

Skyld og tilgivelse 2.2 Jesus – lignelsesfortælleren – Lukas 15,11-32

Jesus blev kendt som den, der forkyndte gennem illustrationer og billedtale. Også de jødiske rabbinere brugte lignelser til at understrege og illustrere deres lære. Men Jesus brugte det mere gennemført.

Den mest kendte lignelse er lignelsen om den fortabte søn. Hovedpersonen er nu ikke den yngste søn, men derimod faderen, som viser en grænseløs overbærenhed over for to besværlige sønner.

Bemærk den ydre anledning til, at Jesus fortæller denne beretning. V.1-2: Farisæerne m.fl. var forarget over, at Jesus tog sig af skatteopkrævere og folk, der levede i åbenlys strid med Mose lov.

Spørgsmål

- Læs fortællingen og prøv at leve jer ind i de tre personers situation. Er deres opførsel normal eller usædvanlig? (NB: Visse ting er måske almindeligt i dag, men usædvanligt dengang: Ifølge jødisk tradition er det uhørt at bede om lov til at få arven udbetalt - det er et indirekte ønske om, at faderen snart skal dø. At faderen løber sønnen i møde er også usædvanligt i den kultur - at løbe er uværdigt for en mand af en vis stand).
- Fortællingen viser ud over sig selv og hen på de tilhørere, som var anledningen til den. Hvem er den yngste søn, den ældste søn og faderen et billede på?
- Fortællingen er et forsvar for Jesu fællesskab med lovbyggere og syndere. På hvilken måde legitimerer Jesus gennem fortællingen, at han omgås sådanne mennesker? Hvad siger Jesus om sig selv gennem denne lignelse?
- Brudte relationer mellem forældre og børn er en kilde til talrige problemer, også i vor tid. Men Jesus mener åbenbart, de menneskelige relationer kan bruges som billede på menneskers forhold til Gud. Hvad er pointen? Hvorfor mon den lignelse er blevet så berømt. Hvad kan den sige os i dag?

Jesus sagde også: "En mand havde to sønner. Den yngste sagde til faderen: Far, giv mig den del af formuen, som tilkommer mig. Så delte han sin ejendom imellem dem. Nogle dage senere samlede den yngste alt sit sammen og rejste til et land langt borte. Der ødslede han sin formue bort i et udsvævende liv; og da han havde sat det hele til, kom der en streng hungersnød i landet, og han begyndte at lide nød. Han gik så hen og holdt til hos en af landets borgere, som sendte ham ud på sine marker for at passe svin, og han ønskede kun at spise sig mæt i de bønner, som svinene åd, men ingen gav ham noget. Da gik han i sig selv og tænkte: Hvor mange daglejere hos min far har ikke mad i overflod, og her er jeg ved at sulte ihjel. Jeg vil bryde op og gå til min far og sige til ham: Far, jeg har syndet mod himlen og mod dig. Jeg fortjener ikke længere at kaldes din søn; lad mig gå som en af dine daglejere.

Så brød han op og kom til sin far. Mens han endnu var langt borte, så hans far ham, og han fik medynk med ham og løb hen og faldt ham om halsen og kyssede ham. Sønnen sagde til ham: Far, jeg har syndet mod himlen og mod dig. Jeg fortjener ikke længere at kaldes din søn. Men faderen sagde til sine tjenere: Skynd jer at komme med den fineste festdragt og giv ham den på, sæt en ring på hans hånd og giv ham sko på fødderne, og kom med fedekalven, slagt den, og lad os spise og feste. For min søn her var død, men er blevet levende igen, han var fortabt, men er blevet fundet. Så gav de sig til at feste.

Men den ældste søn var ude på marken. Da han var på vej hjem og nærmerede sig huset, hørte han musik og dans, og han kaldte på en af karlene og spurgte, hvad der var på færde. Han svarede: Din bror er kommet, og din far har slagtet fedekalven, fordi han har fået ham tilbage i god behold. Da blev han vred og ville ikke gå ind. Men han svarede sin far: Nu har jeg tjent dig i så mange år og aldrig overtrådt et eneste af dine bud; men mig har du ikke givet så meget som et kid, så jeg kunne feste med mine sønner. Men din søn dér, som har ødslet din ejendom bort sammen med skøger – da han kom, slagtede du fedekalven til ham. Faderen svarede: Mit barn, du er altid hos mig, og alt mit er dit. Men nu burde vi feste og være glade, for din bror her var død, men er blevet levende igen, han var fortabt, men er blevet fundet."

Guilt and Forgiveness 2.2 Jesus – the parable narrator – Luke 15:11-32

Jesus was known as the one who preached through illustrations and images. Also the Jewish rabbis made use of parables to emphasize and illustrate their teaching. But Jesus did it more consistently.

The most famous parable is the parable of the prodigal son. Well, the main character is not the youngest son, but the father, who shows a limitless indulgence with two troublesome sons.

Note the outer reason why Jesus tells this story. V.1-2: The Pharisees and others were indignant that Jesus took care of tax collectors and people who lived in blatant conflict with the Law of Moses.

Questions

- Read the story and try to familiarize yourselves with the three persons' situation. Is their behavior normal or unusual? (N.B.: Some things are perhaps common today, but were unusual at that time: According to Jewish tradition, it is unheard of to ask for permission to get the inheritance paid - it is an indirect desire that the father will soon die. That the father run to meet his son is also unusual in that culture - running is unworthy for a man of a certain social position).
- The story points beyond itself to the audience which gave rise to it. Who is the youngest son, the oldest son and the father a picture of?
- The story is a defense of Jesus' relationship with transgressors and sinners. In what way does Jesus legitimize through the story that he associates with such people? What does Jesus say about himself through this parable?
- Broken relationships between parents and children is a source of numerous problems, even in our time. But it seems that Jesus thinks the human relations can be used as an image of peoples relationship to God. What is the point? Why has this parable become so famous? What can it tell us today?

Jesus continued: "There was a man who had two sons. The younger one said to his father, 'Father, give me my share of the estate.'" So he divided his property between them.

Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

When he came to his senses, he said, 'How many of my father's hired men have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired men.' So he got up and went to his father.

But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'

But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.

Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. 'Your father has killed the fattened calf because he has him back safe and sound.'

The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!'

'My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'