

The Gospel of Luke
Chapter 15
(Luke 15:1-32)

Outline of Chapter 15:

IV. The Repudiation of the Son of Man by Men, Luke 9:51-19:27.

I. Instruction in the Light of Rejection, Luke 12:1-19:27.

13. Concerning God's love for sinners, Luke 15:1-32.

a. The Parable of the Lost Sheep, vs. 1-7.

b. The Parable of the Lost Coin, vs. 8-10.

c. The Parable of the Prodigal Son, vs. 11-31.

As we begin this chapter, we will see that there are six reasons or motivations to repent, either for the first time unto salvation or as a lifetime of turning to God in fellowship post-salvation. In these parables, we will see the difference between loss and redemption, and separation and reconciliation.

a. The Parable of the Lost Sheep, vs. 1-7.

Vs. 1

Luke 15:1, "Now all the tax collectors and the sinners were coming near Him to listen to Him."

"**Tax collectors**" TELONES, and "**sinners**" HARMTOLOS were two groups scorned at by the religious leaders of Jesus' day that Jesus particularly sought out so that He could save them. This group also sought out Jesus, as we see here in, "**were coming near to Him,**" EIMI ENGIZO AUTOS.

The reason they were coming near to Him was to "**listen to Him,**" AKOUO AUTOS. This picks up where Jesus left off in **Chapter 14, "He who has ears to hear, let him hear!"** This means to learn through the ear gate, which is what these despised groups were doing. They came to learn what Jesus was teaching, as the good disciple should do!

Vs. 2

Luke 15:2, "Both the Pharisees and the scribes began to grumble, saying, "This man receives sinners and eats with them"."

Because of this, the self-righteous religious leaders, "**Pharisees**" PHARISAIOS, and "**Scribes**" GRAMMATEUS, "**began to grumble,**" which is from the Imperfect, Active, Indicative of the Verb DIAGONGUZO διαγογγύζω that means, "grumble, complain aloud, or murmur." It is only used here and **Luke 19:7**, in the NT. It is a compound word from DIA that is an intensifier here, and the Verb GONGUZO that also means, "grumble, murmur, mutter, or complain." So, this is an intensified complaining and grumbling by the religious leaders.

Luke 19:7, "When they saw it, they all began to grumble, saying, 'He has gone to be the guest of a man who is a sinner.'"

Their intensified complaint about Jesus was that He, "**receives sinners and eats with them,**" PROSDECHOMAI HARMATOLOS KAI SUNESTHIO AUTOS. SUNESTHIO, "**eat together**" is used here and in **Acts 10:41; 11:3; 1 Cor 5:11; Gal 2:12.**

As we have noted, the designation "sinners" implies a disregard for the Law of Moses and the traditions of the Jewish elders. It could also be a general reference to those with low sexual morals, perhaps involved with prostitution, and a tendency towards drunkenness and carousing, cf. **Luke 7:34**. The tax collectors were doubly despised, as IRS agents are today, for they collaborate with the hated Roman occupiers. As such, this group was perceived as religiously fallen and politically traitorous.

In the Septuagint (LXX), SUNESTHIO is used for David who said in **Psa 101:5**, he did not and would not eat with the slanderer, proud, or insatiable. David's words are in keeping with the Middle Eastern custom that equated table fellowship with companionship, friendship, or acceptance, cf. **Gen 43:32**. David did not want to be associated with these sinners; thus, he would not eat with them.

This same sentiment is seen in its use in the NT. Peter had to answer to the Jerusalem brethren concerning his eating with / acceptance of the Gentiles, **Acts 11:3**. Paul rebuked the Corinthians for their lax stand with the immoral brother and thus commanded them not to “even” eat with an immoral brother, **1 Cor 5:11**. Paul also rebuked Peter for his hypocrisy for eating with and then not eating with the Gentiles when the Jewish brethren showed up in **Gal 2:12**. Each of these usages shows the implications of friendship or acceptance in the Eastern concept of table fellowship or “eating together.” Sharing meals with someone was a powerful symbol of acceptance in the ancient world.

Yet, the Pharisees were wrongly and unjustly upset with Jesus because He “received” and “ate with” sinners, i.e., accepted them. Jesus presents a paradox: The Righteous One involved with the unrighteous. It was this seeming contradiction that caused the Pharisees and Scribes to grumble about Him. But the fact is, Jesus came to save the sinner, and therefore accepted them in His presence.

“These verses point out the cultural bigotry that was in operation at this point. The Pharisees and the scribes were the “ins” of the society. They were perceived by the people as religiously upright and politically patriotic. The tax collectors and sinners, on the other hand, were the “outs”.” (Complete Biblical Library Commentary)

Jesus responded to their criticism by telling three parables. All three deal with things that are lost and then found: a lamb, a coin, and a son. Jesus was piling up these parables about being lost to get to His main point in the third parable: the attitude of the self-righteous elder brother toward his newly restored younger brother.

Vs. 3-4

Luke 15:3, “So He told them this parable, saying, ⁴“What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it?””

Jesus begins to correct them by teaching another “parable” PARABOLE, about the “lost sheep” APOLLUMI PROBATION. The only time Luke uses PROBATION is in this parable. This parable is also noted in **Mat 18:12-14**. This is a figurative use of sheep, as Jesus is using it in analogy to people.

This also presents a “shepherd,” an analogy which is one of the best illustrations of God’s love for mankind.

The logic here is that if one is lost, (i.e., without salvation or entered into reversionism), you “**would leave**” KATALEIPO, the other “**ninety-nine**” ENNENEKONTAENNEA, (used only in this parable, twice each in Matthew and Luke), “**and go after**” POREUOMAI EPI, “**the one which is lost**” HO APOLLUMI, “**until you find it**” HEOS HEURISKO AUTOS.

Jesus knew that this rhetorical question would rattle around in the minds of His listeners, as each one would absolutely leave the flock, (the 99), and search until the wayward lamb was found. As they would come to understand, the reason the shepherd goes out to search diligently for the one that was lost is because he feels the loss of that one. Therefore, he is compelled to go find him, just as God is compelled to seek out every member of the human race to come to repentance for salvation, especially as the owner of their soul.

The worst thing is not to be a sinner, but to be a sinner who thinks God does not value you. The fact is, God attaches value to every soul. That value is seen in the Cross of His Son, Jesus Christ. When we turn to God, we discover that God was not out to crush us because of our sin, but to save us from it and thereby making us His own. The Lord is not willing to accept the loss of one human soul. No one is disposable, not even the foolish who wander from the flock.

Vs. 5

Luke 15:5, “When he has found it, he lays it on his shoulders, rejoicing.”

“**When he has found it**” KAI HEURISKO, “**he lays it on his shoulders**” EPITITHEMI EPI HO OMOS. OMOS is only use here and **Mat 23:4**, for the legalism of the Pharisees put onto others.

Mat 23:4, “They tie up heavy burdens and lay them on men's shoulders, but they themselves are unwilling to move them with so much as a finger.”

Here, the shepherd does not drive the lamb back to the flock, drag it back with a noose around its neck, or throw it into a bag with a good scolding. Instead, the shepherd lovingly places the dear animal on his shoulders, draping its legs around his neck with its soft head nuzzling his ear. His attitude was not one of reproach over the carelessness which resulted in the lamb’s separation, but of rejoicing over the reunion and restoration of the one lost.

Therefore, we see the contrast, as the Pharisees place a heavy burden of works for salvation on the shoulders of their constituents, while Jesus unburdens them and puts them with their burdens on His shoulders to give them salvation.

As a result of saving the lost sheep, the shepherd / owner “**rejoices**” CHAIRO. His joy was so great that not only did he rejoice himself, but he wanted to share it with others. So, he calls together his friends and neighbors, inviting them to rejoice with him.

Vs. 6

Luke 15:6, “And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'”

“**And when he comes home**” KAI ERCHOMAI EIS HO OIKOS, “**he calls together his friends and his neighbors**” SUNKALEO HO PHILOS KAI HO GEITON. This is analogues to the angels in heaven. When Jesus brings a believer to heaven, (i.e., home), He summons the other believers in heaven and the elect angels to “**rejoice with Him**” SUNCHAIRO. The reason He calls others to rejoice with Him is because, “**He has found His sheep which was lost!**” HOTI HEURISKO PROBATON EGO HO APOLLUMI.

“A story is told that Francis of Assisi once saw a mountain shepherd in the Alps risk his life to save a lost sheep. Francis was so overwhelmed with what he saw that he cried aloud: "O God, if such was the diligence of this shepherd in seeking for an insignificant animal, which probably would have been frozen on the glacier, how is it that I am so indifferent in seeking my sheep?" The diligence and love of Jesus' shepherd must surely have pricked the callous hearts of the self-righteous scribes and Pharisees, if they possessed any sensitivity whatsoever.” (Complete Biblical Library Commentary)

Vs. 7

Luke 15:7, “I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

Jesus then summarizes in real terms the application of this parable, “**I tell you that in the same way**” LEGO HUMEIS HOUTOS, “**there will be *more* joy in heaven**” HOTI EIMI, (in the Future Indicative), CHARA EN HOURANOS, “**over one sinner who repents**” EPI HEIS HARMATOLOS, and the Verb METANOEEO. This phrase is also used in **vs. 10**, in the following parable of the Lost Coin, and is the sentiment of the father of the returning prodigal son in that parable. Therefore, the “lost sheep” is identified with a sinner, thus representing in the current situation the sinners and tax collectors with whom Jesus was fellowshiping.

The point is: Everyone must see him or herself as a lost sheep, a lost sinner who needs a savior.

This rejoicing is noted in comparison to the, “**than over ninety-nine righteous persons who need no repentance,**” E, (particle of comparison), EPI ENNENEKONTAENNEA DIKAIOS HOSITIS OUK CHREIA ECHO, and the Noun METANOIA, “remorse, repentance, turning about, change of mind.”

Mat 9:13, “But go and learn what this means: “I desire compassion, and not sacrifice,” for I did not come to call the righteous, but sinners.”

Mark 2:17, “And hearing this, Jesus said to them, “It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners”.”

Luke 5:31-32, “And Jesus answered and said to them, “It is not those who are well who need a physician, but those who are sick. ³²I have not come to call the righteous but sinners to repentance”.”

Luke 24:46-47, “And He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, ⁴⁷and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem”.”

2 Peter 3:9, “The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.”

The fact is, everyone needs repentance. The Pharisees and Scribes with their legalistic adherence to the Law thought that their issue of salvation was already resolved through their human good works, but it was not. The 99, being part of the flock here, which represented the Pharisees and Scribes does not condone their self-righteousness, but shows the love of God the Father and Jesus Christ as the Good and Great Shepherd, **John 10:11, 14; Heb 13:20**, who looks to save everyone. Unfortunately, their self-righteousness prevented them from seeing and appreciating it. Nevertheless, Jesus was trying to break down the barrier, (i.e., remove the veil / their blindness), so that they could see it.

John 10:11, “I am the good shepherd; the good shepherd lays down His life for the sheep.”

John 10:14, “I am the good shepherd, and I know My own and My own know Me.”

Overall, this is the attitude we are to have; a passion for souls and a spirit of rejoicing when we see lives changed by the gospel. We too should be like the restless, searching shepherd, whose labors resulted in heavenly rejoicing over the sheep that we find.

b. The Parable of the Lost Coin, vs. 8-10.

Remember, Jesus told these parables to convey the idea of value. God treasures the repentance of one lost sinner because He loves everyone, both individually and specifically.

Vs. 8

Luke 15:8, “Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it?”

“**Ten silver coins**” DEKA DRACHME δραχμή, “drachma.” It is only used in this parable by Luke three times in **vs. 8-9**. The DRACHME was a silver coin of the Grecian empire. The DRACHME first appeared after the conquest of Persia (332–323 B.C.) by Alexander the Great. For the first time, he standardized currency for trade and commerce, as well as language as you know, giving us the KOINE Greek, which most of the NT Bible was written in. The Alexandrian standard of weights valued the DRACHME at just over 66 grams of silver. At first it bore the inscription and image of Alexander but later was changed. Following the division of the Greek Empire into the Seleucid and Ptolemaic dynasties, the Alexandrian standard was kept by the Seleucids who were seated in Antioch. The Ptolemies of Alexandria adopted the Phoenician standard revising the drachma to weigh 56 grams. The Ptolemaic drachma was preferred currency to the Jews who met severe persecution at the hands of the Seleucids. Despite Jewish

preference for the Ptolemaic drachma, the drachma struck in Antioch prevailed in circulation in Palestine because of its equal exchange value for the Roman silver denarius. The denarius was a Roman soldier's daily wage. The Antiochan drachma is the one probably referred to in this chapter.

“Others have pointed out that the 10 coins might have been the woman's marriage dowry, which in the ancient world was often worn as a headpiece. If this was so, the coin would have great sentimental value. At any rate, there is no question but that the woman had lost something very precious to her.” (Complete Biblical Library Commentary)

“If she loses one coin” EAN APOLLUMI, **“lost”** DRACHME MIA, the feminine of HEIS. Different from the lost sheep, who had wandered off on its own, a coin cannot lose itself. It has to be lost by the owner. This speaks to our God and Creator who is the original owner of all souls who has lost the souls of all people due to the original sin, the fall of Adam and the woman in the Garden of Eden.

This is a Third class **“if”** statement, with EAN and the Subjunctive of APOLLUMI for **“lost,”** as we saw in the parable of the lost sheep above. This third class if, is for a hypothetical situation in this parable.

The **“then”** statement is the result of God losing our souls, as He **“tries to,”** stated with the negative **“does not”** OUCHI, **“find”** HEURISKO, **“find, obtain, etc.,”** our souls. To do so He does three things:

- 1) **“Lights a lamp”** HAPTO, **“kindle or light,”** cf. **Luke 8:16; 11:33**, for being lights of the world. This word also means, **“to touch, cling to or adhere to.”** So, we see the interpersonal contact in this process. **“Lamp”** is the Noun LUCHNOS. It is also used in **Luke 8:16; 11:33-36**.
- 2) **“Sweeps the house”** is the Verb SAROO with the Noun OIKIA. SAROO σαρώ is only used here and **Luke 11:25; Mat 12:44**. The latter two are in parallel to the story of Jesus exercising of demons to free the soul. This sweeping of the house is also used in the Feast of Unleavened Bread, where they would clean the house so that no leaven, (yeast), was present in the house. As you know, leaven represents sin; therefore, they were performing a process that spoke of God removing their sins for salvation.
- 3) **“Search carefully”** is the Verb ZETEO **“search,”** with the Adverb EPIMELOS, **“carefully, diligently.”** In early Greek literature, EPIMELOS meant to perform a service carefully. It is only used here in the NT.

Therefore, these three things are analogous to what God does to find the lost souls of every member of the human race. He first shines the light of Jesus Christ on us for salvation. He then removes evil and sin from our souls through faith in Christ. And finally, He diligently provides us with 40+ things at the moment of our salvation, so that we are sealed in Him with the Holy Spirit of promise, so that we are eternally secure and have the necessary resources to excel in the spiritual life.

Vs. 9

Luke 15:9, “When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I had lost!'”

Here, we see that the diligent search was successful; the lost coin was recovered. This is analogous to God's diligently searching for every soul to come to salvation. Once we have been **“found”** HEURISKO, (i.e., been saved), the rejoicing begins. This passage is identical to **vs. 6**, when the lost sheep was found, other than this time it's a woman calling her friends and neighbors together to rejoice with her because she found the lost coin, rather than the sheep of **vs. 6**.

As we noted in **vs. 6**, this is analogous to God calling all humans who are already in heaven, and all the elect angels together to rejoice with Him over the lost soul that has been saved.

Vs. 10

Luke 15:10, “In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who

repents.”

The angelic celebration is seen in this passage, where in vs. 7, it was simply stated as “**joy in heaven.**” “**In the same way**” is once again, just as in vs. 7, the Adverb HOUTOS that means, “in this manner, thus, so, just as, in this way, etc.” The thing that is the same is the rejoicing of this lady who found the lost coin with her friends and neighbors, as God, the angelic race, and believers who are already in heaven will rejoice when one sinner repents.

“**Joy**” is CHARA once again, that speaks of the emotion or feeling of exultation and excitement due to great happiness or pleasure because of some thing or event. As such, God and the angelic host have great delight when an unbeliever accepts Jesus Christ as their Savior.

“**In the presence of the angels of God,**” is the Preposition ENOPION, “before, in the sight or presence of, etc.,” with the Article HO and the Noun ANGELOS ἄγγελος, and the Genitive of Possession or relationship Noun THEOS.

“God takes time to pursue every individual. When that individual repents, God takes time to celebrate, and He invites all heaven to celebrate with Him. This speaks volumes about the value of every individual in God’s sight. Heaven rejoices over every repentant sinner. Christians do too. Pharisees don’t.” (Christ-Centered Exposition).

“**Over one sinner who repents**” is EPI HEIS HAMARTOLOS METANOEO, which means when an unbeliever accepts Jesus Christ as their Savior. This goes along with our study of **Luke 12:8-9**, where God will announce to the angelic host every believer. And at that time, they will once again rejoice!

Luke 12:8, “And I say to you, everyone who confesses Me before men, the Son of Man will confess him also before the angels of God.”

METANOEO means, “to repent, change one’s mind, or be converted.” We have noted this word in Luke’s Gospel in **Luke 10:13; 11:32; 13:3, 5; 15:7**. We will see it again in **Luke 16:30; 17:3-4**.

The most extensive form of repentance is a comprehensive and complete change in your thinking, attitudes, and purpose towards Jesus Christ. This is the deep-seated repentance spoken of in **Mat 3:2; Acts 3:19**, where a thorough change of mind is urged.

Mat 3:2, “Repent, for the kingdom of heaven is at hand.”

Luke 3:3, “And he came (*John the Baptist*) into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins.”

Acts 3:18-19, “But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. ¹⁹Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.”

As we have noted and see in the Scriptures, to get to the kingdom of heaven, one must first have his sins forgiven, and to have your sins forgiven you must believe in the Messiah, the Christ, the Savior, the Lord, as the One who would pay for your sins. As we now know, Jesus Christ paid for our sins at the Cross.

When compared to METAMELOMAI, used 5 times, METANOEO, used over 30 times, is much more prevalent, especially when referring to repentance linked to salvation. METAMELOMAI signifies having a feeling, care, concern or regret, as it expresses the emotional aspect of repentance. In **Mat 27:3**, Judas Iscariot repented only in the sense of regret, remorse, and not in the sense of the abandonment of sin. Therefore, he never received salvation.

METANOEO does not carry that thought of feeling. METANOEO repentance is stronger than remorse or emotional regret. It expresses the true NT idea of the spiritual change implied in a sinner’s return to God, and signifies “to have another mind,” (i.e., to change the opinion or purpose with regard to sin). It is equivalent to the OT word SHUBH שׁוּב that means, “turn.” It represents a change of mind so effective that **vs. 7, 10**, assume salvation for a sinner who

has “repented.” This “repentance” is required for entrance into the kingdom of heaven and is a subject of the apostolic preaching in Acts.

Unfortunately, Jerome, the translator of the Vulgate (LATIN) Bible, translated METANOEO in the Imperative as “do penance,” which has led to the false doctrines of saying prayers or doing good deeds to make up for your sins.

Yet, the reality is, the Biblical fact is that when we change our mind about Jesus Christ, recognizing that He paid for our sins upon the Cross and through Him we have salvation, we have the forgiveness of our sins, positionally, and receive entrance into the Kingdom of God. This is what John the Baptist’s father Zachariah prophesied regarding the ministry of his son in **Luke 1:77**, he would, “**give to His people the knowledge of salvation by the forgiveness of their sins.**” Therefore, John’s “baptisms” had the meaning of “people changing their mind to receive forgiveness or pardoning of their sins,” with the result of entrance into the Kingdom of Heaven.

John’s water baptism was not the key to a person’s salvation or new life, just as it is not today, nor any other ritual religion has created like doing penance. The key is the change of thought / heart towards the Christ, Savior, Lord, Jesus, that comes with “knowledge,” **Luke 1:77**, i.e., Bible Doctrine in the soul! As such, repentance connotes a decision based on mentality, not emotion. It is rational.

Repentance results in the application of faith in Jesus Christ, which is salvation adjustment to the justice of God. **Mark 1:14-15**, teaches that first you change your mind about Christ and then you believe; **Mat 12:41**; **Luke 13:2-3, 5; 15:7, 10; Acts 17:30; 20:21** (Ascensive use of KAI means even), **26:20; Rom 2:4; Heb 12:17**.

Mark 1:14-15, “**Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God,¹⁵ and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”**”

Acts 20:21, Paul was, “**Solemnly testifying to both Jews and Greeks of repentance toward God and (by means of or through) faith in our Lord Jesus Christ.**”

The idea of repentance expressed by the METANOEO is intimately associated with different aspects of spiritual transformation in the Christian way of life. It is prominent with the process in which man is to express faith, as noted in **Acts 20:21** above, and for conversion as in, **Acts 3:19**.

Acts 3:19, “**Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.**”

It is also part of God’s ability to bless us, especially as remission and forgiveness of sin, **Luke 24:47; Acts 5:31**.

Luke 24:46-47, “**And He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day,⁴⁷ and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.”**”

Acts 5:31, “**He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.**”

Remember, emotion never saves anyone. Feeling sorry for your sins does not save you, only faith in Christ saves you. Likewise, human good deeds are dead to the plan and policy of God, **Gen 2:17**, especially regarding our salvation. Dead works are those produced in the cosmic system. Therefore ...

1. Human good is linked with arrogance and produces boasting, **Eph 2:9; Rom 4:2**.
2. Human good is never acceptable to God, **Isa 64:6**.
3. Human good will not save man, **Eph 2:8-9**.
4. The unbeliever’s human good will be judged, **Rev 20:12-15**.
5. The believer’s human good will be judged at the judgment seat of Christ, **1 Cor 3:11-16; Rom 5:10; 2 Cor 5:10**.

6. A change of attitude about sin is taught in **Rev 2:5, 16, 22.**

God's great desire is that every member of the human race would recognize His Son Jesus Christ as their Savior, so that He would receive back their souls for all of eternity, **2 Peter 3:9**, God is **"Not wishing for any to perish but for all to come to repentance."**

"Repentance is only a condition of salvation and not its meritorious ground. The motives for repentance are chiefly found in the goodness of God, in divine love, in the pleading desire to have sinners saved, in the inevitable consequences of sin, in the universal demands of the gospel, and in the hope of spiritual life and membership in the kingdom of heaven (Ezekiel 33:11; Mark 1:15; Luke 13:1-5; John 3:16; Acts 17:30; Romans 2:4; 1 Timothy 2:4). The first four beatitudes (Matthew 5:3-6) form a heavenly ladder by which penitent souls pass from the dominion of Satan into the Kingdom of God. A consciousness of spiritual poverty dethroning pride, a sense of personal unworthiness producing grief, a willingness to surrender to God in genuine humility, and a strong spiritual desire developing into hunger and thirst, enter into the experience of one who wholly abandons sin and heartily turns to Him who grants repentance unto life." (The International Standard Bible Encyclopedia).

And remember, when witnessing, you only give information, you do not try to get the unbeliever to "repent." That is the function of God the Holy Spirit using the gospel information you have provided. God the Holy Spirit will encourage them to change their mind about Christ. You just get the correct information out to them.

"Psychology shows repentance to be profound, personal and all-pervasive. The intellectual element is manifest from the nature of man as an intelligent being, and from the demands of God who desires only rational service. Man must apprehend sin as unutterably heinous, the divine law as perfect and inexorable, and himself as coming short or falling below the requirements of a holy God (Job 42:5-6; Psalm 51:3; Romans 3:20)." (The International Standard Bible Encyclopedia).

That is why a change of attitude toward Bible doctrine is also the basis of reversion recovery, **Rom 2:5; Rev 3:19.**

For the unbeliever, **Rom 2:5**, **"But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God."**

For the believer, **Rev 3:19**, **"Those whom I love, I reprove and discipline; therefore be zealous and repent."**

"The most prominent element in the psychology of repentance is the voluntary, or volitional. The words employed in the Hebrew and Greek place chief emphasis on the will, the change of mind, or of purpose, because a complete and sincere turning to God involves both the apprehension of the nature of sin and the consciousness of personal guilt (Jeremiah 25:5; Mark 1:15; Acts 2:38; 2 Corinthians 7:9-10). The demand for repentance implies free will and individual responsibility. That men are called upon to repent there can be no doubt, and that God is represented as taking the initiative in repentance is equally clear. The solution of the problem belongs to the spiritual sphere. The psychical phenomena have their origin in the mysterious relations of the human and the divine personalities. There can be no external substitute for the internal change. Sackcloth for the body and remorse for the soul are not to be confused with a determined abandonment of sin and return to God. Not material sacrifice, but a spiritual change, is the inexorable demand of God in both dispensations (Psalm 51:17; Isaiah 1:11; Jeremiah 6:20; Hosea 6:6)." (The International Standard Bible Encyclopedia).

c. The Parable of the Prodigal Son, vs. 11-32.

This is the third parable Jesus taught in this chapter. Here, we have the "Parable of a Lost Son" that goes beyond the simple explanation of the lost sheep and lost coin that spoke to the love and value God has for every member of the human race, where He lovingly and diligently searches out the heart of every member of the human race, so that everyone can receive salvation.

In these parables, we see the odds ever increasing and ever endearing, as in the Lost Sheep it was 1 of 100, or 1%, in the Lost Coin, it was 1 of 10, or 10%; here in the Lost Son it is 1 of 2, or 50%. The stakes have been raised to the point where sheep and coins could be written off, but a son could never be replaced. In addition, *"Sheep wander off*

and coins roll away; they simply behave according to their natures. But sons are responsible for their choices. How does God deal with lost people?" (Swindoll's Living Insights).

This parable is also known by several names including, The Lost Son, The Two Lost Sons, The Waiting Father, Parable of Divine Mercy, God's Love for the Lost, and The Lost Son and the Dutiful Son.

There are three main parts to this parable:

- 1) The wayward son and waiting father, **vs. 11-16**.
- 2) The repentant and restored, **vs. 17-24**.
- 3) The resentful brother and insightful father, **vs. 25-32**.

Jesus' main intent was to illustrate the folly of self-righteousness, just as in the previous two parables where the contrast was with those that would not search out the lost in contrast to the loving attitude of God. But in this parable, we also see a specific application to the world of sinners and the application of repentance for the reversionistic believer called the "rebound technique," as found in **1 John 1:9**.

Vs. 11

Luke 15:11, "And He said, "A man had two sons"."

"**Two sons**" DUO HUIOS, where two is the number of division or separation in Scripture, and where man is concerned it can denote his fall, which implies opposition, enmity, and oppression. Here, we will see a son separated from His father, and a brother separated from a brother. It reminds us of the stories of Cain and Abel, Abraham and Lot, Ishmael and Isaac, Esau and Jacob, etc., where sin created division or enmity between the two. It speaks to man's separation from God the Father, and from each other.

In this parable, the "**man**" "ANTHROPOS," called "**father**" PATER in this parable, represents God the Father, and the son or sons are members of the human race.

Vs. 12

Luke 15:12, "The younger of them said to his father, 'Father, give me the share of the estate that falls to me.' So he divided his wealth between them."

"**Give me**" uses the Imperative of Request, where the "**younger**" NEOS, of the two sons desired to receive his "**share of the estate that falls to me,**" MEROS "part," OUSIA οὐσία that can mean, "property, wealth, or estate," EPIBALLO that can mean, "throw over or upon, lay on, put on, falls, etc." OUSIA is only used here and **vs. 13**, in Scripture.

Principle:

- The sinful tend to demand what they think they deserve from others.

This son had a right to a portion of his father's estate according to the Law in **Deut 21:15-17**. Being the younger son of two sons, he would receive a third of the father's property. The father retained the use and benefits of his property until his death. If the property was sold, which apparently the prodigal did, **vs. 13**, the new owner could not take possession until the father died. Yet, for a child to demand his inheritance was an outrageous and presumptuous act of rebellion. By demanding his inheritance early, the younger son essentially divorced his father. As such, there would be no relationship, submitting to his authority, or responsibility to carry on the family legacy, and no communication with him. To put it bluntly, the younger son treated his father as if he were already dead. That is how the sinner treats God the Father. Yet, to steal a popular phrase, "God is Not Dead!"

"**So he divided his wealth between them,**" uses the Aorist, Active, Indicative of the Verb DIAIREO "divide or distribute," with the Noun BIOS that can mean, "life, livelihood, possessions, etc." Here, we see that the father agrees

to the son's highly unusual request and grants the request to the son. In that, we see the love and mercy of the father towards the rebellious son, right from the beginning of this story.

Principle:

- God allows the sinner to choose the lifestyle of sin they desire.

DIAIREO is only used here and **1 Cor 12:11**, which shows the graciousness of God the Holy Spirit in giving us our personal spiritual gift based on His personal decision.

1 Cor 12:11, "But one and the same Spirit works all these things, distributing to each one individually just as He wills."

In the same way, the father chose to give his younger son his portion of the inheritance. Whether this was actually money given to the son, sheep and cattle given to him, or a deed to the land and property we do not know. But, as we will see, the son was able to monetize it so that he could spend it on his desires.

The point is, the father graciously gave this sum to his son, as the son did what sinners have done throughout history, accept the blessings of the father, as do all men who live on God's bountiful earth, while at the same time turning his back on his father, as men do when they sin and abandon the fellowship of God. Notice that the father made no attempt to stop him, just as God does not force men to remain in fellowship with Him.

And interestingly, "*As a member of his father's home, the young man starts with everything. But he's ungrateful and impatient, so he makes himself fatherless.*" (Christ-Centered Exposition)

Vs. 13

Luke 15:13, "And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate with loose living."

After this conversion, it was not long before the son took all that the father had granted him, "**gathered everything together**" SUNAGO PANTA, and "**went on a journey into a distant country**" APODEMEO MAKROS, "to go away or into another country," and "long, distant, or far." To go away from one's land and people is to make a journey, and it is often translated in this way. APODEMEO is used 6 times, (the number of man), in the NT, **Mat 21:33; 25:14-15; Mark 12:1; Luke 15:13; 20:9.**

So, we see that it did not take long for the younger son to pack up and leave his father. Here we see that the saved person can sometimes journey back into the world of sin, i.e., Satan's cosmic system. Notice that it was the son who moved, while the father remained. Such is the case with the life of sin. It is sinful man who draws away from God, not God from sinful man, cf. **James 4:8.**

James 4:8, "Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded."

"**And there he squandered,**" which rhymes with wandered is KAI EKEI, and the Aorist, Active, Indicative of the Verb DIASKORPIZO διασκορπίζω that means, "scatter, disperse, waste, or winnow." The understanding of wasting or squandering the inheritance, "**his estate**" AUTOS OUSIA is in view here.

He scattered or wasted his inheritance "**with loose living,**" which is the Adverb ASOTOS "dissolutely or loosely," which is only used here in the NT. It also has a strong connotation of immorality. With this is the Present, Active, Participle, Nominative of the Verb ZAO "to live or living."

ASOTOS is a cognate of the noun ASOTIA that means, "wastefulness, excess, or dissipation," that is used in **Eph 5:18, "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit."** Therefore, we see that the younger son scattered his inheritance in sinful and worldly living, i.e., Satan's cosmic system.

Later in vs. 30, the older brother says he was consorting with prostitutes, although we are not told whether this identification came from actual knowledge or from suppositions based upon his familiarity with his brother's character, or that he was just a bitter brother who wanted to disparage his younger brother. In any case, Jesus left no question that the younger son wasted his money in a generally immoral manner.

Vs. 14

Luke 15:14, "Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished."

Here we see that the young son did not leave anything for a "rainy day." Instead, "**he had spent everything**" DAPANAO PAS means, he burned through his inheritance in short order. "**Spent**" is the Aorist, Active, Genitive of the Verb DAPANAO δαπανάω that means, "spend, bear expense, waste, or consume." This word is used 5 times, (the number of grace), in the NT. It is used for both good spending, **Mark 5:26; Acts 21:24; 2 Cor 12:15**, and bad spending, as here and **James 4:3**.

James 4:3, "You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures."

After foolishly squandering all his money the real famine sets in as, "**a severe famine occurred in that country**." This phrase uses the Noun LIMOS that means, "famine or hunger," and in a metaphoric sense means, "one's mind is hungry or starved," meaning a lack of information. It is also used as an apocalyptic sign of distress in **Mat 24:7**; paralleled in **Mark 13:8; Luke 21:11; Rev 6:8; 18:8**. Here, the famine's severity is pronounced with the Adjective, ISCHUROS, "strong, powerful, mighty, etc." This occurred "**throughout the country**," he was in, KATA HO CHORA, which means, "in the foreign land," meaning Satan's Cosmic system and living in sin without Bible Doctrine resident within the soul.

LIMOS is also used in **Rom 8:35**, which reminds us, as does this parable, that nothing can separate us from the love of Jesus Christ, "**Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?**" cf. **2 Tim 2:11-13**.

As a result of the severe famine, the young son "**began to be impoverished**," the Aorist, Middle, Indicative of the Verb ARCHO "began," with the Present, Middle, Infinitive of the Verb HUSTEREO that means, "to come too late, to lack, want, fail, or be inferior." Here, it means lacking resources to sustain himself and being in need.

In the positive sense, Paul tells us the mystery of godliness. That is how to get along joyfully in all situations. **Phil 4:12, "I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need."**

In principle, we see that sin results in hunger, and that for the sinful man or woman there is always a famine in the heart of Bible Doctrine and fellowship with God, because the sinner has turned away from God and His Word.

Vs. 15

Luke 15:15, "So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine."

The impoverished young son tries operation human good works by "**hiring himself out**," that uses the Aorist, Passive, Indicative of the Verb KOLLAO κολλάω that means, "join, cling, cleave to, or join oneself to." The principle here is that before the reversionistic believe repents, they typically try to solve their own problem(s) in a humanistic or worldly way, rather than turning to God. But, as we will see, when this too fails, and they are brought to their knees, then they may or will repent.

The primary definition of KOLLAO is "to glue" or "to cement" together. In the NT, this word is used figuratively

rather than literally. It is also used for good or bad joining, where in **1 Cor 6:16**, it is bad joining in sexual relationship with a prostitute, and in **vs 17**, it is good joining with God. The use of this word in our passage may figuratively mean he hired himself out as a male prostitute to a pimp.

Yet, this passage states his job was literally out **“in the fields to feed the swine”** EIS AGROS BOSKO CHOIROS. You can see the imagery here too, as the “fields” are the streets and the “swine” are the patrons!

BOSKO means, “to feed, tend, graze, or pasture.” Therefore, the literal job of this young son was to be a shepherd or herdsman. This is the second time Luke uses BOSKO and CHOIROS, where we first noted them in **Luke 8:32-33**, when Jesus sent the “legion,” of possessing demons into a herd of swine that then ran into lake and drowned, cf. **Mat 8:30-32; Mark 5:11-16**. CHOIROS is only otherwise used figuratively in **Mat 7:6**, **“Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.”**

BOSKO is only used otherwise in **John 21:15, 17**, when Jesus was asking Peter how much he loved Him and told him to feed His lambs and sheep. Therefore, we see that the rebellious young man received a picture of God’s caring love for him as a reminder, trying to get him to wake up from his sinful ways and repent / return back to Him.

*“The parable now describes the depths to which the prodigal had sunk. His moral desolation was shown by the occupation to which he stooped: tending pigs. There could be no worse job for a Jew than swineherding. Swine were considered to be unclean animals and expressly forbidden in the Mosaic law (**Leviticus 11:7; Deuteronomy 14:8**). This contrasted sharply with the customs of other people of the ancient world. For example, the pig was the most frequently sacrificed animal among the Greeks. This contrast between Judaism and paganism became the edge of conflict during the period of the Maccabean persecution. In that time the Syrian king, Antiochus Epiphanes, in his attempt to Hellenize the Palestinian Jews, sacrificed pigs to Zeus on the altar of the Jerusalem temple and forced the Jews to eat pork. To the Jews, the pig had become a symbol of the pagan world, the epitome of Jewish intolerance and abhorrence of the Gentile lifestyle.”* (Complete Biblical Library Commentary).

This principle here is that this arrogant sinful young man held on to the belief that he could maintain his self-sufficiency, even though it meant complete humiliation. God often uses times of distress to lead us to self-examination to bring about changes or repentance in our lives, as we will see in **vs. 17**.

Have you had enough of trying to go it alone? If so, God is waiting for you with open arms to spread His mercy, grace, and love on you and care for you!

1 Peter 5:6-7, **“Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you.”**

Vs. 16

Luke 15:16, **“And he would have gladly filled his stomach with the pods that the swine were eating, and no one was giving anything to him.”**

“He would have gladly,” in the Greek states, “he was longing,” using the Active, Imperfect for ongoing action, Indicative Verb EPITHUMEO ἐπιθυμέω that means, “desire, long for, or lust for or after,” and then **“filled his stomach”** is actually, “to be satisfied,” using the Aorist, Passive, Infinitive of the Verb CHORTAZO χορτάζω that means, “satisfy, satiate hunger, or fill.” Therefore, **“He was longing to have his hunger satisfied ...”**

Next, we have, **“with the pods/husks”** EK HO KERATION κεράτιον a noun that means, “little horn, husk, or pod.” It is only used here in the NT. In classical Greek, it usually implied the fruit of the carob or locust tree. It yielded long, as much as 12 inches, edible pods, reminiscent of sheep horns or sickles containing a sweet pulp and several brown shining seeds like beans that was fed to animals and sometimes consumed by humans. It is common in Syria and the southern parts of Europe.

“That the swine were eating” CHOIROS ESTHIO. At this point he would have eaten even what the pigs were

eating. Therefore, living a life of sin eventually leads to want and desire of the basic necessities of life that you bring upon yourself. Not only does the fun and pleasure run out, but the bare necessities to survive run out. Even though God promises our logistical grace blessings, the apostate believer causes even those to be rejected causing themselves destitution.

“And no one was giving anything to him,” KAI OUDEIS DIDOMI AUTOS. Even though he was “working,” his hunger was not being satisfied, and he was not receiving any charity from others. In arrogance, he was feeling sorry for himself, thinking that others should be providing for him, most likely like his father had been doing all of his life, even though he squandered his inheritance. The arrogant always have their hand out, thinking that others should provide for them, even while they are living in their sins.

The paradox Jesus is making here is that even this food that was passable for the filthy swine, was unavailable for the young man. The detestable pigs were now eating better than the prodigal son. Therefore, in this first portion, we see that sin is a destroyer, and Satan is a devourer. When we give ourselves over to sin, we are giving ourselves to Satan and he will consume us until there is nothing left.

“Because he wants to gratify his sinful desires, he also makes himself homeless by going to “a distant country” (v. 13). Without self-control or delayed gratification, he ends up penniless (v. 14). In the end he is friendless and foodless (vv. 15-16). He wallows in the pigpen with what Jewish persons considered disgustingly unclean animals. A sinful life is a riches-to-rags story. His life slides deep into squalor and loneliness. If you live for yourself, you’ll soon live by yourself. He doesn’t have a friend in the world to help him (v. 16). This is what living apart from Christ looks like from the vantage point of heaven. God the Father watches his rich but rebellious children squander his love and his riches as they run from Him to the far country of sin. Sinners want all the goodness of God’s creation and all the enjoyment of God’s blessings, but they do not want God himself. They do not understand his Fatherhood. They refuse to return His love. Unless God restrains the sinner, they squander their lives and waste away as they chase every desire of the flesh. “Life” apart from God is really a slow death. Apart from God we are living to die. But repentance is dying to live. It is dying to self that allows us to find life in the Lord Jesus Christ.” (Christ-Centered Exposition).

2) The repentant and restored, vs. 17-24.

Vs. 17

Luke 15:17, “But when he came to his senses, he said, ‘How many of my father’s hired men have more than enough bread, but I am dying here with hunger!’”

When this young man was brought to his lowest of lows, **“he came to his senses,”** which is an idiom that in the Greek is the Aorist, Active, Participle of the Verb ERCHOMAI with EIS HEAUTOU that literally states, “he came to himself.” In other words, he realized his depravity and destitute along with the reality of trying to do things his own way that ultimately led to his failure. This realization, (reality check), led him back to His father. Therefore, when we are brought to our lowest point, we realize our depravity and seek alternative solutions – God!

In this case, the young man thought to himself, **“how many,”** the Interrogative Pronoun POSOS, **“of my fathers,”** the Genitive use of EGO HO PATER, **“hired men,”** the noun MISTHIOS, “hired person or common laborer,” only used by Luke here and vs. 19, **“have more than enough bread,”** using the Present, Middle, Indicative of the Verb PERISSEOU and the noun ARTOS. We noted PERISSEOU, “To be more than enough, to have an abundance of, etc.,” in **Luke 9:17**, regarding the left-over pieces of bread after Jesus fed more than 5,000. This reminds us that God’s provisions for us are more than enough both in the physical and spiritual life, especial with Jesus being the “Bread of life,” **John 6:35, 48, 51.**

Realizing the abundance that the father has, he compared his own plight to that, **“but I am dying here with hunger!”** This phrase uses the contrasting Conjunction DE **“but,”** with Personal Pronoun EGO, the Verb APOLLUMI in the Present, Middle, Indicative, which we have noted several times in this chapter for the word “lost,” that means, “destroy, ruin, kill, lose, be lost, perish, etc.,” with the Noun LIMOS “hunger or famine.” We could say, “but I am lost in famine,” to be consistent with the parables of the Lost Sheep and Lost Coin, yet, “I am dying here with hunger” is a good translation. And that is where God found him.

As we noted previously, this indicates no relationship with the Lord Jesus Christ, because he did not have His Word resident within his soul. This physical hunger and starvation, is the analogy of spiritual hunger as a result of sin, carnality, reversionism, and or apostasy within the soul that results in the loss of previous doctrine that was stored in the soul, along with the fact that no new nutrients of spiritual food were coming in. Therefore, he was about to die.

By analogy, this also indicates that this young man was on the verge of the third stage of divine discipline, the “Sin Unto Death,” **Psa 7:14-16; 1 Cor 11:30; 1 John 5:16-17.**

Psa 7:14-16, “Behold, he travails with wickedness, and he conceives mischief and brings forth falsehood. ¹⁵He has dug a pit and hollowed it out, and has fallen into the hole which he made. ¹⁶His mischief will return upon his own head, and his violence will descend upon his own head.”

1 Cor 11:30, “For this reason many among you are weak and sick, and a number sleep.”

1 John 5:16, “If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death; I do not say that he should make request for this.”

The “**sin leading to death**” or better, “sin face-to-face with death,” which we call the “Sin Unto Death,” (SUD), is God’s maximum discipline for the believer who has repeated sin in their life or a sinful lifestyle where there is no repentance / Rebounding. It is maximum Divine discipline from the integrity of God towards the perpetual sinning believer. As you know, God has never made a judgment of anyone that excludes the love of God. Therefore, God’s judgment of this person is always fair.

Divine discipline results from the believer using his own volition to create his own failures in life after salvation. In the three stages of Divine discipline, “weak, sick, sleep,” the SUD is the highest form of disgrace that can occur for the believer. It implies loss of reward and blessing and ashamedness at the judgment seat of Christ. Yet, even in the SUD, God’s grace and love are found!

Doctrine of Divine Discipline

A. Definition and description:

1. Divine discipline is the sum total of punitive action taken by the justice of God in grace to correct, to punish, to encourage, to train, and to motivate the believer’s free will back to the plan of God. Therefore, Divine discipline is distinguished from Divine judgment, in that discipline is for believers only, but judgment is directed toward all categories of the human race and angels under certain circumstances, **Heb 12:5-8.**

Heb 12:8, “But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons.” cf. Deut 8:5; 2 Sam 7:14; Prov 13:24; 19:18; 23:13f.

2. When believers get out of fellowship through sin, human good, or evil, we bring suffering on ourselves.

a. This suffering is in the form of Divine discipline that includes three potential stages of Divine Discipline as noted in **1 Cor 11:30, “some are weak and sick and a number sleep.”**

b. It also includes the law of volitional responsibility with its self-imposed, self-induced, and self-indulged forms of misery. Bad decisions not only destroy future options in life, but they result in tremendous misery manufactured by ourselves, for which we must take the responsibility. The resultant discomfort, misery, and unhappiness may last for a short or long period of time. This is the law of “**you reap what you sow,**” **Gal 6:7-8; cf. Prov 22:8.**

Gal 6:7, “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. ⁸For the one who sows to his own flesh (*Old Sin Nature*) will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.”

- c. If we do not use the most basic Problem Solving Device of Rebound, **1 John 1:9**, we will continue in a state of carnality, cosmic living, or reversionism. Carnality is a brief stay in the cosmic system; reversionism is a prolonged residence in the cosmic system. Only in time are we, members of the Royal Family of God, disciplined in the form of suffering.
 - d. If the believer persists in the three categories under the law of volitional responsibility, i.e., self-imposed, self-induced, and self-indulged misery, it is obvious that God will add to it if you do not come around through Rebound.
3. Punishment from God often follows the failure to Rebound from our sins. Our every sin originates from our free will. Though temptation may come from the Old Sin Nature or another source, we make the decision to sin! All wrong decisions come from some form of arrogance or lust. (See Old Sin Nature Chart on our website.)
 4. While God is the source of Divine discipline, man’s free will is the source of suffering under the law of volitional responsibility. God uses His sovereignty and perfect judgment to know when it is time to warn us that we are out of fellowship, and to bring us back to reality with varying categories of punishment.
 5. All Divine discipline, except the Sin Unto Death, is always designed to correct, to train, and to motivate.
 6. Although Divine discipline is suffering, we should not look at it that way, as we associate with suffering, but it is teaching from the grace of God, **Job 5:17**. All of us must learn certain things the hard way through Divine discipline, **Psa 119:75; Heb 12:11**.

Job 5:17, “Behold, how happy is the man whom God reprove, so do not despise the discipline of the Almighty.”

Psa 119:75, “I know, O LORD, that Your judgments are righteous, and that in faithfulness You have afflicted me.”

Heb 12:11, “All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.”

So, you can learn the easy way, from your Pastor-Teacher, **Eph 4:11-16**, or you can learn directly from God, the hard way by which you hurt, **Prov 3:11-12**.

Prov 3:11-13, “My son, do not reject the discipline of the LORD Or loathe His reproof, ¹²For whom the LORD loves He reprove, even as a father corrects the son in whom he delights. ¹³How blessed is the man who finds wisdom and the man who gains understanding.”

7. During the Church Age, the Age of Grace, God has designed the spiritual gift and office of Pastor-Teacher to also provide discipline where necessary, **1 Tim 5:20; 2 Tim 4:2-3**.

1 Tim 5:20, “Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning.”

2 Tim 4:2, “Preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction. ³For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, ⁴and will turn away their ears from the truth and will turn aside to myths.”

B. Purpose for Divine Discipline:

1. The purpose of Divine discipline is twofold in **Rev 3:19**, to “reprove” and “discipline” the wayward son.

- a. “Reprove” is the Greek Word ELEGCHO that means, “to expose, prove guilty, convict, condemn, reprove or rebuke.” This is the action taken by both God, in the suffering we endure through adverse situations He brings upon us, and the Pastor-Teacher when one of his sheep goes astray. In the case of the Pastor-Teacher, he can do this privately or if necessary, publicly behind the pulpit, as we noted in **1 Tim 5:20** and **2 Tim 4:2**. Reproving and Rebuking are both verbal tongue lashing done privately and publicly if necessary. Whether it is from God or the Pastor, it is designed to expose the sin, human good, or evil the child of God is entering into and call it out for what it is, along with its destructive behavior and consequences.

It is best when the child of God is exposed to their own sin, human good, or evil, so that they can recognize it and then Rebound and make the appropriate corrections or adjustments in their lives (repent). Sometimes this exposure may need to be brought before the congregation so that they too are not negatively influenced by that child’s sin, human good or evil.

- b. “Discipline” is the Greek verb PAIDEUO that means, “to train children, to chasten, correct, to instruct, teach, discipline; whip, scourge, or beat.” So, you can see that there is both a learning component and a punishment component. It means to train up a child, which includes educating them about their wrong thoughts and actions. It can come through the teaching of God’s Word or through overt suffering or difficulties brought into our lives. If they do not wake up as a result, God will bring in further punitive action to that child, “Weak, Sick, and the Sin Unto Death.” The one who heeds the training from the reproof and discipline will “be zealous and repent, **Rev 3:19**.” That is, change their way of thinking and get back into the Plan of God. Therefore, Divine discipline is designed to motivate the believer to recover residence inside God’s Power System, the only place we as members of the Royal Family of God can execute His plan for our lives.

2. Divine discipline is a warning that the believer is out of bounds and not executing God’s plan, but functioning in Satan’s cosmic system. The boundaries of God’s plan are defined in terms of God’s Power System.

- a. As a perfect plan, God’s plan must be executed in bounds, not out of bounds. Just as the referee blows the whistle, the flag is thrown, and the penalty is given when a player is out of bounds in a sports game, so God blows the whistle on us through the administration of punishment: Divine discipline.
- b. If you cannot learn from humility, you learn from hurting. Learning from hurting is the limited lesson of motivation to rebound and recover from the cosmic system.
- c. The believer must recover from the cosmic system to live inside God’s Power System. Only inside God’s Power System is logistical grace provision exploited to the glory of God, with momentum in the spiritual life.
- d. The cosmic believer who does not learn from Divine discipline is eventually removed from this life under painful circumstances, **1 Cor 11:30; 1 John 5:16-17**.

C. Recovery from Divine Discipline:

1. When the believer uses Rebound, God exercises one of three options on his behalf, though the purpose for the suffering has changed from discipline to blessing. All suffering for blessing is designed to accelerate spiritual growth.

- a. The removal of all disciplinary suffering.
- b. Discipline suffering is diminished, but is now designed for blessing. The reason the suffering is reduced is so that you can bear it. God never gives us more than we can bear in fellowship, **1 Cor 10:13**.
- c. Disciplinary suffering continues at the same intensity, but is now designed for blessing. It continues at the same intensity because you can bear it and gain blessing from it, **Job 5:17-18**.

In summary, most of our suffering comes from ourselves under the law of volitional responsibility. But when we ignore the suffering incurred from the law of volitional responsibility and continue to live in the dungeon of the cosmic system, then God brings us back to reality.

The arrogance complex of sins inside of Satan's cosmic system is so great and powerful that it divorces us from reality. So, God first administers warning discipline. When that does not work, He adds intensified discipline. At this point, God now uses the believer for an entirely different purpose. No longer can he fulfill God's plan. However, God keeps him alive, though obnoxious, psychotic, neurotic, or sociopathic for people testing for those believers advancing through the valley of Momentum Testing. Eventually, if he does not wake up, God takes him home under the Sin Unto Death.

2. Case histories of believers who have faced the sin face-to-face with death.

a. Certain believers in Philippi, **Phil 3:18-19**.

b. Certain believers in the church at Laodicea, **Rev 3:16**.

c. King Saul, **1 Chron 10:13-14**. This is occult reversionism resulting in the sin face-to-face with death.

d. **1 Cor 11:27-28, 30-31**, describes participating in the communion service in a state of perpetual carnality resulting in the sin face-to-face with death. You have a choice between using the rebound technique or dying from divine discipline.

e. King Hezekiah had an evil foreign policy of going to Egypt for help, **Isa 30:1-3**. So, God put him under the sentence of the sin which terminates with death, **Isa 38**. He rebounded and was given more time to live.

f. The case of the incestuous Corinthian, **1 Cor 5:1-10**, who recovered, **2 Cor 7:8-11**.

g. The case of Ananias and Sapphira in **Acts 5:1-10**. Their life in perpetual carnality was manifest by lying to God.

h. The case of Hymenaeus and Alexander, **1 Tim 1:19-20**, who also lived in perpetual carnality.

Never-the-less, God's discipline is designed to warn us, train us and wake us up to the reality of our negative situation so that with our free will volition we get back into the Plan of God, walking in fellowship with Him being filled with the Holy Spirit producing Divine Good, **John 15:1-5, 8**, while storing up blessings and rewards for time and eternity, **1 Cor 3:10-15**.

Heb 12:11, "All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness."

c. **The Parable of the Prodigal Son, vs. 11-32**, (continued).

Vs. 17

Luke 15:17, "But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger!'"

In the following passages, we have several "3s." Three is the number of Divine completeness and perfection. So, the use of three in these passages indicates the actions are complete in God's eyes creating perfection in restoration of relationship experientially with God and man.

We begin by seeing three adjustments that come to the repentant son's life:

1) First comes a recognition. "When he came to his senses," vs. 17, it suggests he had been out of his mind in

rebellion and sin. What he thought was pleasure, was only for a season, **Heb 11:25**, that resulted in pain and suffering. And now he came back to his right mind in repentance to God. He began to recognize something; he recognized the goodness of God. Longing for the food given to swine, he realized his father had more to offer than the man of this world. He recognized the generosity of his father compared to the stinginess of the man from a distant land, (i.e., Satan and his cosmic system). So, he saw that living apart from God and His graciousness amounts to craziness, depravity, sin, and suffering. A sinner cannot repent until he sees the insanity of sin in the light of God's great goodness.

- 2) Second comes a resolution. The son decides that his place is rightly with his father rather than the world. Even more so, he decides to make one of the greatest confessions in the Bible. He confesses his sin to God, as we all should. And, he confessed without conditions or qualifications. He makes no excuses. He offers no explanations. He had sinned, period!

Psa 51:4, "Against You, You only, I have sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge."

The problem with many confessions is that they express regret for the consequences of sin, rather than regret for sin itself. That is the difference between worldly sorrow and godly repentance, **2 Cor 7:10**. Most people are sorry for getting caught in their sin, rather than for their sin.

2 Cor 7:10, "For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death."

- 3) Third comes a resignation. This young man sees his sins and himself in light of God's mercy, kindness, love, and greatness. He knows his depravity, so he relinquishes any thoughts or proprietorship of sonship. He would be content as a servant in his father's house. Given his sin, he cannot claim to be a son; he can only hope to serve.

In true repentance, the person who turns to God begins to see God possibly as they never have before. They realize the greatness, mercy, kindness, and graciousness of His love. They see His generous character and understand His holiness, especially in comparison to the wretchedness of their sin.

When the sinner is brought low and humbled, they come to know God is generous, so they come to Him and make no demands of Him. They only ask in humble repentance for His forgiveness, which He freely gives. Therefore, the repentant person does not ask to be exalted or glorified, but only to have a servant's place, and are content to receive the lowest place in the kingdom of heaven, **Psa 84:10**.

Psa 84:10, "For a day in Your courts is better than a thousand outside. I would rather stand at the threshold of the house of my God than dwell in the tents of wickedness."

Vs. 18

Luke 15:18, "I will get up and go to my father, and will say to him, "Father, I have sinned against heaven and in your sight"."

Discipline leads to recovery for the insightful believer who repents.

"Self-realization of the hopeless and futile predicament of the sinful life is the first step towards true repentance. One must see that his own actions have led him away from the loving father (God). One must realize that the seeming pleasures of the sinful life are fleeting and unsatisfying, while life with the Father is full and rich. One must understand that a life of sin offers only destruction, while life with the Father offers life indeed. Until a sinner can be convicted of the reality that he travels a dead-end road, true repentance cannot come to pass." (Complete Biblical Library Commentary).

Interestingly, for the repentant young man, we see him doing three things, just as we will see the father doing three things in response in **vs. 20**. Remember, three is the number of Divine Perfection.

- 1) He begins by “**getting up**,” which uses the Aorist, Active, Participle of the Verb ANISTEMI that means, “raise, raise up, bring to life, stand up, appear, or to rise again.” This word is often used for resurrection. Therefore, here it is figurative for the repentance of this young man that leads him back to the resurrected life. So, the first actionable thing he does in repentance is to pick himself up out of the sinful life he was living to get back into the resurrected life of holiness and righteousness.
- 2) He decides he “**will go to my Father**,” which uses the Future, Middle, Indicative of the Verb POREUOMAI, “to go, depart, travel, order one’s life, walk, etc.,” with PROS EGO HO PATER. This continues the picture of resurrection through repentance, when all believers will be raised to eternal glory and be in the presence of God forever. But this also tells us that this young man will return to a relationship / fellowship with the father. For the believer it means to get back into the Word and fellowship of God.
- 3) “**Will say to him**,” uses the Future, Active, Indicative of the Verb EREO that means, “say or speak.” This is the analogy of the confession of his sins, the rebound technique, when we HOMOLEGEO our sins to God the Father, **1 John 1:9**. The application of **1 John 1:9**, is the process by which God forgives and cleanses our sins experientially that also restores our fellowship with Him.

Here, the son says the following to the “**father**,” PATER, that reflects our prayer life, as we are to address all of our prayers, especially the confession of our sins, to God the Father, **Mat 6:9; Luke 11:2**.

“**I have sinned**,” uses the Aorist, Active, Indicative of the Verb HAMARTANO, “to sin, err, or miss the mark.” This is the first time Luke uses the word, see **vs. 21**, and he will use it again for our Lord’s teaching on forgiving our fellow brothers and sisters, **Luke 17:3-4**. It is also the word used by John in **1 John 5:16-18**, when speaking about the Sin Unto Death. Notice, there are no penance in view; no making up for his sins, and no excuses for his sins. He simply and plainly is confessing his sins.

“**Against heaven and in your sight**,” EIS HO HOURANOS KAI SU ENOPION that means, “before, in the sight or presence of, etc.” Heaven is the abode or dwelling place of God. Therefore, this confession is to God the “**Father who is in heaven**,” **Mat 6:9**, and in the sight of his earthly father. The second part is a recognition in humility, of the pain he caused his earthly father. For forgiveness of our sins by God, we only need to confess them to the father, **1 John 1:9**, as we have sinned “against” God and God alone. But we are also command to make amends with those we have hurt due to our sins, **Mat 5:23-24**. This is not for forgiveness from God, but to reconcile with others while freeing our souls of any guilt or worry due to our sins.

Mat 5:23-24, “**Therefore if you are presenting your offering at the altar, and there remember that your brother has something against you,** ²⁴**leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.**”

Vs. 19

Luke 15:19, “**I am no longer worthy to be called your son; make me as one of your hired men.**”

“**I am no longer worthy**” EIMI OUKETI AXIOS, “worthy, deserving, fit, good enough, suitable to, etc.” BDAG defines it as “having a relatively high degree of comparable worth or value, corresponding, comparable, worthy, of things, in relation to other things.” Here, with the negative OUKETI, it means we do not have those things. Pertaining to our verse it means, “we are not correspondingly fitting or appropriate, worthy, fit, or deserving.”

The thing this young man thought he was unworthy of being was “**to be called your son**” KALEO, in the Aorist, Passive, Infinitive, with SU HIOUS. He was relinquishing his authority and position as his son. He did not think himself worthy of being called, (treated like), a son by his father. He was demonstrating true humility. Therefore, we see that repentance is found in the humble heart.

“**Make me as one of your hired men**,” POIEO EGO HOS HEIS HO SU MISTHIOS. We noted MISTHIOS, “hired person or laborer,” in **vs. 17**, as these are the only two usages of this word in the NT. Therefore, instead of being treated like a son, he thought he should be treated like a hired servant.

This statement shows the young man's new found humility, as a result of being brought to his lowest point and then turning back to his father, i.e., repenting. But the fact is, just like the believer, he will never lose his sonship. He will always be his father's son, just as we can never lose our salvation and resultant sonship, no matter how much or how badly we sin. We will always be sons and daughters of God, **Luke 20:34-36; John 1:12; Gal 3:26; 1 John 3:1-2.**

John 1:12, "But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name."

Gal 3:26, "For you are all sons of God through faith in Christ Jesus."

Luke 20:34-36, "Jesus said to them, "The sons of this age marry and are given in marriage, ³⁵but those who are considered worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage; ³⁶for they cannot even die anymore, because they are like angels, and are sons of God, being sons of the resurrection."

1 John 3:1-2, "See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. ²Beloved, now we are children of

God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is."

Since this young man cannot lose his sonship, he states, "**he is not worthy to be called his son.**" KALEO here means his status in society, reputation, authority, and power as a son. This reminds us, that if we do not act like the children of God that we are, others will not see us as children of God / believers. Instead, we will look and act just like a sinner or unbeliever. So, reputation is in view here, where this son recognized his sinful life style was not honoring his status of being a son of God, and therefore he should not be considered as one. Paul had this similar thought when remembering his past as a persecutor of the church, **1 Cor 15:9.**

1 Cor 15:9, "For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God."

Yet, the fact is, both the believer who sins and Paul have been given the position of being children of God, and in Paul's case the addition of being an apostle. This position / status in Christ cannot be taken away regardless of our sins; past, present, or future.

Nevertheless, all of this is demonstrating the young man's new found humility and integrity, where he takes full responsibility for his sinful actions, and is not "banking on," (relying or counting on), his status of being a son to reinstate him to his prior place of prominence. No! He is willing to face the consequences of his sinful actions and believes that he should have consequences for his prior sinful and hurtful actions.

"Take note of the humility in his rehearsed speech. He acknowledged his affront without minimizing or justifying or shifting blame. He didn't say, "I made a mistake." He took responsibility for making a wrong moral decision, one that estranged him from his father and his God. He also acknowledged the consequences of his decision. His admission, "I am no longer worthy to be called your son," wasn't a platitude; it was a fact. He had legally forfeited his status as the man's son. Later Jewish tradition permitted parents in similar circumstances to hold a funeral service for their children. Moreover, the son's request for mercy was equitable for the father. He left his lofty expectations in the pigsty with his sin. Instead of asking to be restored as a son, he offered to become a hired hand. The boy's speech demonstrated maturity, responsibility, humility, and compassion for those he harmed. He truly "returned to his senses." (Swindoll's Living Insights New Testament Commentary).

And with that, later we will see the forgiveness he receives from his father and the restoration to prominence as a result.

Vs. 20

Luke 15:20, “So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him.”

In the first half of this passage, we see that thought turns into action for the truly humble and repentant heart.

“So he got up,” KAI ANISTEMI. This is where we see thought leading to action. This tells us that we need to take appropriate action to recover from our sins, once we have had the mental attitude of repentance from our sins.

Interestingly, ANISTEMI is used once again and means, “to raise, raise up, bring to life, etc.,” which is one of the words in the NT for resurrection, **1 Thes 4:14, 16**. Therefore, we see a type of resurrection for this young man. He has come back to the spiritual life that he left for sin, and is once again living the resurrection life here on earth. This is the sense of **Eph 5:14, “For this reason it says, “Awake, sleeper (i.e., sinful believer), and arise from the dead (i.e., get back into the spiritual life that you have been given), and Christ will shine on you.”**

“Came to his father,” ERCHOMAI PROS HO PATER. This is analogues for the believer to approach the Father in prayer as the first step in getting back into a relationship with Him that is followed by taking in His Word and applying it consistently, as you walk with Him daily. It speaks of the restoration of fellowship we have with God after we repent / confess our sins / Rebound, **1 John 1:6-9**.

1 John 1:6-7, “If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; ⁷but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.”

Therefore, there is action we must take in our lives to get into fellowship with God experientially and remain there. That action is called in **1 John** “confessing our sins” and then “walking in the light,” which means apply Bible Doctrine in our lives and saying no to sin temptation.

Therefore, as a result of this young man taking action after his mental repentance, he returns to his father. Next, we see the father’s reaction. Notice that before, the son even has an opportunity to confess his sins, his father responds to his positive volition.

Luke 15:20, “So he got up and came to his father. But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him.”

In the first half of this passage, we saw that thought turns into action for the truly humble and repentant heart. In the second half of our verse, it shifts from the viewpoint of the repentant son to the viewpoint of the loving and forgiving father. **“But while he was still a long way off, his father saw him,”** which for **“a long way off,”** uses the Adverb MAKRAN, “far, far off, or distant,” that can denote a sense of distance both spatially (space) and temporally (time), figuratively and literally. The Greeks used it as a preposition to mean “far away from someone or something.” In the NT it often reveals the removal of the separation between God and the individual, as we see in this parable. For example, a scribe is said to be not far from the kingdom of God, **Mark 12:34**; According to **Acts 17:27**, God is “not far from every one of us;” And, in **Eph 2:13, 17** the Gentiles who were once “far off” from God have been brought near and united to those Jewish Christians from whom they had been separated. Therefore, this means that even before the act of confession, when the son and father were still apart physically, which is analogues for being apart spiritually, we see that they are being brought together.

With this we have the Present, Active, Participle, Genitive of Separation of the Verb APECHO that indicates that something is distant from something else. Interestingly, we see this verb used in three ways:

1) In classical Greek, APECHO was at times used as a technical term for “having received payment in full of an outstanding debt.” Our Lord used it this way in a negative context in **Luke 6:24; Mat 6:2, 5, 16**, for the legalistic hypocrites and arrogant rich who received their reward in full. Yet here, it gives the understanding of the father’s attitude of forgiveness of the son’s debt as being paid in full.

2) It is also used in the NT, to refer to abstaining from sin, **Acts 15:20; 1 Thes 4:3; 5:22; 1 Tim 4:3; 2 Peter 2:11**.

So, from that usage we see the son's attitude of repenting from his past sins and determining to not sin in the future, thereby reconciling with his father.

- 3) In our passage, it also speaks literally of the distance between these two men, the gap of which the father was about to close.

So, from these three applications of the word APECHO, along with the added emphasis of the Adverb MAKRAN, related to our relationship with God the Father, we see that:

- 1) When we confess our sins, the payment for the sin has been paid in full, (as we know at the Cross of Jesus Christ), therefore we have experientially received forgiveness of those sins.
- 2) When we confess our sins, it is a proclamation of our repentance; that we are removing ourselves from the sin and sinful actions with the desire to abstain from sinning going forward.
- 3) When we confess our sins, the gap in our relationship with God the Father experientially is removed, and we are entered into fellowship with Him once again.

Next, we note that even when the repentant young man was still a long way off, "**his father saw him.**" This tells us by analogy that even when we are still a long way off from God our Father due to our sins, He "**sees**" EIDON, "saw, perceived, etc.," us well before we fully recover. In other words, God sees our process of discipline, repentance, and recovery long before we do.

Then, knowing what his son had gone through and of his repentant heart, (in this case, because of the wisdom of the father when he saw his son return), the father, "**felt compassion for him.**" "**Compassion**" is the Aorist, Passive, Indicative of the Verb SPLANCHNIZOMAI, σπλαγχνίζομαι that means, "have compassion, feel sympathy, or have mercy," which we have noted in **Luke 7:13; 10:33**. It speaks of the compassion one has for another when seeing the other in dire straits, **Mat 18:27; Luke 10:33**.

Mat 18:27, "And the lord of that slave felt compassion and released him and forgave him the debt."

Luke 10:33, "But a Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion."

Our Lord also displayed His compassion of other as He was always willing to extend His merciful touch to all, **Mat 9:36; 14:14; Luke 7:13**.

Mat 9:36, "Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd."

Mat 14:14, "When He went ashore, He saw a large crowd, and felt compassion for them and healed their sick."

Luke 7:13, "When the Lord saw her, He felt compassion for her, and said to her, "Do not weep"."

Therefore, this is analogues for God the Father knowing what we are going through and our heart of repentance leading Him to have "compassion" for us and motivating Him to act on our behalf. Here, it is describing human emotions in the strongest of terms in order to bring out the totality of mercy with which God has towards the repentant sinner.

As a result of the father's compassion for his repentant son, he too takes a mental attitude thought and turns it into an action, as he "**ran and embraced him and kissed him,**" which are the Verbs TRECHO, "run, strive to advance, exert effort, make progress," the Verb EPIPIPTO, "fall upon, approach eagerly, or come upon," with EPI AUTOS HO TRACHELOS, "upon his neck or throat," and the Verb KATAPHILEO, "to kiss affectionately or repeatedly," with AUTOS, "him." KATAPHILEO is a compound word for emphasis from KATA, "according to," and PHILEO,

“affectionate or familial love,” cf. **Luke 7:38; Acts 20:37**. Each Verb is in the Aorist tense to view the entirety of the action and the Active Voice, as the father performs these actions.

Therefore, there are three things the father did:

- 1) He ran towards his son. This tells us that God our Father comes quickly to the repentant believer. He does not leave him hanging out to dry, (i.e., letting him wallow in his sin and crawl on his knees or grovel for forgiveness). No! He comes to us bringing His love, mercy, forgiveness, and healing. This is the ministry of God the Holy Spirit which begins to work within us once we have repented / confessed our sins mentally, and even before in His convicting ministry. As you know, even our faith to believe is from God and our faith to repent is from God. This is the work of the Holy Spirit.
- 2) He embraced / hugged his son. God the Father fully embraces or wraps Himself around the repentant believer by first forgiving us of our sins, **Rom 15:3**.

Rom 15:3, “For even Christ did not please Himself; but as it is written, “THE REPROACHES OF THOSE WHO REPROACH-ED YOU FELL ON ME (Psa 69:9).”

And then by embracing us where EPIPIPTO indicates a literal falling or pressing upon one’s neck as an expression of love or desire for affection. By analogy, we see this in multiple ways including the filling of God the Holy Spirit, which results from the confession of our sins when we compare **1 John 1:6-9**, with **Eph 5:1-18**.

- 3) He kissed him affectionately or repeatedly. God our Father shows the repentant believer His grace and love over and over again, as now the repent believer, who was a lost member of the family of God, returns to his heavenly Father. As a result, the Father warmly embraces us and enters us back into the closest of intimate relationship with Him. This means we are once again entered into fellowship with God and walk in the Light of Jesus Christ. And it is all God’s doing not our own. All we did was apply non-meritorious faith to confess our sins and turn back to God once again. And when we are restored to fellowship with God, the discipline turns into blessing and God the Holy Spirit mightily works within our souls once again.

*“The Jews understood the father as the one who mourned for a lost son (see the example of Jacob, **Genesis 37:35** and of David, **2 Samuel 18:33**). In this parable the father did not reject the son, nor did he accept him with punishment, denigration, scolding, or any other type of grudging action. Instead, the father gladly accepted the son back. The important thing was not that he had gone away, but that now he was back.” (Complete Biblical Library Commentary)*

And, keep in mind that all of this occurred before the son had the chance to verbally confess his sin to his father. This tells us that God is lovingly and patiently waiting for the repentant to return and working in the repentant’s life so that he is able to return. And, when the repentant does return, there is much love expressed towards him or her; first, so that they are able to return, secondly to receive the repentant with joy, and thirdly so the repentant can maintain his return by walking in fellowship and in the light of Jesus Christ, as we will see further below.

Vs. 21

Luke 15:21, “And the son said to him, ‘Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son’.”

Now that the father has met the son on the road to recovery, just as our heavenly Father meets us on the road to recovery from our sins, the son has the opportunity to turn his mental attitude into action by actually confessing his sins, just as we are to confess our sins to God the Father. In addition, this scene of the father running to the wayward son reminds us of what Jesus did in the Garden of Eden when Adam and the woman committed the first sin in human history. In that scene, Jesus met them in the cool of the evening, sacrificed a lamb for them and had them dress themselves, put on, the skins from that lamb. This is all a picture of what Jesus did for us upon the Cross for our positional sanctification, as well as our experiential sanctification, that is effective for the forgiveness of our sins when the believer confesses them to God our Father.

Notice the address of this confession of the son is to the “**father**,” PATER once again, which indicates, as we have previously noted, that the prayer of confession of sin, just as all prayers are, is addressed to God the Father, cf. **Mat 6:6, 8-9; John 15:16; 16:23**.

Mat 6:6, “But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, and your Father who sees what is done in secret will reward you.”

Mat 6:8, “So do not be like them; for your Father knows what you need before you ask Him.”

Mat 6:9, “Pray, then, in this way: ‘Our Father who is in heaven, hallowed be Your name’.”

John 15:16, “You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”

John 16:23, “In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you.”

“**I have sinned**” is the Aorist, Active, Indicative of the Verb HAMARTANO, as in **vs. 18**, that means, “to sin, to err, to miss a mark, etc.” In classical Greek, it was used in a variety of non-moral usages that give us a sense of the moral usage. For example, in throwing a spear at a target it meant to miss the mark. It was used when trying to find the correct road yet you could not. It was used in understanding a point being made that you did not know. And, in failing to keep something you were not able; therefore, it was to lose. Each of these has analogy for the spiritual life and our fellowship with God.

As we have stated, according to Scripture, all sin is against God and most often directed against Him, as we see this young man confessing, “**I have sinned against heaven**,” EIS HO HOURANOS, **Luke 15:18, 21**. And as we noted in **vs. 18**, to sin against heaven means sin against God “**who is in heaven**,” **Mat 6:9**.

Yet, sin can also be directed against other people, **Mat 18:15, 21; Luke 17:3-4**, or even oneself, **1 Cor 6:18**. But even if that is the case, to sin against another person, especially a Christian, or self, is to sin against God, **1 Cor 8:12**.

1 Cor 6:18, “Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body.”

1 Cor 8:12, “And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.”

“**And in your sight**,” in the Greek is KAI ENOPION SU, which indicates the father being witness to the young man’s sins, and that he sinned against his earthly father. In humility, not only is he confessing his sins to God the Father, but apologizing by confessing before his earthly father, the one he also sinned against. Only the confession of sin to God the Father results in cleansing of the soul in **1 John 1:9**. Confessing to humans who you have sinned against is for the purpose of human reconciliation and the removal of ongoing guilt in your soul, as we also noted in **vs. 18**.

Therefore, we see the principle of the wayward son or daughter confessing their sins to God the Father after their heavenly Father has met them on their road to recovery, so that He can help them to complete the journey of repentance, as we noted in **vs. 20**.

As such, this leads us into further principles of repentance and utilizing **1 John 1:9**, the Rebound technique inside the faith-rest life.

There are four results of Rebound:

1. The believer is restored to fellowship with God.
2. The believer recovers the first power option – the filling of the Holy Spirit.

3. The believer resumes the function of his spiritual life.
4. Spiritual skills now become operational in the believer's life.

Now, the wayward son who has recovered, can walk in the light of Jesus Christ once again and apply the spiritual knowledge and skills God has provided him.

And remember, because of the Divine discipline the reversionist son was under, he woke up to the reality of his sins and repented. In doing so, God turns any remaining suffering due to the discipline into suffering for blessing. Under Divine discipline the status of the believer is Arrogance; the issue is Sin; the suffering is Unbearable; and the solution is Rebound. For the believer in recovery the status is Humility; the issue is Grace; the suffering is Bearable; and the solution is the Faith-Rest life.

There are four mechanics in the Rebound technique:

1. Name it, **1 John 1:9**.
2. Isolate it, **Heb 12:15**.
3. Forget it, **Phil 3:13**.
4. Keep moving, **Phil 3:14**.

Therefore, Rebound is related to the use of the Faith-Rest Drill.

1. Stage One is the forgiveness stage once we name the sin to God the Father.

- a. Name the sins you know and God forgives all sin, human good, and evil, in your life, **1 Cor 11:31; Jer 3:13; Psa 32:5, 38:18; 1 John 1:9**.

Jer 3:13, "Only acknowledge your iniquity, that you have transgressed against the LORD your God and have scattered your favors to the strangers under every green tree, and you have not obeyed My voice, declares the LORD."

Psa 32:5, "I acknowledged my sin to You, and my iniquity I did not hide; I said, "I will confess my transgressions to the LORD;" and You forgave the guilt of my sin. Selah."

Psa 38:18, "For I confess my iniquity; I am full of anxiety because of my sin."

- b. There is no place for guilt or any system of penance. If you add anything to rebound, you have not been forgiven. Adding anything to just naming the sin to God indicates many forms of arrogance. Instead of being forgiven you have intensified the sin factor in your life.
- c. Apologies to other people for sins against them have nothing to do with rebound and the forgiveness of your sins. It has to do with your reconciliation with others that prevents you from further sinning in the future.
- d. If you are not restored to fellowship with God inside of His power system for your life, you will not be able to endure the suffering for discipline that is turned into suffering for blessing. Therefore, rebound is a license for God to forgive us, not a license for us to sin as we please. Rebound frees us to get back into the plan of God and keep moving.
- e. In Stage One of the Faith-Rest Drill, the believer claims promises of forgiveness such as **1 John 1:9**. In Stage Two, faith applies the doctrinal rationale of the imputation of that sin to Jesus Christ on the cross for judgment. In Stage Three, you reach the doctrinal conclusion that you are forgiven of not only all your sins, but also all your human good and evil, which were rejected at the cross as God's solution to the problem between God and man.

2. Stage Two is the isolation of sin, **Heb 12:15**.

Heb 12:15, “See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.”

- a. Mental attitude sinning is chain sinning. You are lighting one sin on the next sin. Your mental sins lead to verbal sins, which cause others to have mental attitude sins. Now you have contaminated, polluted, or defiled, (MIAINO) others and your discipline will be intensified.
- b. The “root of bitterness” refers to arrogance within the soul that leads you to sin mentally, verbally and overtly, **1 John 2:16; James 4:16.**

1 John 2:16, “For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.”

James 4:16, “But as it is, you boast in your arrogance; all such boasting is evil.”

“Bitterness” due to the arrogance complex of sins, fragments your thinking and thinking of others around you that first results in mental attitude sins. Mental attitude sins motivate chain sinning. When we see others sinning, we catch on to sinning from them, just as we would catch a common cold.

- c. Rebound is God’s gracious provision to break the power of the cosmic system and sin, and decontaminate you from sin, human good, and evil.
- d. “**Coming short or falling back from the grace of God,**” is the believer’s reentry into the cosmic system post-salvation every time we sin, making the believer the enemy of God, **James 4:4.**

James 4:4, “You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.”

- e. The contamination of one believer in the cosmic system results in using his influence to convert other believers to Satan’s system. Many believers with momentum inside the Plan of God are lured by the siren song of other believers and unbelievers in the cosmic system, where they follow them only to crash and burn.
- f. Therefore, once you have confessed a sin to God, that sin is to be isolated from mental attitude reaction in order to avoid chain sinning and perpetuation in the cosmic system.
- g. After rebound, the sin is forgiven. So do not take a forgiven sin and use it as the means of losing impersonal love towards others, whereby you enter into that sin again and cause others to follow you in sin and go down with you. You cannot have impersonal love and entertain mental attitude sins at the same time.

3. Stage Three is to forget the sin once you name it to God the Father, **Phil 3:13.**

Phil 3:13, “Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead.”

- a. Those things which lie behind include: self-absorption related to guilt, reaction to victimization or unjust treatment, utilization of defense mechanisms instead of Problem Solving Devices, reaction to the sins of others that shock us, etc.
- b. If we allow the past to dictate our future, we will never progress inside the Plan of God. We need to not allow our past sins and failure to loom large over our heads in regret, guilt, or even lusting for the past. If we do, we will fall right back into the sin we have just escaped and been forgiven for.
- c. Therefore, we need to forget our past sins and failures and focus on the present and future walk that we have with God, so that we can apply His Word to our lives as we apply love towards Him, impersonal love towards all of mankind, and love towards ourselves.

d. Forgetting our past sins means we forgive ourselves of our sins too, providing for us to move forward in the plan of God.

e. Forgetting does not mean the sin will be erased from our memories. It means we do not condemn ourselves because of our sins nor repeat them. And it means that we learn from our past sins and failures, so that we do not repeat them.

4. Stage Four is to keep moving, **Phil 3:14-16**.

Phil 3:14-16, “I press on toward the goal for the prize of the upward call of God in Christ Jesus. ¹⁵Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you; ¹⁶however, let us keep living by that same standard to which we have attained.”

This is accomplished by perception and application of Bible doctrine.

Phil 3:18-19, then describes the failure to keep moving.

Phil 3:18-19, “For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, ¹⁹whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.”

This is the result of not apply rebounding and its principles.

Phil 3:20-21, then tell us of the hope and confidence we are to be walking in every day inside the Faith-Rest life.

Phil 3:20, “For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; ²¹who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.”

This is living in the resurrection life that God has given to us at the moment of our salvation. Even though we will not receive our resurrection bodies until the Rapture of the Church, we still have a resurrection life that we are to understand and walk in every day. Rebound gives the wayward son forgiveness of his past sins and entrance back into the unique spiritual life of the Church Age that he was not able to walk in. This is why the confession of our sins to God called “Rebound,” is such an important aspect of the spiritual life, and has been since the first two humans sinned in the Garden of Eden.

c. The Parable of the Prodigal Son, vs. 11-32, (continued).

Vs. 21

Luke 15:21, “And the son said to him, ‘Father, I have sinned against heaven and in your sight; I am no longer worthy to be called your son’.”

“I am no longer worthy to be called your son,” EIMI OUKETI AXIOS KALEO SU HIOS. AXIOS, ἄξιτος is an Adjective that can mean, “worthy, deserving, fit, good enough, suitable to, etc.

Notice once again, that before the son can get all the words out of his mouth, as he intended to say in **vs. 19b, “Make me as one of your hired men,”** the father interjects to remind him that he is still his son and restores him to fellowship as a son, **vs. 22**.

No one is worthy to be called anyone’s son, especially God’s. God knew in eternity past that you were not worthy. The younger son’s big problem is arrogance, not wild living. Emotion is a sign of his arrogance. He insulted his father’s honor in the last half of **vs. 19**. This phrase tells us that “we are not correspondingly fitting or appropriate, worthy, fit, or deserving to be called God’s sons and daughters.” But that does not mean that we are disqualified from being so, because it is not dependent on us. Our sonship with God is based solely on Him and His great plan

of salvation, which includes the completed work of Jesus Christ upon the Cross. Therefore, even though we are not worthy to be called sons or daughters of God, we are called that because we are given that position from the moment we believed in Jesus Christ as our Savior; as the father will demonstrate in the following verses.

Conclusion:

True humility results in true recovery with God. In these passages, we have seen the son's reaction where he demonstrated that his humility and conviction of sin was sincere. He did not seek to take advantage of his father's gracious reception, just as we are not to take advantage of God's grace in the experiential forgiveness of our sins, but rather he confessed his wrongdoing, just as we should do.

In this, the son noted three implications from his sin.

1. He realized he had sinned against heaven, i.e., God Himself. This tells us that sin does far more than affect our human situation, it is a Divine offense. God has defined what sin is, cf. **Rom 3:20**, and when we sin, we are defying the Almighty.

Rom 3:20, "Because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin."

2. The son confessed that he had sinned before his father. This tells us that Sin is rarely private and personal. It almost always involves others. Sometimes our sins hurt the ones we love the most. For example: Adultery can lead to far more than the pain suffered by the betrayed spouse, as the children of a broken home have scars throughout their lives, and even the parents of the guilty have to deal with the heartbreak they feel. As such, a seemingly private sin can inflict pain upon an entire community.
3. The son recognized that he was no longer worthy to be called a son. He had forfeited his sonship, even though sonship can never be forfeited. But the point is, sin leaves us with no valid claims of any right to God's fellowship. Once we have turned our back upon Him, it is only through His gracious action that we are able to be restored.

Therefore, the implications of sin include: offending God in heaven, causing harm or hurt to our family, and forfeiting our rights to relationship with God. Even though sin can cause so much grief, God, in His grace, has provided a process of healing and recovery for both the sinner and those affected by sin.

Vs. 22

Luke 15:22, "But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet'."

As we saw in **vs. 20**, we also see here. Before the son has the opportunity to complete his pre-rehearsed repentance process, the father interrupts him and takes it from there. The son was going to add from **vs. 19**, "**make me as one of your hired men.**" But, before the words could come out of his mouth, his father instructs one of his servants to perform three tasks that signified to the son his complete forgiveness, restoration to fellowship, and continued sonship, just as our heavenly Father does when we are on the road of repentance. Therefore, the father is giving proof to his repentant wayward son that he is completely restored to fellowship, just as we are when we confess our sins to God the Father.

Here, we have three things, (Divine Perfection), that were given to the repentant son by his father that signified his restoration to the status of sonship, that speaks to the things we are restored to by God our Father when we repent from our sins.

"Here's where the gospel defies every human expectation. We think the son might be chastised. We think the father would have been generous simply to allow the son back as a servant. We think the son could and perhaps should have been cut off. He has spent his inheritance; how can he come back asking for anything? But the father in the story, a reflection (although faint) of God the Father, pours out the storehouses of his grace and mercy at the faraway

sign of his son's repentance! The distant sighting of a sinner's return elicits the fountain of God's love! The sinner who turns finds that he turns right into the waiting arms of his God. God receives the penitent with the riches of heaven: the robes of Christ, the signet of sonship, the banquet of salvation! A kingdom for a beggar—that's what heaven is! It makes the riches of God's grace all the more glorious. My friend, if you've wasted your life in sin, turn to the merciful arms of God the Father. The Father will be tender and compassionate. You may come to him without fear. He will receive you." (Christ-Centered Exposition)

Now, the first thing we note is that the father says to do these things, **"quickly,"** which is the Adverb TACHU, ταχύ that means, "quickly, swiftly, without delay, or soon." It speaks of the immediacy of this restoration to fellowship that applies to all three articles placed on the repentant young man. Therefore, all three of these figurative things are given to us the moment we confess our sins in repentance of our sins.

1) **"Bring out the best robe and put it on him."**

"Bring out" is the Verb EKPHERO, ἐκφέρω in the Aorist, Active, Imperative of Command that means, "carry or bring out, or produce." It is from EK, "out from," and PHERO, "carry, bear, endure, produce, bring, etc." Here, it too has the sense of immediacy. This is the only time Luke uses this word in his writings. It speaks to the restoration of fellowship in the family, as we are restored to perfect righteousness once we confess our sins to God the Father.

"The best robe" HO PROTOS is a Number meaning, "first, foremost, leading, most important, or chief," with the Noun STOLE, στολή which means, "a flowing robe or festal robe." The robe given to the son was a long, flowing garment typically associated with wealth. *"It is a stately robe reaching to the feet or sweeping the ground like a train. It was a fine garment of special solemnity, beauty, or richness commonly associated with priests in their sacerdotal duties in the sanctuary. Such garments were also worn by men who were afforded special dignity or honor,"* (Complete Biblical Library Greek Dictionary)

STOLE is used in **Mark 12:38; Luke 20:46** for Jesus' warning regarding the Pharisees whose arrogance brought them to wear long robes. But otherwise, it is used in a positive sense as here and **Mark 16:5; Rev 6:11; 7:9, 13-14; 22:14**, for the clothing adorned by the righteous.

"And put it on him," in the Greek is KAI with the Aorist, Active, Imperative of ENDUO, "dress, clothe, put on, etc." This represents that once we confess our sins, we will be adorned / clothed with God's righteousness experientially, giving us experiential sanctification, as we are entered back into fellowship with God.

Therefore, the robe represents being restored to perfect righteousness (e.g., our status inside God's Power System), as a result of our repentance, including the confession of our sins. It represents God's grace plan for our restoration to fellowship with Him.

2) **"And put a ring on his hand,"** which uses the connecting Conjunction KAI with the Aorist, Active, Imperative of the Verb DIDOMI, "give, hand over, entrust, give back, etc.," with the noun DAKTULIOS that means, "ring or signet ring." This word is only used here in the NT. It is used in the Septuagint for the Hebrew word TABBA'ATH that means, "signet ring," that was worn to show identity and authority, **Gen 41:42; Esther 8:8-10.**

Gen 41:42, "Then Pharaoh took off his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put the gold necklace around his neck."

They would put this ring **"on his hand,"** EIS AUTOS HO CHEIRA. In the ancient world, a ring like this one was equivalent to a debit or credit card today; one that the parents would procure, due to their good credit and status, and then allow the children to use. It was called a signet ring, which had the family's emblem on it that could be used to make an imprint that would be taken by a merchant who would later charge the family for the goods bought. Therefore, the ring bore the family's signet and was not merely a token of authority, it gave the son literal authorization to conduct business on behalf of the family.

In this scene, the ring indicated full restoration to privilege, position, and authority as a son. This tells us that it is

God's perfect credit that is assigned and restored to the repentant believer, so that we His children can purchase the things necessary for life. In other words, it is restoration back to applying God's logistical grace blessings in our life, both for physical and spiritual necessities. The signet ring represents the fact that you can draw on God's logistical grace blessings. It also indicates the authority we have to execute the spiritual life as royalty inside of God's family. This reminds us of our royal priesthood and ambassadorship.

3) **“And sandals on his feet”** uses KAI again, but this time it applies the Granville Sharp rule that includes this statement with the two previous as Imperatives of Command, even though there is not a verb in this phrase. Then, we have HUPODEMA, ὑπόδημα that means, “shoes or sandals,” it is used predominately for the narrative of John the Baptist who said he **“is not worthy to untie the sandals of Jesus,”** **Mat 3:11; Mark 1:7; Luke 3:16; John 1:27; Acts 13:25.** It is an expression of great humility, in recognition of the person of Jesus Christ and His mission here on earth during His first Advent. In other words, Jesus, who was also God, was given a great plan, work, and service to accomplish by God the Father. Jesus had to put on those sandals and walk in them. Therefore, we see that HUPODEMA or “sandals” means the work and service we have inside of God's plan for our life. Then we have **“on his feet,”** EIS HO POUS, where feet also speaks figuratively for our daily walk in Christ.

Therefore, we see that:

- 1) The robe represents being restored to status and fellowship; including to perfect righteousness, (e.g., our status inside God's Power System).
- 2) The signet ring represents the fact that we are restored to apply our logistical grace blessings. You can draw on your logistical grace blessings, so that you can operate inside your royal ambassadorship and priesthood.
- 3) The sandals represent the fact that we are restored to our daily walk in the light of Jesus Christ, where we have the opportunity for service and production.

Note once again, that all of this is the doing of the father, not the son. The son merely repented in non-meritorious faith. Just as everything involved and received in our repentance is from our Heavenly Father when we apply non-meritorious faith in Him and His Word.

Vs. 23

Luke 15:23, “And bring the fattened calf, kill it, and let us eat and celebrate.”

After the father had displayed to everyone, and especially his wayward son, the immediate restoration of the repentant son, with three acts that speak to our restoration with God when we confess our sins to the Father, the father had one more blessing, as noted in this verse.

“And bring the fattened calf,” KAI PHERO HO SITEUTOS MOSCHOS. PHERO is in the Aorist, Active, Imperative for yet another mandate from the father. PHERO means, “carry, bear, endure, bring, or lead.” Even though used in the literal sense here to **“bring,”** it also has the figurative sense of “bearing and endure,” such as sacrificing so that fruit could be brought forth. For example, Jesus' sacrifice would bear much fruit, cf. **John 12:24.** See also **Luke 23:36.** Therefore, we are to remember that Jesus died for our sins on the Cross when we confess our sins, giving us experiential sanctification in restoration of fellowship and service.

John 12:24, “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.”

Luke 23:26, “When they led Him away, they seized a man, Simon of Cyrene, coming in from the country, and placed on him the cross to carry behind Jesus.”

“Fattened,” is the Adjective SITEUTOS, σιτευτός that means, “fed, fatted, or fattened.” It is only used in this narrative and used 3 times, **Luke 15:23, 27, 30.** It describes the calf here, with the analogy of the foods prepared for sacrificial religious or festive occasions of celebration. It tells us that this calf was raised with special care specifically

for consumption at feasts, just as Jesus came into the world and was raised with special care to be our sacrificial lamb upon the Cross.

“**Calf**,” is the Noun MOSCHOS, μόσχος that means, “calf or young bull.” It is used three times in this narrative with “fatted,” as noted above, and three times in the rest of the NT, twice in Hebrews, **Heb 9:12, 19**; and **Rev 4:7**.

In **Hebrew 9:11-22**, it speaks of Jesus’ sacrifice as better than that of goats and calves, as prescribed by the Law, which established the new covenant with man that has cleansed all things. It is used in **Rev 4:7**, to describe the faces of the four living creatures who praise Jesus, day and night.

Therefore, with the analogy of the “fatted calf,” we see the bringing forth of the sacrifice for our sins that would provide cleansing for the repentant believer. It reminds us that we are to go back to the Cross of Jesus Christ to remember and realize our sins have been forgiven, and through Him we have cleansing for restoration to fellowship with God.

In the ancient world, they would typically select an animal from the herd to fatten up in anticipation of a special occasion. They kept it in a special pen and fed it wheat grain for a month or longer. A well-fed calf would have provided for dozens of people, so the analogy is also that the sacrifice of Jesus is sufficient for all to partake of.

Next there are three things that they are to do with the calf, 1) Kill it, 2) Eat it, and 3) Celebrate with it.

1) “**Kill it**,” Is the Aorist, Active, Imperative of THUO that means, “sacrifice, slaughter, or kill.” It too is used three times in this narrative, but is also used in both the Gospels and Epistles. Luke’s only other use is in **Luke 22:7**, to note the feast of Unleavened Bread when the Passover lamb had to be sacrificed, which began the process of Jesus’ sacrifice for our sins. Matthews used it once as part of the invitation to the wedding feast, **Mat 22:4**.

Luke 22:7, “Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.” Cf. **Mark 14:12**.

Mat 22:4, “Again he sent out other slaves saying, ‘Tell those who have been invited, “Behold, I have prepared my dinner; my oxen and my fattened livestock are all butchered and everything is ready; come to the wedding feast”’.”

1 Cor 5:7, “Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.”

In addition, John uses it once in **John 10:10**, in reference to the thief who approaches the sheep only “to steal, and to kill, and to destroy.” The thief steals the sheep to gratify his own appetite, but the good shepherd cares for the sheep’s welfare.

Therefore, to “kill the fattened calf,” reminds us of God’s provision through the sacrifice of Jesus Christ for the forgiveness of our sins. This we are to remember when in repentance.

2) “**Let us eat**,” is the Aorist, Active, Participle, Nominative of the Noun ESTHIO meaning, “to eat or get sustenance.” It is a very common word that is used in contrast in this parable. In **vs. 16**, the sinful young man under discipline longed to eat the food of the swine he was feeding. Yet, here, he would eat of the sacrificial calf, which figuratively notes he would partake in the sacrifice of Jesus Christ. Cf. **John 6:26-58**.

John 6:51, “I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”

When we confess our sins in repentance, we are reminded of the sacrifice of Jesus Christ that we are partaking of for the forgiveness of our sins experientially. As a Participle, it gives this verb noun like characteristics. This means that “eating” is also a position we stand in. Because of our faith in the confession of our sins, we are restored to fellowship with God through the work of Jesus Christ upon the Cross. With a cleansed heart and soul, we are able

to partake / walk in the light once again.

3) **“Celebrate”** is the Aorist, Passive, Subjunctive of the Verb EUPHRAINO, εὐφραίνω that means, “to be glad, rejoice, or be merry.” It is used in this narrative four times, **vs. 23, 24, 29, 32**, and two other times in Luke, **Luke 12:19; 16:19**. It is also used in **Acts 2:26**, and the Epistles of Paul, **Rom 15:10; 2 Cor 2:2; Gal 4:27**; as well as in **Rev 11:10; 12:12; 18:20**, for both human and heavenly rejoicing. It is associated with rejoicing at a banquet, as here, and speaks to the celebration we are to have knowing that Jesus paid for our sins and we are forgiven of our sins, and once again fellowshiping with God the Father, Jesus Christ, and the Holy Spirit, as David did in **Psa 16:8-11**, as retold by Peter on the Day of Pentecost, **Acts 2:25-28**.

Acts 2:25-26, “For David says of Him, “I saw the Lord always in my presence; for He is at my right hand, so that I will not be shaken. ²⁶therefore my heart was glad and my tongue exulted; moreover my flesh also will live in hope.”

Therefore, we are to rejoice in the Lord, knowing that our sins have been forgiven experientially and we once again walk in the light of God and have fellowship with Him.

Conclusion:

This passage gives us the picture of the restoration we receive when we repent from our sins utilizing **1 John 1:9; Mat 6:12; or Luke 11:4a**, because of the sacrifice of Jesus Christ on the Cross for the payment of the penalty for our sins, that we partake of in faith, (first for our salvation and then for the forgiveness and cleansing of our sins post-salvation when we confess them), that we are to rejoice in; knowing that the work has been completed by Jesus once and for all time and which we receive the benefits thereof, (forgiveness, cleansing, and restoration to fellowship with God).

Phil 4:4, “Rejoice in the Lord always; again I will say, rejoice!”

Vs. 24

Luke 15:24, “For this son of mine was dead and has come to life again; he was lost and has been found.’ And they began to celebrate.”

In this passage, we see the father making a great proclamation about the repentant son with a double emphasis. The first statement is from the son’s perspective; the second is from the father’s perspective.

“For this son of mine was dead” uses the Imperfect, Active, Indicative of the Verb EIMI, for ongoing past action, with the Adjective NEKROS for “dead,” that can also mean lifeless or useless. Here, it is used figuratively for the son who was lost, perished, or given up as dead. This goes back to the application in the ancient world where the son took his father’s inheritance as if the father was dead. Therefore, in this father-son relationship the son was also figuratively dead to the father where there was no longer any fellowship between the two. So is the wayward sinner, who is living inside of sin and Satan’s cosmic system. Even though the believer maintains their eternal life regardless of their sins, experientially it is as if they were still spiritually dead because they do not participate in their relationship with God. As sons and daughters of God the Father, when we walk in sin, it is like being spiritually dead, cf. **Rom 6:13; Eph 2:1-6; 5:14; Rev 3:1**. We have no fellowship with Him.

Rom 6:13, “And do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.”

Yet, for the repentant believer, they have, **“come to life again,”** KAI with the Aorist, Active, Indicative of the Verb ANAZAO, ἀναζάω that means, “live again or revive.” It is a compound word from ANA “again,” and ZAO “I live.” It is used here and in **vs. 32**, in this parable, and in **Rom 7:9; 14:9; Rev 20:5**. It is synonyms with ANISTEMI and EGEIRO that are used for resurrection. This word is used in opposition to death. Therefore, this gives us the imagery of resurrection for the wayward son, as we have noted previously in this parable, yet this is not the typical word for

resurrection. Instead, it is emphasizing having a new life, as in **Rom 14:9**, “**For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.**”

To live again emphasizes a radical change of circumstance. Because the wayward son, who is a believer, already has resurrection life, this word is used to emphasize the fact that he has returned to that new life, which he had left due to sin. Therefore, when we sin, we live experientially as if we were spiritually dead, and when we repent through the confession of our sins, we are restored to living the new life that is found in Christ, the new resurrection life, cf. **2 Cor 5:17; Gal 6:15**.

Also note that “was dead and has come to life” emphasizes the son’s actions. As a sinner he was living like a spiritually dead individual, yet in repentance he has regain the experience of living the new life in Christ, the resurrection life of the believer. The next analogy emphasizes the father’s actions.

The analogy is double emphasized which brings us back to the first two parables in this chapter about the lost and found, “**he was lost and has been found.**” “**Lost,**” is the Perfect, Active, Participle, Nominative of the Verb APOLLUMI once again that means, “kill, put to death, to be lost, etc.” We noted it in **vs. 4, 6, 8-9**, in the previous two parables, and in **vs. 17**, in this parable, and it is used in **vs. 32**. So, we have the imagery of comparison between being lost and being dead. Here, it means having sin upon the soul and being in darkness with no relationship with God experientially.

Then we have “**has been found,**” that uses the Aorist, Passive, Indicative of the Verb HEURISKO, “find, discover, obtain, or ascertain,” just as used in the previous two parables. So, emphasizing the father’s actions of having lost his son and now finding him, tells us of the restoration of fellowship from God’s perspective. To him the sinful believer is lost – interruption of relationship, and the repentant son is found, restored to fellowship once again.

After the great preparations and proclamation, “**they began to celebrate,**” ARCHO in the Aorist, Middle, Indicative with the Present, Middle, Infinitive of EUPHRAINO once again. The Middle voice says the action that they performed had a benefit back to them. Therefore, as our heavenly Father, Son, and Spirit, along with the heavenly host, both angelic and human celebrate when a wayward son repents, it has a result back to them in that they experience the joy and happiness of the situation and celebration. This is the comparison to **vs. 7, 10**, from the previous two parables about the lost and found.

Luke 15:7, “I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”

Luke 15:10, “In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

The father did not mourn or regret the return of the son, he celebrated the restoration. Therefore, once again, we see the great joy that God, along with the angelic realm and believers who are already in heaven, has when one of His children return in repentance, as He provides them forgiveness and restoration to fellowship with Himself. It gives God great joy to see the sinner return.

“We may sometimes feel our confessions and repentance will result in our loss, more pain, or something worse. These parables challenge us not to think that way. Though we find ourselves in the pig trough, the reward of coming back to God will be far and away greater than anything we risk losing from that trough! If we repent, God will be our Father. And unlike our human fathers, who have sometimes failed us, God will be the perfect Father who will never fail us, never forsake us, never punish us for his own convenience, but clothe us, love us, and rejoice over us. There’s no father like this Father. So, come to God ready to be loved!” (Christ-Centered Exposition)

“This should have been the end of the story. In the first parable, the shepherd found his lost sheep and everyone celebrated. In the second story, the woman found her missing coin and everyone celebrated. When the prodigal son returned home, everyone celebrated—except for one person. Act 3 begins.” (Swindoll’s Living Insights)

C. The Parable of the Prodigal Son, vs. 11-32, (continued).

3) The resentful brother and insightful father, vs. 25-32.

Vs. 25

Luke 15:25, “Now his older son was in the field, and when he came and approached the house, he heard music and dancing.”

We are introduced to a new character in this parable; the “**older son**” PRESBUTEROS HUIOS for older or elder son. This is in comparison to the younger son who is the main character. Apparently, the elder son did not see his brother return home nor his father’s initial reception of the repentant brother, because he was out “**in the field,**” EN AGROS. “Field” once again speaks to living inside of sin and Satan’s cosmic system. In vs. 15, we saw the younger brother sold himself into slavery in the world, where he was “**in the fields to feed the swine.**” There, the younger brother was living in immoral sin, (lasciviousness), inside of Satan’s cosmic system. Here, the older son was out working in the fields of his father, telling us that he maintained close proximity with the father. Therefore, this is the picture of the believer who is not operating in immoral sin like the younger brother was, but of the believer who is operating in approbation lust, (Asceticism), and human good, which is still part of Satan’s cosmic system. Approbation sin is the lust of praise for the things you do, which amounts to human good works. Therefore, the elder brother is also living in sin and Satan’s cosmic system, as we will see also in the following verses.

Now, when the elder son came back to his father’s “**house**” OIKOS, after the days works, he “**heard**” AKOUO, “**music and dancing**” SUMPHONIA KAI CHOROS.

SUMPHONIA, συμφωνία is where we get our word symphony from and means, “music.” It is only used here in Scripture. In classical Greek it means, “concord or unison of sound,” the idea of “harmonious union” applied to music. Its cognates mean, “agreement.” So, we understand that there was a band or orchestra playing music at this occasion of celebration.

This reminds us of the analogy of **Rom 6:13**, which we noted above. When we are operating in sin, human good, or evil, we are playing in Satan’s band; we are instruments of unrighteousness. When we repent, are restored to fellowship with God, and remain there, we are playing in God’s band once again, and are “instruments of righteousness.” **Rom 6:13, “And do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.”**

CHOROS, χορός is where we get our word choreography from. It means, “dancing, company of dancers, chorus, troop, or dance.” It too is only used here in the NT. Whether these were performers dancing for entertainment or the people partaking in the celebration we do not know. But some were merrily dancing. Dancing is seen in the OT for preceding the men returning home from some victory, **Exo 15:20; Judges 11:34**. There, it represents our victory in Christ for the forgiveness of our sins that we should celebrate when we or someone else rebounds and recovers.

It was also primarily used in religious worship for the Israelites, as we see David dancing at the arrival and placement of the Ark of the Covenant in Jerusalem, **2 Sam 6:5, 12-19**. A synonymous but different word is used in **Luke 7:32; Mat 11:17; 14:6; Mark 6:22**, that emphasizes non-religious and sometimes seductive dancing, especially the latter two passage that spoke of Herodias dancing for Herod.

Therefore, this music playing and dancing is a picture of the scene in heaven where God, the elect angelic race, and humans celebrate at the restoration of a wayward son, just as we too should celebrate here on earth.

Psa 150:4, “Praise Him with timbrel and dancing; praise Him with stringed instruments and pipe.”

Vs. 26

Luke 15:26, “And he summoned one of the servants and began inquiring what these things could be.”

When the elder brother heard the celebration and did not know why it was occurring, “**he summoned**” a servant. “**Summoned**” is the Greek Verb PROSKALEOMAI, προσκαλέομαι that means, “summon, call to oneself, or invite.” He did so to “**one of the servants**” HEIS HO PAIS. PAIS does mean servant but it is also used for “child, son, or daughter.” So, this might have been another brother or sister. In analogy, he’s calling a fellow believer.

Next, he “**began inquiring,**” which is the Ingressive Imperfect, Middle, Indicative of the Verb PUNTHANOMAI, πυνθάνομαι that means, “ask, inquire, question, or learn.” The Ingressive Imperfect stresses the beginning of the action that continues for some time. From this we see the anxiousness of the elder son in his questioning about the situation. Therefore, we do not see a relaxed mental attitude (RMA) here.

“**What these things could be**” TIS HOUTOS EIMI. EIMI is in a rare construction here in the Present, Active, Optative Mood. There are fewer than 70 Optative moods in the NT. Here, it is an Oblique Optative that is used as the direct question giving it an added degree of emphasis. Therefore, we see the anxious nature of this inquiry once again, and we see the sin of jealousy starting to boil up.

Vs. 27

Luke 15:27, “And he said to him, ‘Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound’.”

Here, the servant or other brother or sister answers the elder brother’s question. It has three parts:

- 1) “**Your brother has come,**” HO ADELPHOS SU HEKO that means, “has come or is present.” It is the announcement that the wayward brother has returned home / repented through rebounding with the start of recovery. This should have caused the elder brother to be excited with much joy. But, as we will see, it does not.
- 2) “**Your father has killed the fattened calf,**” SU HO PATER THUO HO SITEUTOS HO MUSCHOS. As in vs. 23, the literal meaning is that his father has called for and provided a celebration for the returning of the wayward son. As we noted in analogy, God the Father has provided the sacrificial lamb for our sins through His Son Jesus Christ upon the Cross that we are to partake of and celebrate in.
- 3) “**Because he has received him back safe and sound,**” HOTI APOLAMBANO AUTOS HUGIAINO. “Safe and sound,” is one Greek Verb HUGIAINO, υγιαίνω in the Present, Active, Participle, Accusative that means, “be in good health, be sound, wholesome, or correct.” In the Septuagint, this word is used often for SHALOM in greetings, salutations, and farewells. It means, “peace or well-being.” Therefore, not only does this word mean the younger son was in physical good health, but also “correct or sound,” spiritually, in that he had repented to get back into a right relationship with the father. Jesus used this word also in **Luke 5:31**, for the statement, “**It is not those who are well who need a physician, but those who are sick.**” As such, the fact that someone is restored to a right relationship with God should be celebrated.

Therefore, spiritually we see that the repentant wayward son or daughter of God returns home into a right relationship with God the Father, having been restored to fellowship, having been cleansed of all unrighteousness, and is now walking soundly in the light of Jesus Christ, which is to be celebrated. Yet, this arrogant, approbation loving, elder brother did not see it that way, because he was blinded by his own human good and personal sin. The believer with true humility is delighted to see other people repent and become successful.

Yet, this older brother is full of blind arrogance. We will see this in vs. 29, “**I have never disobeyed your orders.**” This is human good being parlayed into evil by arrogance. Also, in vs. 30, we will see the older brother slander the younger brother; “**we don’t know how the wealth was spent.**” Therefore, the older son is in self-righteous, mental attitude, and moral arrogance, along with having the arrogance of unhappiness. This has made him the enemy of grace and leads to further sins including anger within his soul.

Remember that the elder son is representing the Pharisees and scribes here, who had been criticizing Jesus, cf. **Luke 15:2**. Jesus used the figure of the older brother to condemn the attitude of the Pharisees and Scribes who condemned Jesus for unacceptable fraternizing with tax-collectors and sinners.

The lesson we learn from this is that we must be careful not to not accept the repentance of our fellow believers, where we hold their past sins and failures against them for many reasons. Instead, we are to forgive and forget, and move on with them in harmonious chorus.

But in this parable, it is out of jealousy that the elder brother thinks and acts in sinful ways. He thought that he was doing everything right, yet his comparison was against himself, rather than against the righteousness of God.

2 Cor 10:12, “For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves and compare themselves with themselves, they are without understanding.”

We must be careful to compare our behaviors and actions against God’s standards and not to our own standards. Instead, we are to have the Divine viewpoint of forgiveness of sins for the repentant wayward son or daughter, where we do not hold grudges against them looking for further proof of their repentance. Nor should we not forgive them out of some self-righteous jealousy, where we think they should be punished or damned because of their sin, where we should be exalted because of our “righteousness.” That form of thinking amounts to self-righteousness which is sin, human good, or evil in God’s eyes. God is not willing that any sinner should remain alienated and lost, cf. **2 Peter 3:9, 1 Tim 2:4**. He welcomes back the lost sheep into the fold, the lost son into His household, the repentant sinner into His fellowship, just as we should too.

“Our view of sinners should be one of great sorrow, for they have rejected the grace of God and are lost. Likewise, our attitude when a sinner repents and is restored to God should be one of great joy. Too often we find that these attitudes are reversed.” (Complete Biblical Library Commentary)

Vs. 28

Luke 15:28, “But he became angry and was not willing to go in; and his father came out and began pleading with him.”

Here, we see the emotional revolt of the soul of the jealous older brother, as “**he became angry**,” which is the Aorist, Passive Deponent, Indicative of the Verb ORGIZOMAI, ὀργίζομαι that means, “to be angry or to be angry at someone.” It is used 8 times in Scripture, which is the number the means, “superabundant,” and signifying a new beginning. Here, we see the extent of the brother’s anger and the indication that there is a new sin begun in his soul at this moment. As such, we see that the sinful mental attitude of jealousy leads to receiving the sinful mental attitude of anger, which will lead to a further sinful action as noted below.

Prov 6:34, “For jealousy enrages a man, and he will not spare in the day of vengeance.”

ORGIZOMAI represents an inner mental attitude of indignation, wrath, hatred, and fury usually targeted at a specific person, thing, or event. As, you know there can be righteous anger or indignation, but that too must be controlled within your soul. Yet, here we have the unrighteous or sinful type of anger. Here, the older brother of the Prodigal Son was very angry because of his uncontrolled contempt for his wayward younger brother and because of his discontent with his father for celebrating his brother’s return. Nevertheless, we are not to have this type of anger in our lives because, as here, it leads to further sin and wicked behaviors especially towards others.

Mat 5:22, “But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ‘You good-for-nothing,’ shall be guilty before the supreme court; and whoever says, ‘You fool,’ shall be guilty enough to go into the fiery hell.”

Eph 4:26, “Be angry, and yet do not sin (Psa 4:4); do not let the sun go down on your anger.”

Eph 4:31, “Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.”

Col 3:8, “But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.”

Eph 4:32, “Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

Next, we see that due to his anger the elder brother **“was not willing to go in,”** ΟΥΚ ΤΗΕΛΟ ΕΙΣΕΡΧΟΜΑΙ

ΤΗΕΛΟ means, “to wish to have, desire, to purpose to do, or to be willing.” With the negative ΟΥΚ, the elder son was “not willing” to enter the house party. Here, it is in the Imperfect tense for incomplete / ongoing action, the Active voice to indicate the elder brother performs the sinful action, and the Indicative mood for the reality of the situation. Therefore, we see his free will decision to take negative action because of his sinful mental attitude of jealous anger towards his brother and father. This tells us that mental attitude sins lead to negative actions, either verbally or mentally, if the anger goes unchecked. We also see that it is the elder son’s free will volition to act upon his sinful mental attitude, just as it is our free will that chooses to sin.

As such, we see that the elder son’s attitude did not coincide with his father’s. Instead, the elder son was furious and bitter. He did not welcome his brother back, and in fact, refused to enter the house while the celebration was going on.

Ironically, when the prodigal brother was “out,” the older brother felt “in.” Yet, now when the prodigal was celebrating within, the older brother refused to join and stayed out. This tells us that our spiritual life should never be based on others, either good or bad. In other words, we should not think that we are in a right relationship with God just because someone else is in wrong relationship with God because of their sin that we think is worse than ours. On the flip side, when we see the love, mercy, grace, and compassion of God in the life of a previous sinner, we should never be jealous, angry, or bitter towards them thinking that they do not deserve it, especially compared to your perceived “good spirituality.”

Principles of Sinful Anger:

In our parable, anger is a mental attitude sin. It stems from temptations of the Old Sin Nature, “the flesh,” **Gal 5:19-21**.

Gal 5:19-21, “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, ²¹envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”

It is a negative mental attitude reaction to some thing or someone, or it may be directed toward no one or thing in particular. As a mental attitude sin, it expresses antagonism, hatred, exasperation, resentment, irrationality, etc. It can be mental, emotional, or both. There are two Greek nouns that refer to anger both as a mental attitude and as an emotional revolt of the soul. They are ΟΡΓΗ and ΘΥΜΟΣ. They also have cognate verbs to describe the action of anger.

ΟΡΓΗ, ὀργή that is translated, “anger or wrath” is related to the inner disposition as evidence by passion, impulse, and especially outward expressions of displeasure or anger. It can be used to describe being under the influence of passion or anger. We are warned in **James 1:19**, not to have the sinful type of ΟΡΓΗ in our lives.

James 1:19, “This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger.”

ΘΥΜΟΣ, θυμός means, “great anger, wrath, rage, or passion.” Only Luke used ΘΥΜΟΣ in the Gospels, **Luke 4:28**, to describe a typical response of the opponents of the gospel as rage, see also **Acts 19:28**.

Luke 4:28, “And all the people in the synagogue were filled with rage as they heard these things.”

Acts 19:28, “When they heard this and were filled with rage, they began crying out, saying, “Great is Artemis of the Ephesians!””

Paul used it 5 times. On four of these, it is a deplorable human condition, combined with other such base sins, **2 Cor 12:20; Gal 5:20; Eph 4:31; Col 3:8.**

In **Eph 4:31**, both types of anger are related to bitterness, clamor, slander, and malice.

Eph 4:31, “Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.”

Therefore, anger is a sin which motivates other sins like gossiping, maligning, slandering, judging, etc. It is unjustifiable and becomes a reaction of antagonism, which makes it a sin that leads to the sinful reaction of irritation, exasperation, and irrationality. If your reaction to a situation is from emotional revolt of the soul, then it leads to emotional anger and you react in a sinful way towards others. As such, anger is never an isolated sin, **Prov 29:22, “An angry person stirs up strife, and a hot tempered person abounds in transgression.”**

If anger continues and you have bitterness or vindictiveness, your vindictiveness will come out either verbally or as some form of retaliation or revenge. In addition, jealousy motivates anger and anger motivates cruelty. A person cannot be angry without being cruel and unfair, cf. **Prov 27:4.**

Prov 27:4, “Wrath is fierce and anger is a flood, but who can stand before jealousy?”

Anger is also related to foolishness, **Eccl 7:9, “Do not be eager in your heart to be angry, for anger resides in the bosom of fools.”** Satan had anger and it turned a genius into a fool. Anger turns any person into a stupid fool. A person is never smart when angry, which is why many stupid and embarrassing things are said and done in anger. Most people who spend their time in anger have a temporary loss of self-esteem or it is a manifestation that no self-esteem existed in the first place and therefore they have self-pity that leads to all kinds of foolish behaviors and actions. If you have to deal with some problem, you must have your senses about you. Do not lose your temper!

In fact, many criminal activities are the function of the arrogant, angry, and foolish person. Anger always adds wrong to wrong, sin to sin, as anger destroys the virtue in the subject. Therefore, anger destroys the function of impersonal love. Impersonal love maintains the virtue of the subject, but sinful anger destroys the function of impersonal love that then leads to causing harm against others in anger.

We also see:

- 1) In **Eph 5:26**, that anger destroys marriage.
- 2) In **Amos 1:11**, anger can destroy a nation, **Amos 1:11, “So decrees the Lord, ‘for three sins of Edom, even for four, I will not revoke its punishment. Because he pursued his brother with a sword, stifling all compassion, because his anger raged continually and he maintained his anger forever.’”**
- 3) In **Eph 4:30-31**, anger is associated with grieving the Holy Spirit. **Eph 4:30-31, “Stop grieving the Holy Spirit, the god by whom you have been sealed to the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and slander be removed from you, together with all evil.”**
- 4) In **Col 3:8**, anger is a violation of the Royal Family Honor Code. **Col 3:8, “But now you also put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.”**
- 5) In **1 Tim 2:8**, anger hinders effective prayer. **1 Tim 2:8, “Therefore, I desire that men in every place pray, lifting up holy hands without anger and without dissension.”**

- 6) In **Prov 22:8**, anger results in self-induced misery. **Prov 22:8, “He who sows iniquity will reap vanity, and the rod of his fury will perish.”** You fail to interpret history or your circumstances correctly, become frustrated and then angry, which results in self-induced misery.
- 7) In **Heb 12:15**, anger is the source of chain sinning. This is hidden, hypocritical anger. **Heb 12:15, “See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled.”**
- 8) Anger causes misery to those in your periphery, **Amos 1:11; Prov 21:19; 22:24; 25:24; 29:22; 30:33.**

Prov 30:33, “For the churning of milk produces butter, and pressing the nose brings forth blood; so the churning of anger produces strife.”

C. The Parable of the Prodigal Son, vs. 11-32, (continued).

3) The resentful brother and insightful father, vs. 25-32.

Vs. 28

Luke 15:28, “But he became angry and was not willing to go in; and his father came out and began pleading with him.”

Principles of Sinful Anger, (continued).

As an irrational sin of emotion, mental attitude anger expresses antagonism, hatred, resentment. It often expresses itself in slander and even violence and murder. Anger violates the following principles of the Royal Family Honor Code.

- 1) Two wrongs do not make a right. Anger plus another sin is not right.
- 2) You cannot build your happiness on someone else’s unhappiness. This is exactly what retaliation tries to do. You will never become happy by getting revenge.
- 3) To punish someone else by revenge modus operandi, such as verbal sins or violence, is synonymous with obstruction of Divine punishment and blasphemy toward Divine justice.
- 4) Anger coupled with arrogance opens the gate to all of the manifestations of arrogance and sin.

Therefore, when maltreated, never let reaction to maltreatment become sin in your soul, because if you become angry and retaliate, then your reaction becomes sin. As such, you will violate the Royal Family Honor Code.

Believers with arrogant subjectivity look down at others and hide their anger until one day they explode. This is a flawed character. This is a hidden anger that results in an outburst of anger. As such, never let reaction become sin. Instead, in the face of unfair treatment, maintain your righteousness by saying no to the temptation of anger and apply God’s Word to the situation, turning it over to God.

Prov 14:29, “He who is slow to anger has great understanding, but he who is quick-tempered exalts folly.”

Prov 15:1, “A gentle answer turns away wrath, but a harsh word stirs up anger.”

Prov 15:18, “A hot-tempered man stirs up strife, but the slow to anger calms a dispute.”

Prov 16:32, “He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city.”

Prov 19:11, “A man’s discretion makes him slow to anger, and it is his glory to overlook a transgression.”

Prov 22:24, “Do not associate with a man given to anger; or go with a hot-tempered man.”

Pro 29:8, “Scorners set a city aflame, but wise men turn away anger.”

Vs. 28b

Enter the wise man. Next, we see the father taking action once again to rescue a sinner, this time to address the elder son’s sin, **“and his father came out and began pleading with him.**

Once again, we see that the **“father”** PATER takes the initiative to pursue a wayward son, by **“coming outside”** EXERCHOMAI. This time it was the elder brother who chose to remain “outside” of the fellowship. Therefore, we see that God our Father comes to us too when we are outside of fellowship with Him living in our sins. In addition, we see that we can choose to accept our heavenly Father’s entreating to remain or get back into fellowship with Him, or we can choose to remain outside, remain out of fellowship with Him, by refusing to repent / confess our sins and be restored to fellowship with Him. We should always choose to repent!

Here, the father **“began pleading with him,”** the Ingressive Imperfect, Active, Indicative of the Verb PARAKALEO that means, “call for, exhort, or encourage.” Included in the usage here, it has the idea of consoling and comforting. We have noted this word in Luke’s gospel in **Luke 3:18; 7:4; 8:31-32, 41,** and we will see it in **16:25.** Therefore, he was imploring him to come in, while at the same time reassuring him, as we will see below. By analogy, God our Father pleads with us to return to fellowship through His Word and the ministry of the Holy Spirit in the lives of others to teach us, reprove us, rebuke us, and encourage us.

Therefore, when the prodigal son came home the father went out to greet him. Now, the father went out a second time to bring in the elder brother. Yet, due to his jealousy and anger, the elder brother refused to come in because he disapproved of the father’s treatment of the younger son. One of the great contrasts in this parable is between the attitudes of the older brother and the father. When the father came to the younger brother, there was harmony and restoration. When the father comes to the older brother, there is self-pity and rejection of reconciliation. This is the great tragedy of the older brother who represents the Pharisees and any other self-righteous legalistic believer. All the older brother can see is his own righteousness. He is missing out on the repentance of others, including the need for his own repentance. That is what arrogance and anger do to a person. Leon Morris writes, *“The proud and self-righteous always feel that they are not treated as well as they deserve,”* (Luke, 267). Therefore, we see that even with all of the older brother’s good works, they were not accompanied by a loving attitude. That is the great tragedy of religiosity.

In addition, as the older brother is analogous for the Pharisees and Scribes, they too rejected the Father’s invitation to enter the kingdom of God when it was offered to them. They thought because of their good works and adherence to the Law, that they were participating in the Kingdom. Yet, because of their arrogance and refusal to accept the repentance necessary for salvation, they refused to accept the Father’s invitation.

Vs. 29

Luke 15:29, “But he answered and said to his father, ‘Look! For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might celebrate with my friends’.”

Here, we have “Operation Self-Pity Party.” The elder son is about to launch into a rant of self-justification for why he is angry and refusing to be reconciled. *“Rather than allowing his heart to be softened by his father’s entreaties, the older brother snapped back an answer loaded with bitterness. The self-righteous, jealous, angry, hurt feelings of the elder brother tumbled out in a torrent against the father. The words revealed not just a momentary anger but pent-up feelings that had accumulated for years. His father’s treatment of the prodigal was the last straw. So, his complaint toward the father was a laundry list of everything he had self-righteously done and which had not been rewarded.”* (Complete Biblical Library Commentary)

This is also his excuse making for why he is refusing to enter into the celebration for his younger brother. And

remember, “excuses are like rear ends, everyone has one and they all stink.” In other words, there is no excuse for any of us to hold grudges against others and refuse to forgive them and be reconciled to them.

The interjection, “**Look**” is the Verb EIDON in the Aorist, Active, Imperative. Personally, I do not like when people use this command to get your attention. It comes off as crass and arrogant, as it does here with the elder son. By giving his father a command here, it tells us right off that he does not have respect for his father. This shows us that when we are operating in sinful arrogance, we are not respecting God our Father. And if we ever get into “demanding or commanding” our Father to do something, it is an indication that we are way off in our spiritual life.

After this the son goes on to whine and complain. Just as we have had many “3’s” throughout this parable, there are three aspects to his whining complaint.

1) “**For so many years I have been serving you.**” This is the self-justification of his human works.

It uses the Demonstrative Pronoun TOSOUTOS that can mean, “so much, **so many**, so great, etc.” It emphasizes the plural Noun ETOS “**years**” for length of time. Then we have “**serving you,**” DOULEUO SU, where DOULEUO in the Present, Active, Indicative means, “to be a slave, be subject to, serve, or obey.” He was trying to use his service to his father as justification for his emotional revolt of the soul. Unfortunately, he was doing a right thing but in a wrong way, because his motivation was all wrong. Rather than serving for the sake of serving, or for the sake of his love for God and His Word, or for the sake of his love for his father, he was serving for approbation. He was serving so that he would be paid back. When that is our attitude, God tells us that when men pay us back, we have received our reward in full, **Mat 6:1-2, 5, 16.**

This also shows his self-pity, as he speaks of his relationship with the father as being less than that of a son, and one as being a “slave or servant.” This reveals he did not know what being a son really meant. He considered service to his father a duty, not a privilege, just as all self-righteous legalistic arrogant believers do in relationship to their spiritual life; it’s a duty, not a privilege.

In addition, by not understanding what it meant to be a son that is loved by his father, he could not then understand how his father truly loved him and his younger brother. As such, he could not understand the joy it gave his father to have his son return to fellowship in repentance. Not understanding the joy, it gave his father to have restored fellowship with a son, indicates the callousness of his heart about his own sin and the lack of understanding as to the importance of repentance, thereby remaining in his own sin. These are principles we as believers need to understand in our relationship with God our Father.

2) “**I have never neglected a command of yours.**” This is the self-justification of keeping the commandments, e.g., “honoring your father and mother.”

It uses the Greek negative Adverb OUDEPOTE, (not, but, ever), that means, “never,” with the Aorist, Active, Indicative of the Verb PARERCHOMAI that means, “gone by, passed by, elapsed, neglected, etc.,” and the Noun ENTOLE that means, “command, order, decree, etc.,” with the Genitive Personal Pronoun SU meaning, “of yours.” Therefore, he is insisting that not once in his life did he not do what his father wanted him to do, which is highly unlikely. It is like saying “I have never broken one of the commandments,” or “I have never sinned.”

This is another phrase that turns my stomach, “**I have never!**” In it, we hear the self-righteousness of the speaker and their indignation towards others. This is the process of comparing their spirituality with that of others, as they find fault in others, while in comparison theirs is superior. As stated above, we should never compare our spirituality to that of others to determine where we are in the plan of God, just as we should not compare ourselves against ourselves. We should always compare our spirituality against the Word of God or against the life of Jesus Christ. If you think your spiritual life is superior, just take a look at the life Jesus lived and then ask yourself that same question.

This is the hypocrisy of religiosity, coupled with the arrogance complex of sins that thinks “I am always right,” and therefore, I do not need to repent of my ways, because I am always right and holy. As you know, this is an impossibility, as we are all sinners and “**there is none righteous, no not one,**” **Rom 3:10, cf. Psa 14:3b; 53:3b.**

Just as the Pharisees saw no fault in their service and worship, this son sees no fault in his. This is the epitome of arrogance and hypocrisy. It is the mode of operation for the self-righteous.

Luke 18:11-12, “The Pharisee stood and was praying this to himself: ‘God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. ¹²I fast twice a week; I pay tithes of all that I get’.”

Therefore, we see that the older son has two, (the number of division), pieces of self-justification, 1) I have always served you; 2) I have never neglected your commands. *“His justification of himself was as proud and arrogant as the younger son’s was humble and contrite,”* (Complete Biblical Library Commentary). Next, comes his self-pity complaint.

3) **“And yet you have never given me a young goat, so that I might celebrate with my friends.”** This is the self-pity of not getting something you think you deserve, as he bitterly accused his father of having never rewarded him properly for his loyal obedience.

“And yet,” which is only KAI in the Greek, goes along with “look” and “I have never” to lodge his self-absorbed grievance. **“You have never given me”** is the Aorist, Active, Indicative of the Verb DIDOMI, “to give,” with the Negative Adverb OUDEPOTE “never,” once again with the Dative Personal Pronoun EGO “to me.” “Never given me” is also part of the elder son’s hyper-sensitive exaggeration of the matter. Whether true or not, it shows a long smoldering discontent on the part of the elder brother. I’m sure that at some point in this son’s life, the father threw him a party. But in hyper-sensitivity and self-pity he exaggerates the issue trying to get the father to feel sorry for him, just as he feels sorry for himself. This is another outcome of arrogant anger within our souls.

The thing that the father allegedly never gave to his elder son was **“a young goat”** ERIPHOS, ἔριφος that means, “kid or goat.” Interestingly, this word is only used here and **Mat 25:32**. In Matthew, it is used for when Jesus **“will separate the sheep from the goats,”** upon His 2nd Advent. The goats are the unbelievers and unbelieving nations of the world that remain at the end of the Tribulation. Jesus will remove them and their nations for also being antagonistic to Israel throughout their history. The unbelievers will be cast into Hades until the Millennial reign of Jesus is completed. Therefore, I am sure our Lord used this word for its poignant meaning related to **Mat 25:32**, to drive the point home even further, that the elder son’s behaviors are like that of the unbeliever.

By using goat here, the elder son is also pointing out a difference in the means of celebration from the “fatten calf” SITEUTOS MOSCHOS in **vs. 23**, to now a “goat” ERIPHOS. ERIPHOS is a far less costly animal than a fatted calf, which too is hyper-sensitizing this situation and points to the elder son feeling sorry for himself.

“So that I might celebrate” uses the Conjunction HINA and the Aorist, Passive, Subjunctive of the Verb EUPHRAINO, which was also used in **vs. 23-24** that means, “to make glad, be happy, glad, rejoice, or be merry.” It tells us of the purpose of the action of giving a goat; to celebrate! The principle here is that many blame their lack of joy and happiness on others or their situation, when in fact their lack of happiness is based on their lack of fellowship with God and His Word.

“With my friends” META EGO PHILOS, “friends or loved ones.” There is nothing stated about who the other people were at the younger son’s celebration, but apparently family and friends were invited too. Here, the elder son is claiming he never was given a party with his family and friends. This continues the exaggeration, which is typical of hyper-sensitivity. Not only do they criticize for the things that people do, but they also criticize people for what they have not done. You cannot win with hyper-sensitive, self-righteous, legalistic, arrogant people; especially when they get angry. Therefore, he was like the Scribes and Pharisees who said in **vs. 2**, about Jesus, **“This Man receives sinners and eats with them.”** He considered that his father was degrading himself in treating the prodigal son the way he did. Therefore, in his self-pity party, he whined and complained about his “hard knocks life,” and chose to remain in his own self-pity party, rather than to repent and join the celebration with God.

“Similarly, the Pharisees and teachers of the Law were angry with the message Jesus was proclaiming. They did not like the idea that people from outside their nation as well as outcasts and sinners in the nation were to be a part of the kingdom. Like the older son who refused to go to the feast, the Pharisees refused to enter the kingdom Jesus

offered to the nation.” (The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty).

Vs. 30

Luke 15:30, “But when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him’.”

Operation “Self-Pity Party” continues with more whining and complaining, now turning to venomous attacks against his father. After the hypersensitive angry person gives their list of “good deeds” they think they have done, which justify their actions that they think should be rewarded, they turn their anger onto others. Here, the elder son launches an attack against his father, which is done in part to blame the father for the younger son’s sinful behavior, while at the same time is self-justification for the elder son’s perceived righteous indignation.

Once again, we have three aspects to this sinful attack:

- 1) Disassociation with a family member.
- 2) False accusations - sinful judgment against his brother.
- 3) False accusations - sinful judgment against his father. In this we also see God our Father’s plan for our salvation.

1) Disassociation with a family member. “But when this son of yours came.”

“**This son of yours**” HO HUIOS SU HOUTOS, tells us that the elder son avoided acknowledging his younger brother, the prodigal son, as his own brother. This is a disclaimer the father corrects by saying in **vs. 31, “this brother of yours,”** which tells us that all believers are one in Christ, whether Jew or Gentile, **Rom 12:5; Gal 3:28; Col 3:11.**

Gal 3:28, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.”

This continues to show the arrogance, bitterness, anger, hatred, etc., that the older brother has for his younger brother. He speaks of him with contempt and disassociates him as his brother.

Also, by associating the younger brother with the father in this manner, he is throwing sharp criticism at the father, accusing him of being a bad father in many ways.

Therefore, the elder son was dishonoring his father, breaking the 5th of the 10 Commandments, **Exo 20:12.** So, we see him operating in sin once again, where he is blinded to his own sin because of the anger that is within his soul.

Now, referring to the self-righteous legalistic Pharisees, who the older brother represents, we see the amount of disdain they had for the sinners in their own society, as well as the Gentile peoples who they considered sinners and not worthy of God or His salvation. This is the point of the message. We, as believers in Jesus Christ, should love the sinner rather than disparage them for their sinful behavior, especially when they repent. Therefore, it represents the lack of compassion and love we should be having and expressing towards the repentant sinner, as Jesus had done on many occasions when dining with tax collectors, sinners, and prostitutes. By doing so, the religious leaders accused Him of being a sinner too, as is also mentioned in **vs. 1-2.**

The point is; we should remember that we are all one in Christ Jesus and that we all have some form of sin in our lives that needs repentance. Instead of being angry towards the sinner with disdain, judging and accusing them, we should be compassionate with grace towards them, as we express our impersonal and unconditional love to them.

Luke 6:41-42, “Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴²Or how can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.”

Unfortunately, when there is blind arrogance, like the older brother and Pharisees displayed, they do not see the log in their own eye and go right to taking the speck out of other people's eyes. Therefore, it is best to not even get involved in speck removing and just live your own spiritual life unto God, searching for the specks in your own life that need to be removed.

As I mentioned previously, unfortunately for the older brother, (and the Pharisees), we never see him coming to repentance as the younger brother had, cf. **Mat 21:28-32**.

2) **False accusations - sinful judgment against his brother. "Who has devoured your wealth with prostitutes."**

Now, because the older brother did not see the log in his own eye, he continues on his tirade of anger towards his repentant younger brother with compound sinning; this time with false accusations.

"Devoured" is the Greek Verb KATESTHIO, κατασθίω that means, "consume, devour, eat up, or destroy." Yes, the younger brother did use up all of his money, but this word is used to intensify the analogy by the older brother to elicit a sympathetic response from his father. He is exaggerating the situation of the younger son using up all of the father's wealth.

"Wealth" is the Noun BIOS that means, "life, livelihood, or possessions." Here, it is speaking of the estate that the father had given to the younger son. As we noted in **vs. 11**, the father divided up the estate, therefore the young brother only had a portion, 1/3 in fact. He did not use up the entire estate. In this rant, the older son once again disparages his father by saying, **"your"** wealth. In fact, the father had legally given 1/3 of his estate to the younger son. When that transaction was complete, the funds were no longer the possession of the father. They were legally the sons. Therefore, this is a false accusation because the wealth that the son squandered was his own, no one else's.

Next, remember that this parable makes no mention of hiring prostitutes. It only stated that he **"squandered his estate with loose living"** (ASOTOS), **vs. 13**. Yes, it was some form(s) of immoral sinning, but we do not know of any **"prostitutes"** PORNE. How did the older brother know what sins he committed? Was he there, did someone tell him? Even if this was something the younger brother did in the past, it does not mean he did it here.

Maybe he was thinking in terms of Scripture, **Prov 29:3**, **"A man who loves wisdom makes his father glad, but he who keeps company with harlots wastes his wealth."** Yet, even Satan was able to think in terms of Scripture, but falsely, trying to twist them to meet his own needs and goals, cf. **Luke 4:10-11**. This is another warning sign for the self-righteous. We are not to "use" God's Word to gain some advantage over others by misapplying it, twisting it, or by taking it out of context. We do not use Scripture to puff ourselves up while beating others down.

Therefore, these are false accusations that the older brother is making up in exaggeration to intensify the issue of his brother's sin with his father. As noted above, he is exasperated to the point of dishonoring everyone.

Interestingly, he was all too willing to confess the sins of another, while refusing to acknowledge his own. We see in Scripture that the Pharisees were experts at confessing the sins of others, e.g., **vs. 1-2**, while refusing to admit their own, cf. **Luke 18:11**.

Luke 18:11, **"The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector.'"**

Yet, the Word of God tells us to forgive others of their sins and confess our own as well, **Mat 6:12, 14; Mark 11:25; 1 John 1:9**.

Mark 11:25, **"Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions."**

In conclusion, **"who has devoured your wealth with prostitutes"** is a false accusation similar to the ones railed at Jesus by the Pharisees for associating with sinners. But that is why He came, to forgive the sins of the sinner so that

they can be healed / freed from their sins and be reconciled, restored to fellowship, with God the Father.

c. The Parable of the Prodigal Son, vs. 11-32, (continued).

3) The resentful brother and insightful father, vs. 25-32.

Vs. 30

Luke 15:30, “But when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him’.”

Operation “Self-Pity Party” continues with more whining and complaining, now turning to venomous attacks against his father. Once again, we have three aspects to this sinful attack. 1) Disassociation with a family member. 2) False accusations - sinful judgment against his brother. 3) False accusations - sinful judgment against his father. In this we also see God our Father’s plan for our salvation. This week we pick it up with the third point.

3) False accusations - sinful judgment against his father. “You killed the fattened calf for him.”

“**You killed**” is once again the Aorist, Active, Indicative of THUO, as in vs. 23, 27, that means, “sacrifice, slaughter, or kill.” It is also used in **Luke 22:7, “Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed.”**

“**The fattened calf**” SISTEUTOS is only used here and vs. 23, 27, in the NT, with MOSCHOS, “calf or young bull,” also used in these three verses and in **Heb 9:12, 19, Rev 4:7.**

“**For him**” AUTOS is speaking of the younger brother.

Like Satan’s third temptation of Jesus Christ in the wilderness when he quoted Scripture, **Luke 4**, this comment is true. Yet, in the light of its context from vs. 29, “**you have never given me a young goat,**” it is used as an antagonism towards the father. The older brother is comparing what the father did for the younger son to what he allegedly never did for him. He is comparing a greater with a lesser that never occurred, trying to gain sympathy for his cause.

We can only assume this is a true statement but in reality, it is probably an exaggeration at best and a lie at worst. The father most likely had given many parties for many occasions, and the older son was most likely the subject for some of them.

Nevertheless, the point here is the whining exaggeration with false accusations that the older son brings against his father. In these verbal sins, they are motivated by an oscillation between self-righteous arrogance and self-pity in emotional revolt of the soul. By judging his father in this manner, he is committing at least three sins; dishonoring, judging, and maligning him; all because he felt sorry for himself in jealous anger.

In this section, we see pride, entitlement, and self-righteousness continues to keep him from repenting. If we think we have something to boast about before God, then we will not see our need for turning to God in repentance. This son thinks his obedience justifies him before his father, just as the Pharisees through their self-righteousness made them right before God. How many of us have a difficult time detecting the fault in our own thinking?

Therefore, in the whining complaint of the elder son, due to the anger within his soul towards his brother and father, we see how the self-righteous, legalistic, arrogant believer can have contempt for his fellow believer and God. Because things do not always go their way, they get angry and lash out at them both! And, because of their self-righteousness, they cannot stand it when a fellow believer repents and God forgives them giving restoration to fellowship with a celebration.

In conclusion:

“But when this son of yours came, who has devoured your wealth with prostitutes, you killed the fattened calf for him,” symbolically tells us of the great plan of Salvation God the Father has for all of mankind through His

Son, Jesus Christ.

- 1) **“But when this son of yours came”** speaks of the First Advent of Jesus Christ, where he came to earth in humanity to take on the sins of the entire world.
- 2) **“Who has devoured your wealth with prostitutes”** tells us that Jesus took on (i.e., devoured / was consumed with) the sins of the world upon the Cross. There, He bore the sins of every sinner, (i.e., prostitutes) – every member of the human race. He gave His life (i.e., wealth, BIOS) for the sinner. He gave His livelihood, (temporarily set aside His Deity to become man), for the sinner. And, oh by the way, (follow the logic here), it was God who gave physical life to the body Jesus had here on earth. Because God gave Him that life, it was God’s life. As such, it was God’s life (in ownership) to give. Therefore, it was God’s life, (in the person of Jesus Christ), that was given as our sacrifice.
- 3) **“You killed the fattened calf for him”** tells us that it was God the Father’s plan of salvation for His Son to be sacrificed for the sinner. Therefore, God the Father killed, (i.e., THUO, sacrificed), the fattened calf, (Jesus Christ), for him, (the sinners of the world). God the Father sacrificed His Son for the forgiveness of our sins. And, through belief in Him the unbeliever is given eternal life, and the believer is restored to fellowship through repentance.

Vs. 31

Luke 15:31, “And he said to him, 'Son, you have always been with me, and all that is mine is yours.’”

Wisdom Steps In. Once again, the father steps in to reassure the older wayward son that he is still part of the family and that his estate / inheritance is still intact. In like fashion, our heavenly Father reassures us that we are always a part of His family with an irrevocable inheritance, cf. **John 1:12; 11:52; Rom 8:14; Gal 3:26; 4:6; Phil 2:15; 1 John 3:1-2; Eph 1:11, 14, 18; Col 1:12; 3:24; 1 Peter 1:4.**

Rom 8:14, “For all who are being led by the Spirit of God, these are sons of God.”

Gal 3:26, “For you are all sons of God through faith in Christ Jesus.”

Gal 4:6, “Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, "Abba! Father!"”

1 John 3:1-2, “See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. ²Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.”

1 Peter 1:3-5, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, ⁵who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

Interestingly, the father does not use the typical word for son HIOUS here; instead, he uses the term TEKNON, τέκνον that means, “child, descendant, or posterity.” It particularly connotes the child-parent relationship. Not only was the father using this term to reassure his son of his family and financial status, but he was also subtly reminding him of his relationship with the father. From the basis of the 5th Commandment, the NT stresses the responsibility of children to obey their parents, **Eph 6:1-3; Col 3:20**, which this elder wayward son was not doing at this time. Therefore, with all the grandstanding the elder son was performing, his father was lovingly and compassionately trying to get him to realize his own sin and repent by using this phrase. As such, we see the tender touch of our heavenly Father towards us too, when we fall into any form of sinning including moralistic sinning.

The compassionate address of the father to the son includes three aspects here and in **vs. 32a**.

1. **“You have always been with me.”**
2. **“All that is mine is yours.”**
3. **“We had to celebrate and rejoice.”**

1. **“You have always been with me”** SU EIMI PANTOTE META EGO. EIMI is in the Extending-from-Past Present tenses, Active voice, and Indicative mood for action that began in the past and continues into the present, with emphasis on the present time. Literally it says, “you have been, are, and always will be with me.”

This is the analogy of once saved always saved, which means regardless of the sins we commit post-salvation, we do not lose our salvation. In other words, once we are saved, we have been, are, and always will be with God our Father as members of His family; as His sons and daughters.

As for the analogy of the Pharisees represented in the elder son, the Jews are God’s chosen people and He will never abandon them. They will always be His chosen race. Though individual Jews will not believe in Jesus Christ as their Savior, including the religious leaders, God will not abandon His promises to the Jewish people and will honor His unconditional covenants to them. They will always be God’s chosen race with unconditional covenant promises to be fulfilled.

Beginning with Abraham, God made a covenant with him that he would be the father of a great nation. It would be fulfilled through his son Isaac, and grandson Jacob, who would be changed to Israel by God. From Jacob/Israel the covenant would be fulfilled. Later, God made more covenants with the people of Israel at the time of King David. God promised to give Israel an eternal king, with an eternal throne, with an eternal kingdom, to go along with the Abrahamic covenant of an eternal people.

The covenants to Israel are God’s gracious promises and provision for Israel as the new racial species called the Hebrews or Jews, and as a client nation to God. These covenants are fulfilled to all born again Jews as the possessors of eternal life, **Rom 9:6, “But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel.”**

Covenants are defined in the OT scriptures in terms of favorable disposition. God, as party of the first part, made a favorable disposition to Israel as party of the second part. Because God made these promises to Israel, the covenants or contracts cannot be conditional, because it is an agreement between two parties with the first party favoring the second party. The primary issue is favor or GRACE. The key to the covenants to Israel is based on two doctrines: the Jews as a new racial species and Israel as a client nation to God.

As noted above, the Jew had to believe in Jesus Christ in order to qualify to receive the blessings of the unconditional covenants. The Jew cannot enter their spiritual heritage until they first believe in Jesus Christ. All the covenants to Israel have an eternal life clause based on the fact that Israel has a future in both time and eternity. Being born racially a Jew is not enough to benefit from these covenants. Spiritually dead persons cannot inherit eternal life or benefit from these unconditional covenants. Those who benefit from these covenants must have eternal life. In addition, the covenants to Israel cover two dispensations when Israel is a client nation to God: the Jewish Age and the Millennium.

These contracts apply to both dispensations. Unconditional covenants are given to Israel in three categories:

- 1) To Israel as a new racial species.
- 2) To Israel as a priest nation to God.
- 3) To regenerate Israel as true Israel.

The unconditional covenants include: The Abraham, Palestinian, Davidic, and New Covenants to Israel.

1) The Abrahamic covenant defines the race for client nation Israel. Abraham became a Jew at age 99; circumcision was the sign, **Gen 12:1-3; 13:15-16; 15:18; 22:15-18; 26:3-4; Exo 6:2-8**.

- 2) The Palestinian covenant defines the land for client nation Israel, **Gen 15:18; Num 34:1-12; Deut 30:1-9; Josh 1:3-4**. This is the real estate of the client nation.
- 3) The Davidic covenant defines the dynasty for client nation Israel, **2 Sam 7:8-16; Psa 89:20-37**.
- 4) The New Covenant defines the restoration of the client nation Israel at the Second Advent and the Millennial reign of Jesus Christ, **Jer 31:31-34**. This part of the contract is not operational until the Second Advent. It will be fulfilled in two parts.
 - a) During the great power experiment of the hypostatic union, the New Covenant is fulfilled in the provision of a Savior. The New Covenant cannot be fulfilled to any Jew unless he has eternal life, **Mat 26:28; 1 Cor 11:25; Heb 8:8, 13; 9:15; 12:24**. The point of the Cross fulfills this salvation requirement. This is taught in **Isa 61:1**.
 - b) During the Millennium and the eternal state. This is taught in **Isa 61:2-11; 59:20-21**, quoted in **Rom 11:26-27**.

All unconditional covenants have an eternal life clause based on the fact that Israel has a future both in time and in eternity. Therefore, we see in the prodigal son's father's address to the elder wayward son, that his elder son has been, is, and always will be with him, just as true Israel has been, is, and always will be with God the Father in fulfillment of the four unconditional covenants made to Israel.

2. **"All that is mine is yours"** PAS HO EMOS EIMI SOS. This has to do with the father's wealth. That which remained after the younger son took his 1/3 is the inheritance of the elder son. Therefore, all that the father currently owned was the property of the elder son. The reassurance was that the elder son in reality and actuality has not lost a thing. What he will inherit has not changed one bit.

On a side note, with some supposition, it is interesting that 1/3 of the inheritance went to someone besides the elder brother, who is in analogy for the people of Israel in this parable. Therefore, by analogy, we could say the 1/3 went to believing Gentiles. We could also narrow it down to say the 1/3 of the inheritance went to Church Age believers, of which we are a part of, as we too have an unconditional inheritance in Christ. This is interesting also when we compare it with **Rev 12:4**, **"And his (Satan's) tail swept away a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child."**

In this passage, the woman is Israel (Mary) and the child is Jesus. The 1/3 of the "stars of heaven" are angels, which we assume is an indicator of all the fallen angels that stayed in rebellion against God with Satan, as compared to all the angels God created. Now, here is the supposition part. Some suppose that until there are enough believers from human history to replace the 1/3 angels that fell, Christ will not return. So, if we look at the Gentiles of all time and of the Church Age who are believers, could they be the ones that take the 1/3 of the inheritance leaving 2/3 for the elder son, Israel? Just an interesting analogy, that cannot be backed up, but interesting none-the-less comparing the 1/3 and 2/3 of the inheritance.

Now, getting back to the parable, this is the analogy of the covenant promises made to the believing people of Israel. Even though God has also blessed the believing Gentile people, especially during the Church Age, the believing Jewish people would not lose one thing of the promises God has made to them. They will still receive all of the blessings of the unconditional covenant promises God made to them, cf. **Heb 9:15; 11:8**. They too will inherit the Kingdom of God, where they would have an eternal Jewish kingdom with a land promise, with a Jewish throne, and a Jewish king to sit upon that throne for all of eternity. Jesus Christ will fulfill those covenants in His Second Advent and on into eternity. **Gal 3:18**, **"For if the inheritance is based on law, it is no longer based on a promise; but God has granted it to Abraham by means of a promise."** Sadly, the One who the Jewish leaders would reject is the One who would fulfill those promises they were eagerly looking for.

This also reminds the Church Age believer, made up of both Jews and Gentiles, that we will never lose the promised inheritance that Jesus has made to us, His bride, **Acts 20:32; 26:18; Eph 1:11-19; Col 1:12; 3:24; 1 Peter 1:3-5**.

Paul quoted Jesus in **Acts 26:18**, **"To open their eyes so that they may turn from darkness to light and from the**

dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.”

Eph 1:11, “Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will.”

Eph 1:14, “Who (*the Holy Spirit*) is given as a pledge of our inheritance, with a view to the redemption of God’s *own* possession, to the praise of His glory.”

Eph 1:18, “*I pray that* the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints.”

Col 1:12, “Giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light.”

Col 3:24, “Knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.”

In a final note, this is another indicator that “Replacement Covenant Theology” is a false doctrine and false system of interpreting the Bible. The Gentiles of the Church Age have not replaced the position true Israel has with God, nor are the unconditional covenant promises made to them now made to the Church Age. The covenant promises made to Israel will be fulfilled for Israel through Jesus Christ during His Second Advent, Millennial reign, and into eternity. There are separate and unique promises of blessings and inheritance given to the Church, and in no way has the Church replaced Israel regarding the covenant promises.

Vs. 32a

Luke 15:32a, “But we had to celebrate and rejoice.”

3. “We had to celebrate and rejoice,” DE DEI EUPHRAINO KAI CHAIRO. DEI is a Verb in the Imperfect, Active, Indicative that means, “it is necessary, must, has to, or should.” The Imperfect tense is used for incomplete and ongoing action. It expresses what one ought to do because of the demands of custom, law, etc. In other words, this was the customary thing to do when someone returned home after a long absence; it was nothing out of the ordinary.

The thing that was customary to do was to “**celebrate**” EUPHRAINO, in the Aorist, Passive, Infinitive that means, “to make glad, be happy, glad, rejoice, or be merry,” as we have noted in **vs. 23, 24, 29**. It is especially associated with banquets and their consequent merriment. Therefore, it was customary to celebrate the return of a relative with a celebration of merriment, as well as to “**rejoice**” CHAIRO, also in the Aorist, Passive, Infinitive that means, “rejoice or be glad.” We noted CHAIRO in **vs. 5**, in the parable of the lost sheep, where the shepherd “rejoiced” when he found it. Interestingly, CHAIRO also served as a greeting like, “welcome or good day.” So, we see the rejoicing when someone is met after a time of absence. Using these two words, our Lord was stressing both the outward form of rejoicing, EUPHRAINO, in celebration at a banquet, and the inward emotion of rejoicing, CHAIRO, having joy and happiness in your soul, especially when greeting someone. Therefore, the father was trying to show the elder son that what they were doing was not a slight against him, but what was customarily done and felt when a family member returned home. The father’s explanation left the son with a decision: either continue in his own brand of rebellion or repent and join the celebration.

In the previous two explanations, “**You have always been with me and all that is mine is yours,**” the father conveyed to the elder son his family status and privileges that were always his, unconditionally, and with the third, “**we had to celebrate and rejoice,**” showed what was the customary or lawful thing to do that in no way negatively affected the elder brother. Paul demonstrated this when teaching on the assurance of the believers’ inheritance in **Eph 1:15-16**, “**For this reason I too, having heard of the faith in the Lord Jesus which *exists* among you and your love for all the saints, ¹⁶do not cease giving thanks for you, while making mention of you in my prayers.**”

In the analogy to the religious leaders of Israel, Jesus too was conveying their privileged position as members of

God's chosen race, especially as recipients and guardians of the covenants and the Law, **Rom 3:1-2; 9:4**. Having been given that privilege and responsibility, they should be confident in their relationship with God and openly welcome with celebration the sinners of the world, whether they are Jews or Gentiles, rather than feeling jealous and angry towards them. And, with that, they should rejoice that others were joining them and would be a part of the kingdom of God.

In addition, by staying outside of the house party, the elder brother humiliated his father and his brother. The father could have commanded him to come in, but he preferred to go out and plead with him. That is what Jesus did with the Jewish religious leaders, yet they too would not be persuaded. They rather stay in their rebellion outside than to repent and join the celebration of fellowship with their heavenly Father and fellow believers both Jew and Gentile. This is also the sad story of all who refuse to believe in Jesus Christ as their Savior.

Vs. 32b

Luke 15:32b, "For this brother of yours was dead and *has begun to live*, and was lost and has been found."

In this verse, we are given three reasons why the older son should be rejoicing and celebrating.

1. "**For this brother of yours,**" in the Greek, it is HOTI, "because, since, for," HOUTOS HO ADELPHOS SU. This is the father's correction of the older brother's previous disclaimer in **vs. 30**, of his family association with his younger brother. This alone should be enough emphasis for the older son to rejoice when his brother returned home. Once again, this is a reminder that all believers are part of the family of God whether Jews or Gentiles, **Gal 3:28**, and we are to have joy and celebrate when one repents.
2. "**Was dead and *has begun to live*,**" in the Greek, it is the Verb EIMI in the Imperfect, Active, Indicative, NEKROS "dead," KAI "and," with the Verb ZAO in the Ingressive Aorist, Active, Indicate, "has begun to live." Some manuscripts have ANAZAO that was used in **vs. 24**, which is an intensification of ZAO. But here, it is just the root word ZAO that means, "to live, be alive, be well, or recover." In **vs. 24**, the father was expressing his joy because his son had returned. Here, he is simply stating the case or the fact of the occurrence to his older son that his younger brother had repented, was restored to fellowship, and is actively part of the family once again, (i.e., he has begun to live again). This alone should be enough information for the older brother to rejoice and celebrate.

This is analogous to all repentant believers. Once we confess our sins to God, (i.e., Rebound, **1 John 1:9**), we are "**cleansed of all unrighteousness**," restored to fellowship with God, walk in the light once again, **1 John 1:7**, and are filled with the Holy Spirit, **Eph 5:18**, so that we can live in and execute the spiritual life. When we walked in sin, we cut ourselves off from God and could not live or execute the unique spiritual life He gave us. We were living experientially as if we were dead spiritually. But when we rebound, are we are restored and can now live the unique spiritual life that God has given to all believers. In others words, we live again experientially.

3. "**And was lost and has been found,**" in the Greek, it is KAI "and," APOLLUMI in the Perfect, Active, Participle, Nominative, "destroyed, ruined, killed, lost, perished, put to death, etc.," KAI HEURISKO in the Aorist, Passive, Indicative, "found, discovered, obtained, etc." As in **vs. 24**, we have the double emphasis where "**was dead**," equates to "**was lost**," and "**begun to live**," equates to "**has been found**." "Dead and alive" emphasizes the action and status in relation to the son, while "lost and found" emphasizes the action and status in relation to the father.

Being lost, means you do not know where you are or what direction to head in. This is the reality of the believer who is walking in sin. They are in the darkness, without fellowship with God, and unable to apply their GPS, "God's Power System," to find their way. This means that when we are out of fellowship with God, we cannot apply His Word through the power of the filling of the Holy Spirit to our lives. If gone uncorrected through repentance, the confession of your sins, it will only lead to further sinning within our lives.

On the other side, we "have been found," which uses the Passive voice for HEURISKO, "found," which means this is the action we received. In other words, the younger son received the action of being found, (i.e., restored to fellowship by God). As we have noted previously in this parable, this too tells us that God meets us preemptively

prior to and when we are on the road of recovery to give us all the resources necessary to have a full recovery from our sins and restoration to fellowship with Him. This is the grace of God for the repentant wayward sinner.

APOLLUMI is the Verb that bridges the two idioms, as it can mean, “lost or killed,” and is the action that leads to being “dead,” NEKROS. Therefore, being lost in your spiritual walk is equivalent to being dead experientially in the spiritual life. When you are lost you cannot find your way. When you are dead, you can do nothing! Yet, here we see the recovery that God provides for the repentant wayward believer from being lost and dead in the spiritual life so that they are found and made alive experientially once again to live inside of God’s plan, care, and provision for their life.

This last example alone should have been enough information for the older brother to rejoice and celebrate, yet the father gave him three reasons to do so. As such, there is no excuse for not rejoicing and celebrating. Remember, according to the law, you need two or more witnesses to convict, **Deut 17:6; 19:15**. Because there are two, even three pieces of evidence here, the elder son is without excuse and guilty of sin.

Deut 17:6, “On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.”

Deut 19:15, “A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.”

In the double emphasis, the father is pleading with his older wayward son to understand the situation of his younger brother that should give him cause for rejoicing. The father was expressing the cause for his own joy in simple terms. For him, love was the stronger motivation over justice. Yet, for the self-righteous arrogant and angry older son, justice was more important than love. Therefore, the father was trying to persuade the older son, in the wisdom of God’s Word, to see what was most important; to have love. This is the message Jesus was trying to convey to the Pharisees regarding their attitude toward the Gentiles and other sinners within their own society.

Notice that the father did not deny the younger son’s sins or actions that might have had a negative affect toward him and his older son. He was simply focused on the fact that his boy was back home, the one he loved and had lost had returned! In like manner, our heavenly Father does not deny or make excuses for our sins and their negative affect upon Him, yet He knows that justice has already been served regarding our sin in the person of His Son Jesus Christ upon the Cross. So, now the only issue is, “are we living in fellowship with Him or are we not.” When we live in fellowship with Him, He rejoices, when we do not, He is grieved. Therefore, because justice has been served at the Cross of Jesus Christ, the issue for the Pharisees and us today is “love.”

Gal 5:14, “For the whole Law is fulfilled in one word, in the statement, “You shall love your neighbor as yourself”.”

James 2:8, “If, however, you are fulfilling the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well.”

Luke 10:27, “And he answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself”.”

Rom 13:8-10, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. ⁹For this, “You shall not commit adultery, you shall not murder, you shall not steal, you shall not covet,” and if there is any other commandment, it is summed up in this saying, “You shall love your neighbor as yourself.” ¹⁰Love does no wrong to a neighbor; therefore love is the fulfillment of the law.”

Jesus did not tell them, or us, what the final reaction was of the older brother, because He had made His point. The point is, serving God involves more than slavish adherence to a legal code, it includes love for one’s brothers and sister, (i.e., fellow man). We have no right to be self-righteous and have self-pity when it comes to the love and blessings of God towards others. We have no right to be upset at another man’s good fortune. Instead, we are to rejoice in the blessings God has for others, especially when they repent from their sins and enter back into fellowship

with God. As John stated in the opening of his letter to the early church in **1 John 1:4**, “**These things we write, so that our joy may be made complete.**” And in **1 John 1:7a**, “**If we walk in the Light as He Himself is in the Light, we have fellowship with one another...**”

This type of love is what the Pharisees were lacking that Jesus so desperately wanted them to realize, so that they too, like their sinful Gentile, prostituting, or tax-collecting brothers and sisters, would repent of their sins and enter back into fellowship with God. This is the lesson for us too. If we have sinned, we need to repent of our sins and confess them to God, so that we are entered back into fellowship with Him and with others, where we can once again love them as we should, cf. **1 John 2:5, 9-10**.

1 John 2:5, “**But whoever keeps His word, in him the love of God has truly been perfected. By this we know that we are in Him.**”

1 John 2:9-10, “**The one who says he is in the Light and yet hates his brother is in the darkness until now. ¹⁰The one who loves his brother abides in the Light and there is no cause for stumbling in him.**”

“If you are the son who went away to a far country, you can come back to the Father by confessing your sins to Him. Perhaps you are like the elder son who was out of fellowship. He had no concern or love for his brother. He thought he was serving God; he had never transgressed as his brother had. Yet he had never enjoyed a feast with his friends. The Father says to you, “All that I have is thine.” How wonderful to have a Father like this! Sinner friend, if you have never trusted Jesus Christ as your Savior, you are not the Father's son. You can become a son only by putting your faith and trust in Christ who died for you. If you accept Christ and come to Him, God becomes your Father and He will never throw you overboard. If you leave Him and one day return, He will be waiting to put His arms around you. How wonderful He is!” (Thru the Bible with J. Vernon McGee).

“Interestingly, I rarely encounter people who see themselves reflected in the older son. Almost everyone identifies with the prodigal's need for grace, and they long for the father's response to their sinful, selfish wanderings. As Christians mature, they often identify with the father as they must learn to forgive deep hurts caused by estranged loved ones. But only a rare few recognize that they, too, share the older son's arrogant sense of entitlement. In truth, we play all three parts. We are foolish sinners in need of God's forgiveness, and we owe many apologies to the people we have harmed and hurt. We also know many people who need our forgiveness. The father's example calls us to extend grace to others with eagerness and to restore them as quickly as wisdom allows. But let's not overlook the ugly reality that lurking in the shadows of every heart is the sulking older brother who feels entitled to just rewards for good deeds. We resent trials when we feel like we have been so faithful. We consider grace an entitlement, and we dispense justice like it's our right. How seldom do we rejoice when others rejoice! How suspicious we can be of another's repentance! Beware the pointing finger of the older brother. The finger is yours, and it invariably points to everything resembling yourself.” (Swindoll's Living Insights New Testament Commentary).

Two Rebels, One Repentance

“The parable of the Prodigal Son tells the story of two rebellious sons, not just one. Whereas one sinned openly, the other maintained a respectable façade to conceal his prideful, selfish, condemning nature. Both needed to seek the forgiveness of the father, albeit from different sides. Therefore, I find two principles at work to help guide the actions of those who love wayward sinners.

First, detestable rebels must face the painful reality of their insanity before they will repent. For those of us who love a detestable rebel, patience is key. We can nag, pressure, cajole, beg, or bribe, but that simply distracts them from the truth they need to face. Instead, without adding to their burden, we must allow the consequences of their sin to crush their foolishness. And then, when the detestable rebel is ready, we must receive them in grace.

Second, respectable rebels must face the awful ugliness of their pride before they can repent. For those of us who love a respectable rebel, courage is key. We must be willing to say what needs to be said, regardless of the backlash or the manipulation or the browbeating. And while they don't appear to hear the painful truth of their pride, our words—wrapped in love—can become tools in the hands of the Holy Spirit to crack the defensive barrier they have

erected around their sin. And when respectable rebels are ready to repent, we must show them tenderness.”
(Swindoll's Living Insights New Testament Commentary.)

Just as the Prodigal Son had died and come to life again, was lost and had been found, so too did our Lord and Savior Jesus Christ experience these things on our behalf once and for all time, so that we who were dead could come to life; we who were lost could be found.

As such, Jesus Christ died and lived again in order to be Lord over both the dead and the living. Here the fullest sense of “re-life” is conveyed, **Acts 2:24; 5:30; Rom 6:4, 9; 8:11; 14:9; Rev 1:18; 2:8.**

Rom 14:9, “For to this end Christ died and lived again, that He might be Lord both of the dead and of the living.”

Rev 1:18, “And the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.”

Rev 2:8, “And to the angel of the church in Smyrna write: The first and the last, who was dead, and has come to life, says this.”

Rom 6:9, “Knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him.”

Acts 2:24, “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.”

Acts 5:30, “The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross.”

Rom 6:4, “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

Rom 8:11, “But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.”