, fikk han øye på en som ikke hadde på seg bryllupsklær. Han spurte ham: 'Min venn, hvordan er du kommet hit inn uten bryllupsklær? Men han tidde. Da sa kongen til tjenerne: 'Bind ham på hender og føtter og kast ham ut i mørket utenfor, der de gråter og skjærer tenner.' For mange er kalt, men få er utvalgt."



Budskapet i Jesu liknelser

7) Tillämpat lärjungaskap

- ▶ Liknelserna om skatten och pärlan (Matt 13:44–46) kan förstås utifrån temat förbehållslös hängivenhet – about being passionate! Jeremias stryker emellertid under orden ”i sin glädje”, ”i sin glede gikk han bort og solgte alt han eide” (Matt 13:44)
- ▶ Jeremias kommenterar med starka ord: ”När människan grips av en övermåttan stor glädje, då rycker den henne med sig, griper tag om hennes innersta och överväldigar henne. Allt annat förbleknar inför glansen av fyndet. Intet pris blir henne för högt. Den besinningslösa hängivenheten inför något mycket dyrbart blir något alldeles självklart. Det avgörande är inte de båda männens glädje över att äga sina dyrbarheter utan anledningen till deras beslut: att de överväldigades av storleken av sitt fynd. Så är det med Guds rike. Det glada budskapet om dess ankomst skänker den stora glädjen och inriktar hela livet på att fullkomna gudsgemenskapen, det har en lidelsefylld hängivelse till följd.”

Budskapet i Jesu liknelser

8) Människosonens lidandesväg och uppenbarelse i härlighet

9) Fulländningen

- När Jesus sedan talar om fulländningen så sker detta upprepade gånger i bildspråkets form.
- **Gud är kungen som tillbes** i det nya templet (Mk 14:58). På tronen vid Guds högra sida sitter Människosonen (Mk 14:62) omgiven av de heliga änglarna (Mk 8:38)
- **Det onda är försvunnet.** Den syndiga världen är försvunnen (Matt 19:28), dom har hållits över levande och döda (Matt 12:41–42), Satan har kastats ned från himmelen (Luk 10:18), döden härskar inte längre (Luk 20:36), lidandet har tagit slut (Matt 11:5) och sorgen är borta (jfr. Mk 2:19)
- **Allt är helt annorlunda.** Det fördolda uppenbaras (Matt 6:4, 6, 18 etc), de små blir stora (Matt 18:4), de hungrande mättas (Luk 6:21), de gråtande ska le (Luk 6:21), sjuka blir friska (Matt 11:5), de ödmjuka blir upphöjda (Matt 23:12), de döda blir levande (Matt 11:5)
- **Skulden blir utplånad.** (Matt 6:14). Herrens lidande tjänare har betalat lösepenningen för folken (Mk 10:45 par.)
- **Den förklarade församlingen står inför Guds tron.** Efter bedrövelsens tid har den stora glädjen kkommit (Joh 16:21). Guds barn är i fadershemmet (Matt 5:9), de bor i de eviga hyddorna (Luk 16:9), hedningarna har strömmat samman till staden på berget och har bordsfelleskap med patriarkerna (Matt 8:11), de sitter till bords med Människosonen (Luk 22:29–30), som bryter åt dem frälsningstidens bröd (Matt 6:11) och räcker dem bågaren med den nya världens vin (Mk 14:25), all hunger och törst stillas, frälsningstidens leenden av glädje ska ses (Luk 6:21) – det genom synden fördärvade felleskapet mellan Gud och människa är återställd.

Budskapet i Jesu liknelser

➤ 10) Liknelsehandlingarna

- Jesus talade inte bara i liknelser. Han handlade också i liknelser (genom bordsfelleskap med de föraktade):

- Luk 19:5 Og da Jesus kom dit, så han opp og sa til ham: «Sakkeus, skynd deg og kom ned! For i dag må jeg ta inn hos deg.» Luke 19:6 Han skyndte seg da ned og tok imot ham med glede. Luke 19:7 Men alle som så det, murret og sa: «Han har tatt inn hos en syndig mann.» Luke 19:8 Men Sakkeus sto fram og sa til Herren: «Herre, halvparten av alt jeg eier, gir jeg til de fattige, og har jeg presset penger av noen, skal de få firedobbelt igjen.» Luke 19:9 Da sa Jesus til ham: «I dag er frelse kommet til dette huset, for også han er en Abrahams sønn. Luke 19:10 For Menneskesønnen er kommet for å lete etter de bortkomne og berge dem.» (Luke 19:5–10 [NO11-B](#))

Andra forskares klassificeringar av Jesu liknelser

- ▶ A. M. Hunter: 1) the coming of the kingdom, 2) the grace of the kingdom, 3) the men of the kingdom, 4) the crisis of the kingdom.
- ▶ Robert H. Stein: 1) the kingdom as a present reality, 2) the kingdom as demand, 3) the God of the parables.
- ▶ Arland J. Hultgren: 1) the revelation of God, 2) exemplary behavior, 3) wisdom, 4) life before God, 5) final judgment, 6) allegorical parables, 7) parables of the kingdom.
- ▶ Klyne R. Snodgrass: 1) grace and responsibility, 2) lostness, 3) the sower, 4) the present kingdom in Matthew 13, Mark 4, and Luke 13, 5) specifically about Israel, 6) discipleship, 7) money, 8) God and prayer, 9) future eschatology.

▶ Källa: Craig L. Blomberg, *Interpreting the Parables* (IVP Academic & Apollos, 2012, 2nd ed), 408–10.

Liknelsen om de båda sönerna (Matt 21:28–32)

En liknelse om att svara "ja" eller "nej" – och om inre konflikt

- ▶ **“Matt 21:28 Men hva mener dere om dette: En mann hadde to sønner. Han gikk til den ene og sa: ‘Min sønn, i dag skal du gå og arbeide i vingården.’ 29 ‘**Nei, jeg vil ikke**’, svarte han. **Men senere angret han og gikk.** 30 Faren gikk så til den andre og sa det samme til ham. ‘**Ja, herre, det skal jeg**’, svarte han. **Men han gikk ikke.** 31 Hvem av disse to gjorde som faren ville?» «Den første», svarte de. Da sa Jesus til dem: «Sannelig, jeg sier dere: Tollere og horer kommer før inn i Guds rike enn dere. 32 For Johannes kom til dere på rettferdighets vei, men dere trodde ham ikke. Tollerne og horene, derimot, de trodde ham. Men dere, selv om dere så dette, angret dere ikke da heller, slik at dere trodde ham.”** (Matthew 21:28–32 **NO11-B**)

Liknelser om
det
närvarande
Gudsriket –
Himmelriket



GUDS rike är framtida och nutida

Nära koppling mellan Jesu ord och gärning, å ena sidan, och GUDS rike/himmelriket, å den andra.

Förkunnelse om omvändelse

Sammanfattning av Jesu undervisning: “Fra da av begynte Jesus å forkynne: «Vend om, for himmelriket er kommet nær!»” (Matthew 4:17 [NO11-B](#))

i) Början av Guds rike redan närvarande i Jesu undervisning

- ▶ “Mark 4:26 Og han sa: «Med Guds rike er det slik: Det er som når en mann har sådd korn i jorden. Mark 4:27 Han sover og står opp, det blir natt og det blir dag, og kornet spirer og vokser, men han vet ikke hvordan det skjer. Mark 4:28 **Av seg selv gir jorden grøde**, først strå, så aks og til sist modent korn i akset. Mark 4:29 Så snart grøden er moden, svinger han sigden, for høsten er kommet.»” (Mark 4:26–29 [NO11-B](#))
- ▶ Gud själv garanterar och etablerar Riket - det sker "av seg selv" (Grekiska: *automatos*, "automatiskt")

ii) Gudsrikets framtid länkad till nutiden i Jesu gärningar: Exorcismer och helanden

Exorcism: “Men er det ved Guds Ånd jeg driver ut de onde åndene, da har jo Guds rike nådd fram til dere.” (Matthew 12:28 [NO11-B](#))

- Jes. 61:1–2 och andra Jesaja-texter blir uppfyllda:
- Jfr. “[Matthew 11:2](#) I fengselet fikk Johannes høre om alt Kristus gjorde. Han sendte bud med disiplene sine og spurte: [Matthew 11:3](#) «Er du den som skal komme, eller skal vi vente en annen?» [Matthew 11:4](#) Jesus svarte dem: «Gå og fortell Johannes hva dere hører og ser:
- [Matthew 11:5](#) *Blinde ser, og lamme går, spedalske renses, og døve hører, døde står opp, og evangeliet forkynnes for fattige.*
- [Matthew 11:6](#) Og salig er den som ikke faller fra på grunn av meg.»” (Matthew 11:2–6 [NO11-B](#))



Matt 13:44: Skatten

Matt. 13:44 Himmelen er likt en skatt som var gjemt i en åker. En mann fant den, dekket den til igjen, og i sin glede gikk han bort og solgte alt han eide, og kjøpte åkeren.



Skatten i Thomasevangeliet 109

► ”Riket är som en man som hade en skatt, om vilken han inte visste någonting, som låg gömd i hans åker. Och sedan dog mannen och överlämnade åkern till sin son. Inte heller sonen visste något om skatten. Han tog och sålde åkern. Och köparen gick ut och plöjde och fann skatten. Han, i sin tur, började att låna ut pengar mot ränta till den han önskade.”

► Översatt från engelskan i Joachim Jeremias, *Rediscovering the Parables* (SCM Press, 1966)



De fyra kanoniska evangelierna utan apokryfa evangelier i bibelmanuskript-traditionen

► “we have no manuscripts in which ‘apocryphal’ gospels were bound with any one or more of the ‘canonical’ Four”

► cited from Epp, 2002: 511, 487; Elliott 1996: 107, 110; and Bokedal 2023, forthcoming

- Epp, Eldon Jay. (2002), “Issues in the Interrelation of New Testament Textual Criticism and Canon,” in L. M. McDonald and J. A. Sanders (eds), *The Canon Debate*, 485–515, Peabody, MA: Hendrickson.
- Elliott, J. Keith. (1996), “Manuscripts, the Codex and the Canon,” *JSNT* 63: 105–23.
- Bokedal, Tomas. (2023) “The Bible Canon and Its Significance: Textual Comprehensiveness, Function, Design and Delimitation”, in Darian Lockett and William E. Glenny, *Canon Formation – Tracing the Role of Sub-Collections in the Biblical Canon*, London: T&T Clark, forthcoming.



1) Himmelriket som något mycket värdefullt

- I liknelsen om skatten (13:44) och i liknelsen om pärlan (13:45–46), säljer mannen allt han har för att få skatten/pärlan.
- Likväl är detta inte något offer: "han solgte alt han eide".
- "I sin glede" gör han detta. "Skatten er verdet det aller største offer. Offeret 'lønner seg'" (Hans Kvalbein, *Matteuskommentar*, 29)

2) Himmelenriket som något fördolt/skjult

- Matt. 13:44 Himmelenriket er likt en skatt som var gjemt i en åker.
- Jämför Johannes och Paulus:
 - John 3:3 Jesus svarte: «Sannelig, sannelig, jeg sier deg: Den som ikke blir født på ny, kan ikke se Guds rike.»
 - Rom. 14:17 For Guds rike består ikke i mat og drikke, men i rettferdighet, fred og glede i Den hellige ånd.
 - 1Cor. 4:20 For Guds rike består ikke i ord, men i kraft.

3) Kontexten för liknelsen om skatten och pärlan: två liknelser om domen före och efter Matt 13:44–46


Ogräset: Matt. 13:24 ¶ Han la fram for dem en annen lignelse og sa: «Himmelriket kan sammenlignes med en mann som hadde sådd godt korn i åkeren sin.

- Matt. 13:25 Og mens alle sov, kom fienden hans og sådde ugress blant hveten og gikk sin vei.
- Matt. 13:30 La dem begge vokse der sammen til høsten kommer.
- Matt. 13:40 Og slik som når ugresset blir sanket sammen og brent på ilden, slik skal det gå ved verdens ende

Liknelserna om skatten och pärlan: Matt. 13:44–46

Fiskenoten: Matt. 13:47 ¶ På samme måte er himmelriket likt en dragnot som ble satt i sjøen og fanget fisk av alle slag.

- Matt. 13:48 Da den var full, dro fiskerne den opp på stranden. De satte seg ned og samlet de gode fiskene i kar, men kastet ut de ubrukelige.



Matt 13:45–46: Pärlan

Matt. 13:45 Himmelriket er også likt en kjøpmann som lette etter fine perler.

46 Da han fant en særlig verdifull perle, gikk han bort og solgte alt han eide, og kjøpte den.



Såningsmannen



- Matt. 13:1 ¶ Samme dag gikk Jesus ut av huset og satte seg nede ved sjøen.
- Matt. 13:2 Det samlet seg så mye folk omkring ham at han måtte gå ut i en båt og sitte i den, mens folkemengden sto inne på stranden.
- Matt. 13:3 Og han talte til dem i mange lignelser og sa:
- ¶ «En såmann gikk ut for å så.
- Matt. 13:4 Og da han sådde, falt noe ved veien, og fuglene kom og tok det.
- Matt. 13:5 Noe falt på steingrunn hvor det var lite jord, og det skjøt straks i været fordi jordlaget var tynt.
- Matt. 13:6 Men da solen steg, ble det svidd og visnet fordi det ikke hadde fått slå rot.
- Matt. 13:7 Noe falt blant tornebusker, og tornebuskene vokste opp og kvalte det.
- Matt. 13:8 Men noe falt i god jord og bar frukt: noe hundre, noe seksti, noe tretti ganger det som ble sådd.



Tydning av liknelsen

- Matt. 13:18 ¶ Så hør nå hvordan lignelsen om såmannen skal tydes:
- Matt. 13:19 Hver gang noen hører ordet om riket og ikke skjønner det, kommer den onde og røver det som er sådd i hjertet. Dette er det som ble sådd ved veien.
- Matt. 13:20 Det som ble sådd på steingrunn, det er den som straks tar imot ordet med glede når han hører det.
- Matt. 13:21 Men han har ingen rot og holder ut bare en tid. Når han møter motgang eller forfølgelse for ordets skyld, faller han straks fra.
- Matt. 13:22 Det som ble sådd blant tornebusker, det er den som hører ordet, men dette livets bekymring og rikdommens bedrag kveler ordet, så det ikke bærer frukt.
- Matt. 13:23 Men det som ble sådd i den gode jorden, det er den som hører ordet og forstår det. Han bærer frukt: hundre, seksti, tretti ganger det som ble sådd.»



**Parable on The
Fishing Net for
the Kingdom of
the God**



Guds rike




Teologin i Jesu liknelser





A) Guds rike – det centrala temat



King(dom) in Matthew

- ▶ Matthew 3:2; 4:17; 10:7
- ▶ Kingdom of heaven = Kingdom of God
- ▶ Genealogy: David = DWD = 464 = 14 (cf. Matt. 1.17)
- ▶ Wise men searching for king (ch. 2)
- ▶ Sermon on mount opening: 5:3, 10
- ▶ 5:19; 6:10, 33; 7:21
- ▶ Amazed at authority (7:28-29)
- ▶ 9:27: Son of David

King(dom) in Matthew

- 9:35 as summary report
 - Matt. 9:35 ¶ Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness.
- Parables ch. 13
- 16:19: keys of the kingdom of heaven
- 23:13: Pharisees shut the kingdom of heaven
- 25:31-46: the king
- Ch. 26: last supper (26:29); Son of man (26:64)
- Purple robe, etc.: 27:28
- 28:18-20: 'all authority'



Terminology and distribution

- 'kingdom of heaven' (only Matthew: 23 ×)
- 'kingdom of God' (Matthew 5 × ; Mark 14 × ; Luke 32 × ; John 2 × [to Nicodemus])
- 'kingdom' (Matthew 13 × ; Luke 7 × ; John 3x [Jesus to Pilate, esp. 18:36: 'my kingdom is not of this world'])
- Matthew's 'kingdom of heaven' = others' 'kingdom of God'



What is Kingdom?

- ▶ Greek: *Basileia*
 - ▶ = reign/rule/sovereignty
 - ▶ (= realm)
- ▶ Parallels
 - ▶ 'kingdom of heaven' found rarely in other Jewish writings
 - ▶ 'kingdom of God' not found in OT as expression
 - ▶ But God is king (see Judges, 1 Samuel, Psalms [e.g. 'the Lord reigns', Pss. 93, 99], Daniel)
 - ▶ Psalms of Solomon 17 'And the kingdom of our God is for ever over the nations in judgement', may connect kingdom and messianic age.

A. The Kingdom as Present

- ▶ Present: Matthew 3:2 / 4:17 // Mark 1:15
 - ▶ *Engiken* 'has drawn near'
- ▶ Matthew 12:28 // Luke 11:20
 - ▶ *Ephthasen* = 'has come to, has come upon'
 - ▶ Matt. 12:28 But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you.
 - ▶ According to C.H. Dodd, this means we should reinterpret Matthew 3:2, etc.
 - ▶ 'realised eschatology'
- ▶ Luke 10:23-24; 16:16
 - ▶ Luke 16:16 ¶ "The law and the prophets were in effect until John came; since then the good news of the kingdom of God is proclaimed"




B. The Kingdom as Future

- ▶ C. Caragounis is the main proponent
- ▶ Kingdom is future in last supper (Mark 14:25)
- ▶ Joseph of Arimathea awaits kingdom (Mark 15:43)
- ▶ *Ephthasen* as prolepsis

C. Middle ways

- ▶ *Ephthasen* as marking change in Matthew and Luke
- ▶ 'Inaugurated eschatology'
- ▶ Kingdom as non-spatial
 - ▶ Especially Luke 17:20-21
 - ▶ 'within' versus 'among'
 - ▶ Luke 23:42
 - ▶ Luke 17:20 ¶ Once Jesus was asked by the Pharisees when the kingdom of God was coming, and he answered, "The kingdom of God is not coming with things that can be observed;
 - ▶ Luke 17:21 nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is within/among you."

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- Schweitzer and others argued that it's all future (on basis of e.g. Mk 13/Matt. 24-25)
 - Others like Dodd argued opposite (e.g. Matt. 12.28 and Lk. 17.20-21), 'realized eschatology'
 - Ladd: now/not-yet, and "inaugurated eschatology"
 - meaning of engiken in Mk 1.15?





Implications of the Kingdom

- ▶ The existence of a 'kingdom' of Satan (Mark 3:22 par.)
- ▶ 'kingdom' linked to miracles: Matthew 4:23; 9:35; 12:28; Luke 9:2; 10:9
- ▶ In John:
 - ▶ John 3:3 "Very truly, I tell you, no one can see the kingdom of God without being born from above."
- ▶ Parables of the Kingdom

Jesus' self-conception

- ▶ If Jesus saw himself as messiah then this has implications for Kingdom (cf. Mk 14.61f parr.)
- ▶ Son of man receives kingdom
- ▶ Conferring kingdom: Matthew 19:28; Luke 22:28-30
 - ▶ Matt. 19:28 Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.
- ▶ Triumphal entry (cf. Zech. 9:9)
- ▶ Charge for execution
 - ▶ Mark 15:26 The inscription of the charge against him read, "The King of the Jews."

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- Mark 14:61 But he was silent and did not answer. Again the high priest asked him, “Are you the **Messiah, the Son of the Blessed One?**”
 - Mark 14:62 Jesus said, “**I am**; and
 - ‘you will see the Son of Man
 - seated at the right hand of the Power,’
 - and ‘coming with the clouds of heaven.’”



Conclusion

- Present-Future tension?
 - 'Some now...some later?'
- 



B) Mer om hur vi
förstår liknelserna



Teologin i liknelsen om
"såkornet" (Mk 4:26–29)



The Theology of the
Seed Growing Secretely







The Seed Growing Secretly (Mk 4.26-29)

- ▶ Mark 4:26 ¶ He also said, “The kingdom of God is as if a man/someone would scatter seed on the ground,
- ▶ Mark 4:27 and would sleep and rise night and day, and the seed would sprout and grow, he does not know how.
- ▶ Mark 4:28 The earth produces of itself, first the stalk, then the head, then the full grain in the head.
- ▶ Mark 4:29 But when the grain is ripe, at once he goes in with his sickle, because the harvest has come.”

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- 1. Two main characters: a man and his seed/plant
 - 2. Natural interpretation: linking the man who sows the seed first of all with God, and then, derivatively, with Jesus and all who preach God's word
 - 3. The growing seed then represents the fruit of the proclamation – the growth of God's kingdom inaugurated on earth, manifesting itself in the creation of disciples.
 - 4. The harvest stands for the final judgment. (Joel 3.13, putting in the sickle when the grain is ripe – the great Day of the Lord)

- 
- 5. If the sower is first of all God, then it is patently false to say that God sleeps and rises or is ignorant of the nature of the growth of his kingdom. These details apply only to the earthly farmer, but to the extent that the parable may also be applied to human preachers, they reflect ambiguities experienced by all Christians.
 - 6. The grain does ripen despite all of the forces working against it, so also God's kingdom will grow into all he intends for it, despite the uncertainties of human existence which might cast doubt over its staying power.
 - 7. Surprising omission of any reference to ploughing, harrowing or cultivating may point to the message that God's people must wait with a "carefree attitude" for God to act.

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- 8. Human beings cannot predict the growth of the kingdom!
 - 9. Focus: unpredictable growth of the seed and the action of the sower!
 - 10. “emphasis falls not merely upon the harvest which is assured, but upon the seed and its growth as well” (Lane)
 - 11. The passage is a carefully constructed unity with the beginning and ending focusing on the sower, and the center underlining the role of the seed.
 - 12. Jesus assures believers that 1. The kingdom will continue to grow inexorably/unavoidably, though sometimes almost invisibly, and that 2. At the end of the age the kingdom will have grown into all its fullness, after which Judgment Day will immediately follow.







Brief Summary, Craig
Blomberg's *Interpreting the
Parables* (IVP, 1990, 2012)



Conclusions to Part One

- ▶ Two of the most popular 20th-century principles:
 - ▶ a) Jesus' parables are not allegories*
 - ▶ b) each parable makes one main point.
- ▶ Both these principles are more misleading than helpful
- ▶ A better approach distinguishes among **various degrees of allegorical interpretation** (certain elements, often key details, point to a second level of meaning)

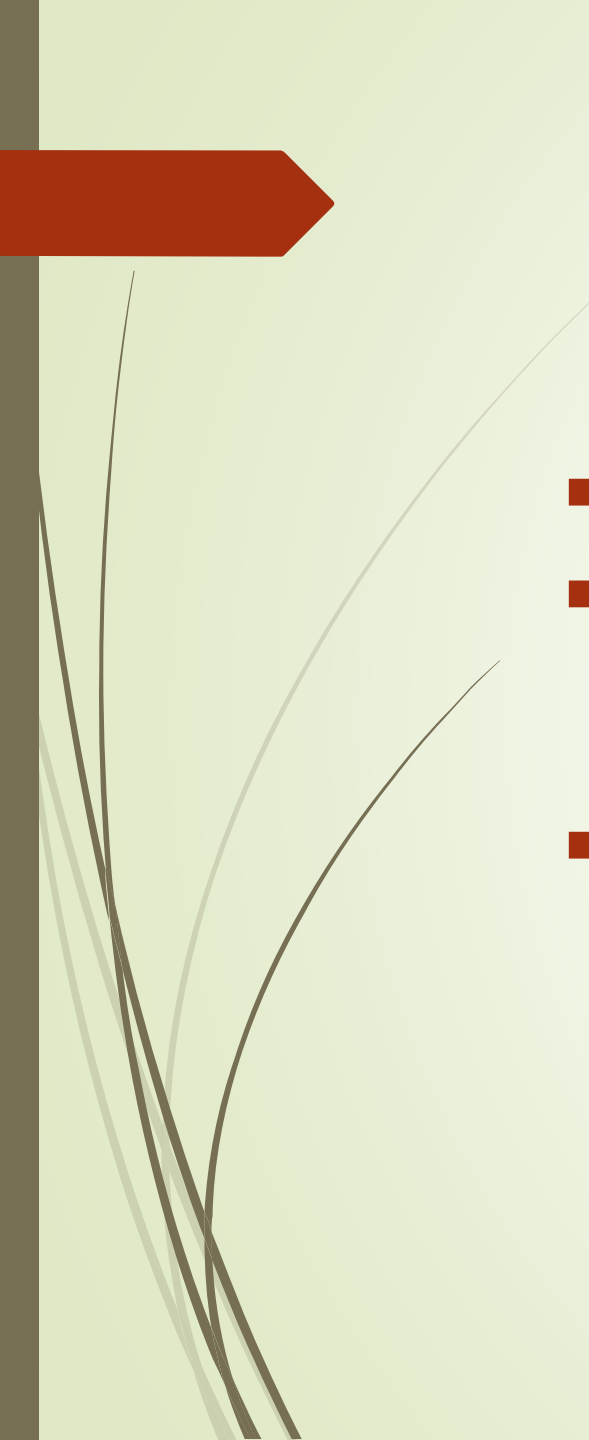
▶ *Allegory: A story, poem, or picture which can be interpreted to reveal a hidden meaning, typically a moral or political one (Oxford Dictionaries)


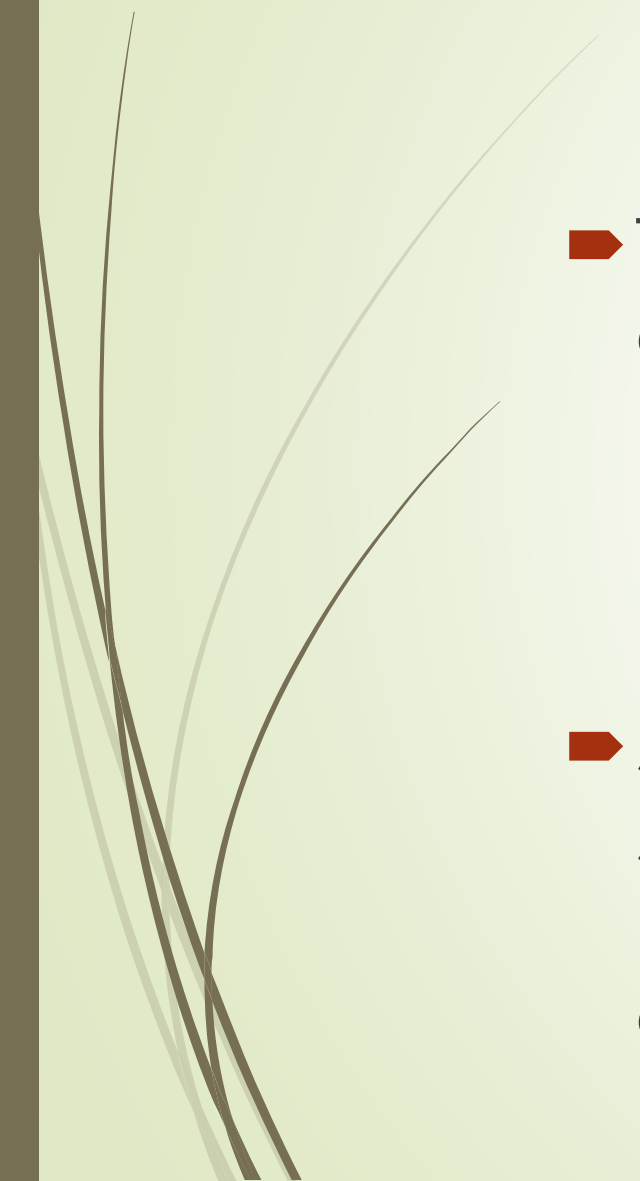
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- It is possible to some degree to propositionally paraphrase the parables.
 - The main characters of a parable will probably be the most common candidates for allegorical (figural) interpretation.
 - The triadic structure of most of Jesus' narrative parables suggests that most parables may make three points, though some will probably make only one or two.

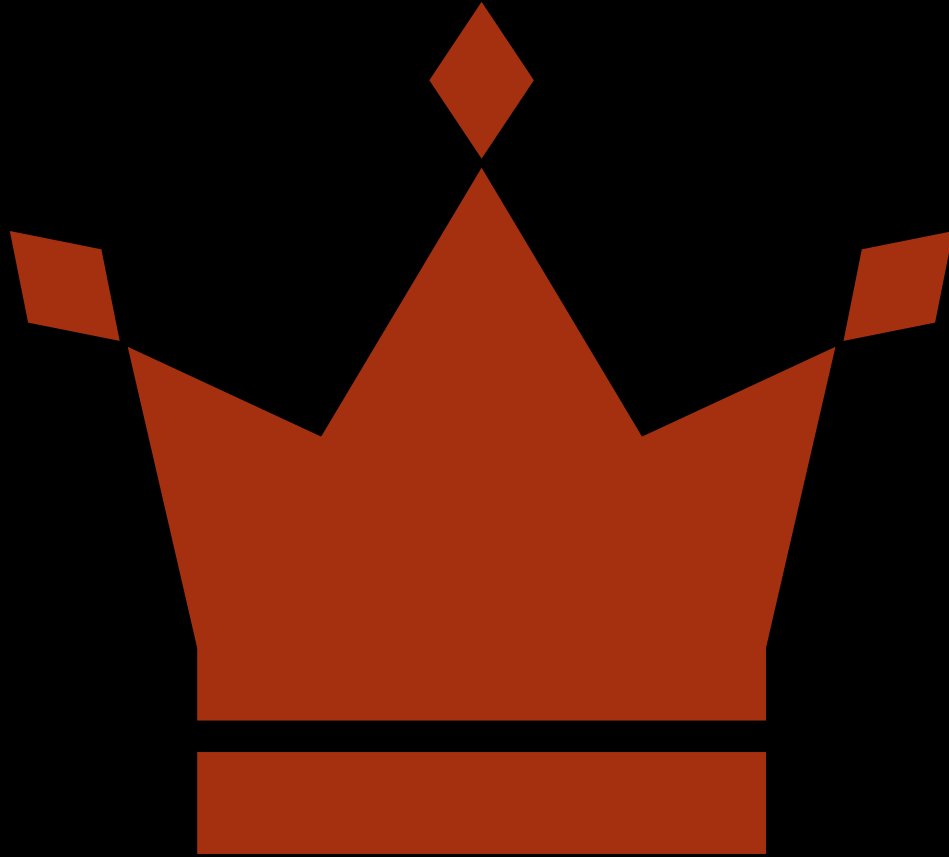


Conclusions to Part Two in Blomberg's *Interpreting the Parables*

- Eleven parables exhibit simple three-point form (Matt. 11:16-19; 13:24-30; 13:47-50)
- Ten parables exhibit a complex three-point form (Mark 4:3-9; Matt. 18:23-35)
- Nine parables are two-pointed (Mark 4:26-29)
- Six parables have only one central character and make only one main point (Matt 13:44; 13:45-46)

- 
- Synthesis of Parables:
 - **Jesus has three main topics of interest: 1) the graciousness of God, 2) the demands of discipleship and 3) the dangers of disobedience.**
 - **The central theme** uniting all of the lessons of the parables is **the kingdom of God** (embracing present and future; reign and realm; personal transformation and social reform). The kingdom of God 'is the dynamic power of God's personal revelation of himself in creating a human community of those who serve Jesus in every area of their lives.'

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- The teaching of the parables raises the question of Jesus' identity.
 - **Christological claims are concealed in the parables;** Christological claims are not as direct as elsewhere in the Gospels.
 - Jesus' parables include implicit claims to deity. Jesus associates himself with authority figures in his parables which obviously stand for the God of Israel.



The Theology of the Parables: The Kingdom & the CHRIST


- Source: Blomberg, *Interpreting the Parables*, chapter 9.



Classification



- ▶ Where a parable makes three points, invariably one lesson focuses on
 - ▶ 1) the nature of God
 - ▶ (teaching about God)
 - ▶ 2) the behavior of those who are truly his people
 - ▶ (teaching about God's people)
 - ▶ 3) the activity and/or destiny of the unrighteous
 - ▶ (teaching about those who are not God's people)



John Vincent describes this bi- and tripartite thrust while also introducing a christological element:

▶ **"The main aim of the parables is to describe the activity of God in Jesus, more particularly so that men may trust in it and become disciples, or else be offended at it."**

▶ John Vincent, *Secular Christ*, Abindon, 1968, p. 113.



Kingdom Theology

Present *versus* future

Reign *versus* realm

Personal
transformation *versus*
social reform

The kingdom and
Israel

Christology

- Explicit Christology?
- Implicit Christology indirectly expressed?
- Implicit Christology directly expressed?

Conclusions

Citat som knyter an till Luk 15, från/baserat på ny doktorsavhandling

(Luuk Van de Weghe, *The Painter and His Priest: Eyewitness Testimony and Johannine Influence in the Third Gospel*, PhD, University of Aberdeen, 2022)

- ▶ The older son in the final parable (15:11–31), Bailey argues, typifies the persons to whom the parables are directed. These parables, according to Bailey, are in themselves Jesus' invitation to his interlocuters to receive the grace of God. In the setting of Luke's Gospel, however, it is not God's actions that are being questioned, but rather Jesus' actions of eating and dining with sinners and tax collectors (15:1–2). Jesus, nevertheless, answers an accusation against himself with a three-fold set of parables about what God is like. The thrust of the message is undoubtedly echoed in much Johannine literature, as Bailey explicitly notes:
- ▶ Some of the same theological meaning here created by parable [of Luke 15:11–31] is affirmed in other NT writings using other language. In the parable the father as head of the house and the father at the edge of the village are one person. In John's gospel Jesus says, "The Father and I are one" (10:30). Also in the parable the father becomes a suffering servant in order to reconcile his son to himself. St. Paul writes, "God was in Christ reconciling the world unto himself" (2 Cor. 5:19 KJV). What is said conceptually in John and in 2 Corinthians appears metaphorically in Luke 15.

Parables: Further Details





Definition

- < Greek *parabole*
- 48 × in Gospels
- Fundamental meaning: comparison
- Hebrew: *mashal*
 - Used of Book of Proverbs
 - Used of parable in Ezek 17:2
 - *Parabole* and *paroimia* used in LXX
 - *Paroimia* ('figure/comparison') in John 16:25, 29; 10:6

What is a *parabole*?

- ▶ Greek word *parabole*: broader than 'parable' (in English).
 - ▶ proverb (Lk 4.23) "Doctor cure yourself"
 - ▶ riddle (Mk 3.23) "How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand ..."
 - ▶ a comparison (Mt 13.33) The Parable of the Yeast
 - ▶ a contrast (Lk 18.1-8) The Parable of the Widow and the Unjust Judge
 - ▶ simple stories (Lk 13.6-9) The Parable of the Barren Fig Tree
 - ▶ complex stories (Mt 22.1-14) Parable of the Wedding Banquet



Various Forms of Parables

- **Sometimes four forms of parables are distinguished:**
- similitude: an explicit comparison, using “like”, an extended simile
- example story: presents a positive or negative character, or both who serves as an example to be imitated or whose traits and actions are to be avoided.: “Go and do likewise”: the good Samaritan, the rich fool, the rich man and Lazarus, and the Pharisee and
- parable, an extended metaphor ... banquet... Luk 14.15-24
- allegory series of related metaphors, parable of the sower.



Distribution of parables

- ▶ Not in John (except 10:1-6?)
- ▶ Synoptics
 - ▶ Mark chapters 4 + 12
 - ▶ Matthew chapters 12, 13, 18
 - ▶ Luke chapters 10-19 (journey to Jerusalem)
- ▶ Grouped by theme (Matthew 13; Luke 15-16)



History of interpretation

- Allegorizing
 - Augustine (354-430)
 - School of Alexandria
- Literalist
 - John Chrysostom (347-407)
 - Adolf Jülicher (1898)
 - C.H. Dodd (1935)
 - J. Jeremias (1954)
 - Research since Nag Hammadi discoveries



Background to parables

- No evidence of widespread use of parables prior to Jesus
- OT: 2 Samuel 12:1-10; 14:5-20
- Apocrypha: none
- Qumran: none
- Rabbinic parallels in Talmud

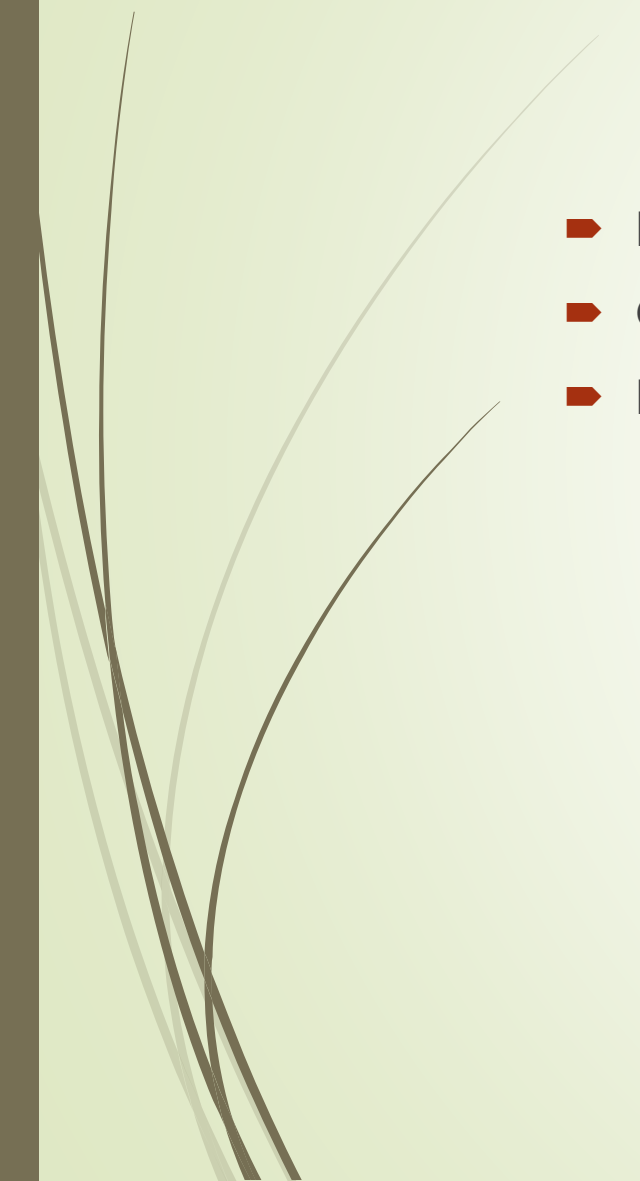


Rabbinic parable

- Rabbi Joshua ben Hanania [AD 70–100] says:
"He who repeats [*shannah*] and does not practice is like [*mashal*] a man who sows and does not harvest. He who learns Torah and forgets is like a woman who bears (a child) and buries (it)." Tosefta, Parah 4,7



Historicity

- ▶ Parables seem distinctive to Jesus
 - ▶ Often have plausible setting in Palestine
 - ▶ Parables not widely used by early church
- 




Memorization

- Story
- Tannaim (sages c. 70-200 CE, whose views are recorded in the Mishnah) and oral culture, techniques of memorization
- Formal characteristics
 - 'A certain man had two sons ... said' (Matthew 21:28; Luke 15:11)
 - Question to hearers (Matthew 21:28, 40)
 - Themes, e.g. sowing, fishing net

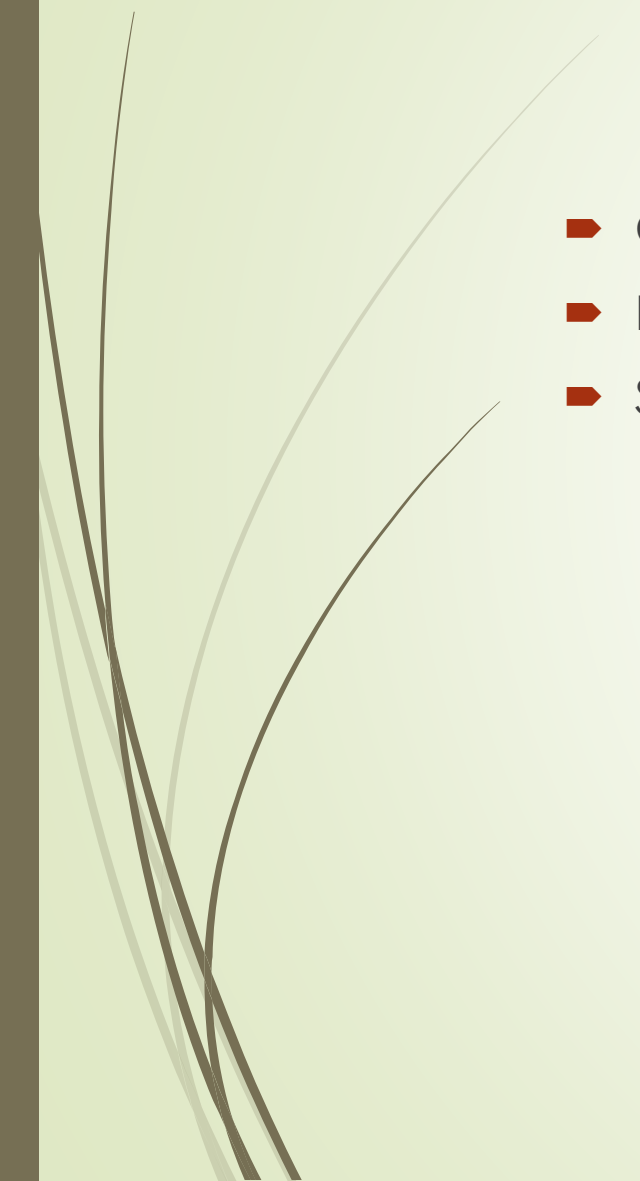


‘Gospel of Thomas’ 8


- ‘And he said, “A human is like a clever fisherman who threw his net into the sea, and brought it up from the sea full of small fish. Among them the clever fisherman found a good large fish and he threw all the little fish back into the sea and without difficulty chose the large fish. He who has ears to hear let him hear.”’
 - Resemblance to Matthew 13:47–50 minimal
- 



Proper interpretation


- Challenge not to parables in general but to allegorization
 - Do parables have 1, 2 or 3 points?
 - Should parables be clear?
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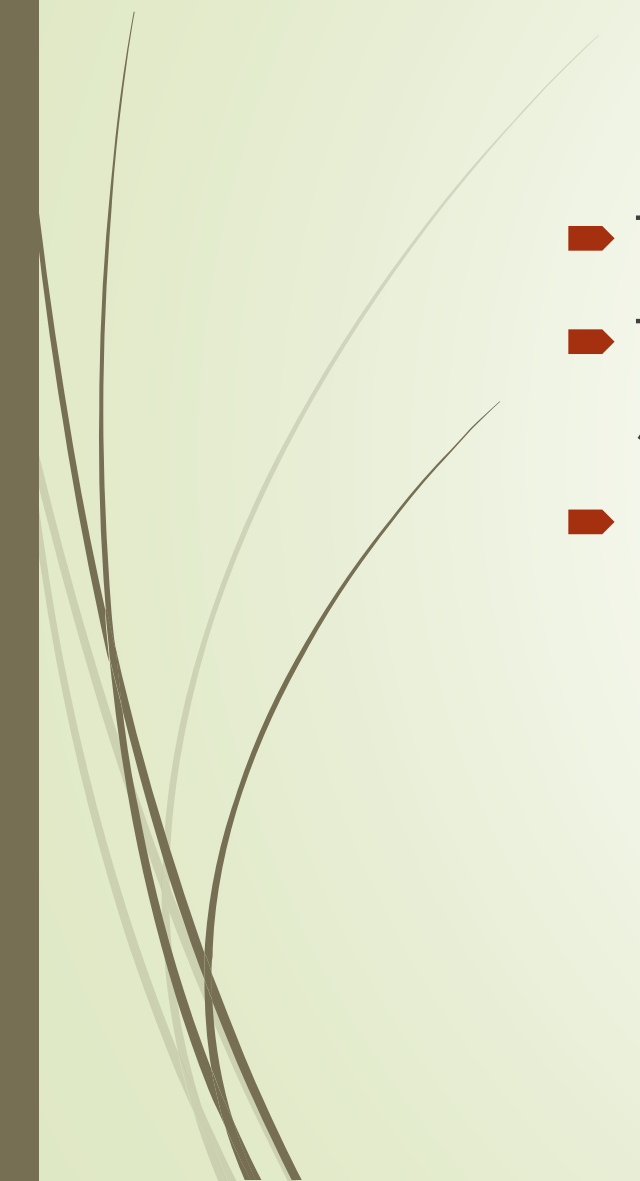
Explanation of the parable of the sower (Matt 13:18-23)


- Matt. 13:18 ¶ “Hear then the parable of the sower.
- Matt. 13:19 When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path.
- Matt. 13:20 As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy;
- Matt. 13:21 yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.
- Matt. 13:22 As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing.
- Matt. 13:23 But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”


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- The previous dogma of the one-point parable: focus on the eventual harvest rather than on the details of the seed which failed.
 - Important to take each parable on its own terms.
 - “the message of the kingdom” (v 19) takes up the theme of understanding the “secrets of the kingdom of heaven” (v. 11)
 - The explanation focuses on the “hearing of the message”, how it has been differently received.

- 
- Did Jesus always leave parables unexplained?
 - In Matt 11-12 we see a varied response to Jesus' ministry. Matt 13 continues this discussion.
 - The parable which others must work out as best they can is to be explicitly interpreted for the disciples.
 - The parable itself is about their privileged position (France 519)
 - They are represented by the good soil.
 - The sower is probably Jesus himself, cf. 13.37 ("The Son of Man" is the one sowing the good seed).


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- Matt. 13:18 ¶ “Hear then the parable of the sower.
 - Matt. 13:19 When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path.
 - The key interpretive phrase is “the message of the kingdom” (repeated in abbreviated form “the message” in vv. 20, 22, and 23)
 - This is the message Jesus has been proclaiming since 4:17.

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- The message has been variously received, chs. 11-12.
 - The parable sets out to explain that varied response to Jesus' proclamation.
 - In all cases the message is "heard"

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- First seed's failure: to penetrate the earth – that is lack of “understanding” (cf. Isa. 6)
 - Cf. 13:23, 51; 15:10; 16:12; 17:13) Not only hearing but also understanding!
 - The inability to get below the surface (cf. Isa 6) is ascribed to the “Evil One” (cf eating of literal seed by birds in Jubilees 11.11 also attributed to the devil.

- 
- ▶ Matt. 13:20 As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy;
 - ▶ Matt. 13:21 yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away.


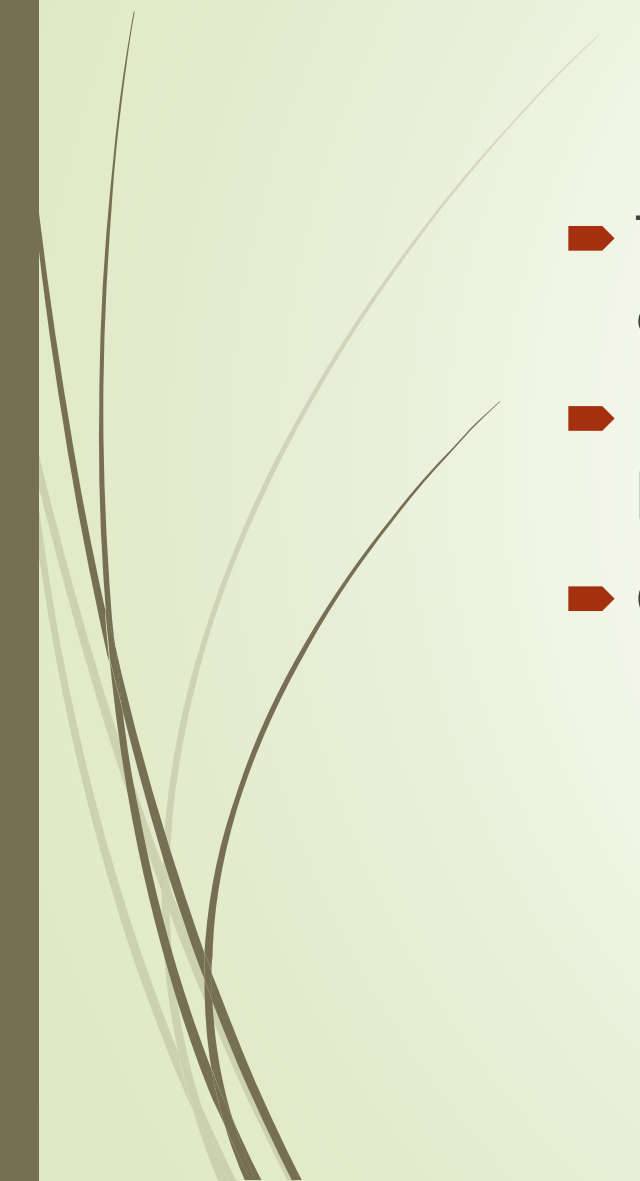
 - ▶ The enthusiasm of initial hearers (cf. 4:24-25) - the audience distinct from the disciples and do not share their “understanding”. In Jesus’ last days in Jerusalem “nothing will be seen of these enthusiastic followers from the early days” (France 520).
 - ▶ They hear, receive – but they don’t understand (no inner conviction!) – no guarantee against “suffering”. The same message which brings enlightenment can also bring persecution. Rootless people.


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- ▶ Matt. 13:22 As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing.
 - ▶ Matt. 13:23 But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”

 - ▶ Cf. the young man with many possessions (19:16-22)
 - ▶ True disciples have “left everything” (19:27; cf. 4:20, 22; 9:9)
 - ▶ Wealth is deceitful, a well established tradition in Wisdom literature (e.g. Proverbs 11:28; 23:4-5)
 - ▶ The understanding here takes place, however, but the “lifestyle commitment which the kingdom message requires has been thwarted – divided loyalties.


Three further parables of growth (13:24-33)


- Matt. 13:24 ¶ He put before them another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field;
- Matt. 13:25 but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away.
- Matt. 13:26 So when the plants came up and bore grain, then the weeds appeared as well.
- Matt. 13:27 And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’
- Matt. 13:28 He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’
- Matt. 13:29 But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them.
- Matt. 13:30 Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”
- Matt. 13:31 ¶ He put before them another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field;
- Matt. 13:32 it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”
- Matt. 13:33 ¶ He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed in with three measures of flour until all of it was leavened.”

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- The audience for vv. 10-23 was the disciples, in distinction from the crowds.
 - In 13:34 it becomes clear that these three parables also have been addressed to the crowds.
 - Cf. 13:36 disciple teaching focused (again).

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- These parables are explicitly about the kingdom of heaven
 - Different aspects of the new reality that has come into being through Jesus' ministry.
 - Some focus on the patience which is needed before God's purpose is fulfilled in all its glory
 - Parables of the mustard seed and the leaven form a natural pair speaking encouragingly of spectacular growth from insignificant beginnings.

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- The parable of the sower – focuses on problems and division + the ultimate harvest.
 - It will receive a detailed explanation in vv. 37-43.

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- Matt. 13:31 ¶ He put before them another parable: “The kingdom of heaven is like a mustard seed that someone took and sowed in his field;
 - Matt. 13:32 it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”
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Matt 13:54-14:12

- Further hostile responses
- Diverse materials make up 13:54-16:20
- A sequence of miracles around the lake (14:13-36)
- The theme of hostility towards Jesus developed