



Grow n
Week 2: The Payback
2 Peter 3:17-18
September 13th

9/13 th - The WHY	10/18 th	11/22 nd
9/20 th – The Payback	10/25 th	11/29 th – ADVENT
9/27 th	11/1 st	12/6 th – WNC Tmas Party?
10/4 th	11/8 th	12/ 13 th – Family Worship
10/11 th	11/15 th	

Series Resources: How People Grow by Cloud/Townsend and

Cloud, H., & Townsend, J. (2009). [How People Grow: What the Bible Reveals About Personal Growth](#). Zondervan.

Celebration of Discipline by Richard Foster

Week 2: Bailey, K. E. (2005). [The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants](#) (Second Edition, pp. 42–44). IVP Books.

Handouts:

Week 1 – God’s Roles Chart

Luke 2:52 HCSB

And Jesus increased in wisdom and stature, and in favor with God and with people.

Jesus grew: [quadrant growth] Intellectually ● Physically ● Spiritually ● Socially

The Long-term Goal of Grow n:

2 Corinthians 5:18-21

*¹⁸And all of this is a gift from God, who brought us back to Himself through Christ. And **God has given us this task of reconciling people to Him.** ¹⁹For God was in Christ, reconciling the world to Himself, no longer counting people’s sins against them. And He gave us this wonderful message of reconciliation.²⁰ So we are Christ’s ambassadors; God is making His appeal through us. We speak for Christ when we plead, “Come back to God!” ²¹For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ. **NLT***

Reconciling = Living your Life OUTLOUD with others so they may see Jesus in action.

Reconciling ≠ You are going to Hell if you don’t accept Jesus. Stop SINNING! Never saying anything. God gives you the abundant life – including lots of \$\$\$ - here on earth.

“The Gospel promotes human growth.”
 Henry Cloud

[Week 3 = Understanding the Kingdom of God????]



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THE Payback:

I have earned this, God ↔ God cannot love me because...I have sinned so...

#1. Romans 8:31-32

What then are we to say about these things?☺

If God is for us, who is against us?☺

³² He did not even spare His own Son☺

but offered Him up for us all;☺

how will He not also with Him grant us everything? HCSB

³¹ So what are we going to say about these things? If God is for us, who is against us? ³² He didn't spare his own Son but gave him up for us all. Won't he also freely give us all things with him? CEB

Sanctification means the impartation of the holy qualities of Jesus Christ. It is His patience, His love, His holiness, His faith, His purity, His godliness, that is manifested in and through every sanctified soul. Sanctification is not drawing from Jesus the power to be holy; it is drawing from Jesus the holiness that was manifested in Him, and He manifests it in me. Sanctification is an impartation, not an imitation. Imitation is on a different line.
Oswald Chambers

ASK: How to know God is FOR us?

#2. Matthew 6:33 (25 – don't worry about your life)

*But **seek first the kingdom of God**^{☺(A)} and His righteousness,[☺] and all these things will be provided for you.☺*

CAN I EMBRACE THESE TWO THINGS?

- Do I live trying to not tick God off?
- Do I think I have ticked God off so badly that I hide from Him?
- Do I realize that to grow I need things I cannot provide for myself?
- What is a life like that knows 'God is for me'?
- Can I see God as the source of life instead of the Rule Maker who makes a list and checks it twice?



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The Story of Two Sons
who struggled with:

- Knowing God is FOR them.
- And Seeking God's Kingdom first.

Luke 15:11-32

¹¹ Jesus said, "A certain man had two sons. ¹² The younger son said to his father, 'Father, give me my share of the inheritance.' Then the father divided his estate between them.

¹³ Soon afterward, the younger son gathered everything together and took a trip to a land far away. There, he wasted his wealth through extravagant living.

[DID HE RUN AWAY OR JUST DO LIFE HIS WAY AND ENDED UP IN A MESS?]

¹⁴ "When he had used up his resources, a severe food shortage arose in that country and he began to be in need. ¹⁵ He hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. ¹⁶ He longed to eat his fill from what the pigs ate, but no one gave him anything. ¹⁷ When he came to his senses, he said, 'How many of my father's hired hands have more than enough food, but I'm starving to death! ¹⁸ I will get up and go to my father, and say to him, "Father, I have sinned against heaven and against you. ¹⁹ I no longer deserve to be called your son. Take me on as one of your hired hands."'

[APPARENTLY, MY IDEA OF LIVING RIGHT DID NOT WORK SO WELL. THIS I KNOW, MY FATHER WILL TAKE AND HIRE HARD WORKERS AND I CAN DO THAT THING AS I KNOW I DON'T DESERVE TO BE HIS KID ANYMORE.]

²⁰ So he got up and went to his father.

"While he was still a long way off, his father saw him and was moved with compassion. His father ran to him, hugged him, and kissed him. ²¹ Then his son said, 'Father, I have sinned against heaven and against you. I no longer deserve to be called your son.'

[BEING INTERRUPTED BY THE FATHER SOUNDS LIKE? LOOKS LIKE? FEELS LIKE?]

²² But the father said to his servants, 'Quickly, bring out the best robe and put it on him! Put a ring on his finger and sandals on his feet! ²³ Fetch the fattened calf and slaughter it. We must celebrate with feasting ²⁴ because this son of mine was dead and has come back to life! He was lost and is found!' And they began to celebrate.

²⁵ "Now his older son was in the field. Coming in from the field, he approached the house and heard music and dancing. ²⁶ He called one of the servants and asked what was going on. ²⁷ The servant replied, 'Your brother has arrived, and your father has slaughtered the fattened calf because he received his son back safe and sound.' ²⁸ Then the older son was furious and didn't want to enter in, but his father came out and begged him. ²⁹ He answered his father, 'Look, I've served you all these years, and I never disobeyed your instruction. Yet you've never given me as much as a young goat so I could celebrate with my friends. ³⁰ But when this son of yours returned, after gobbling up your estate on prostitutes, you slaughtered the fattened calf for him.' ³¹ Then his father said, 'Son, you are always with me, and everything I have is yours. ³² But we had to celebrate and be glad because this brother of yours was dead and is alive. He was lost and is found.'"

BOTH BROTHERS HAD THE SAME WRONG IDEA OF GOD'S LOVE



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Unmerited Favor looks like what in RELATIONSHIP?

This is a THREE ACT Story ☺

The TWO parables preceding Jesus’ parable of the TWO LOST SONS

Luke 15:1-10 (over view read)

All the tax collectors and sinners were gathering around Jesus to listen to him. ² The Pharisees and legal experts were grumbling, saying, “This man welcomes sinners and eats with them.”

³ Jesus told them this parable: ⁴ “Suppose someone among you had one hundred sheep and lost one of them. Wouldn’t he leave the other ninety-nine in the pasture and search for the lost one until he finds it? ⁵ And when he finds it, he is thrilled and places it on his shoulders. ⁶ When he arrives home, he calls together his friends and neighbors, saying to them, ‘Celebrate with me because I’ve found my lost sheep.’ ⁷ In the same way, I tell you, there will be more joy in heaven over one sinner who changes both heart and life than over ninety-nine righteous people who have no need to change their hearts and lives.

⁸ “Or what woman, if she owns ten silver coins and loses one of them, won’t light a lamp and sweep the house, searching her home carefully until she finds it? ⁹ When she finds it, she calls together her friends and neighbors, saying, ‘Celebrate with me because I’ve found my lost coin.’ ¹⁰ In the same way, I tell you, joy breaks out in the presence of God’s angels over one sinner who changes both heart and life.”

Who is Jesus addressing these stories to?
 Who is present?

- #1. The Religious (Pharisees) The Found
- #2. The Irreligious (Sinners) The Lost
- #3. Jesus

MALE FOCUS

Vs 1-2

All the tax collectors and sinners were gathering around Jesus to listen to him. ² The Pharisees and legal experts were grumbling, saying, “This man welcomes sinners and eats with them.”

The Detestable – Tax Collectors

Buy the right from Rome to collect the taxes and then hire locals to actually collect it at whatever the going rate was. i.e. Bridge Tax. [Not only scruple-less but traitor to their country and faith] Tax Collectors – Adulterers – Gentiles = All contaminated people.



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Grumbling/Murmuring

Just like the Israelites murmured against Moses and Aaron [Ex. 15:24; 16:2-8; 17:3. Nu. 14:2; 16:11] 2X in N.T. Lk. 11:2 & 19:7.

Both times = prefix 'dia' = murmuring amongst themselves or working the crowd with it.

They are accusing Jesus of

Welcoming these sinners into fellowship [not just to receive them as a King would but to embrace them as a Friend would (Ro. 16:2; Phil. 2:29; Mk. 9:37 -

"Whoever welcomes^[a] one little child such as this in My name^(A) welcomes Me. And whoever welcomes Me does not welcome Me, but Him who sent^(B) Me."^(C)]

Vs 3

³ Jesus told them this parable:

THEM = Scribes and Pharisees [Specific group of people who could not stand that Jesus offered open fellowship (sit down and eat a meal as family = full fellowship) with societal outcast.

One in 100: The Parable of the Lost Sheep

One in 10: The Parable of the Lost Coin
 Now just 2: The Parable of the Two Sons

Vs 4

⁴ "Suppose someone among you had one hundred sheep and lost one of them. Wouldn't he leave the other ninety-nine in the pasture and search for the lost one until he finds it?"

- Pharisees were working men. They could not receive and remuneration for teaching the law. Paul = Tentmakers. Jesus = Carpenter.

So, did the Pharisees see themselves addressed with honor by being compared to Shepherds?

A very wealthy shepherd? [Shepherds – unclean, people of the land...**uneducated**]

Or an overseer of someone else's sheep?

The community's sheep herd together...the community's sheep.

The responsible Shepherd would go hunt down that sheep. Much like....

Psalm 23

The Lord is my shepherd.

I lack nothing.

² He lets me rest in grassy meadows;

he leads me to restful waters;

³ he keeps me ^[a] alive.

He guides me in proper paths

for the sake of his good name.

⁴ Even when I walk through the darkest valley,

I fear no danger because you are with

me.

Your rod and your staff—

they protect me.

⁵ You set a table for me

right in front of my enemies.



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You bathe my head in oil;
my cup is so full it spills over!
⁶Yes, goodness and faithful love

will pursue me all the days of my life,
and I will live^[a] in the Lord's house
as long as I live.

NOT: The sheep who left me...but the sheep **WHO I LOST**. Taking responsibility.
Jesus is telling them – YOU Pharisees have lost the sheep on your watch.
I AM FINDING THEM, covering your ineptness and you complain...

Vs 5

⁵ And when he finds it, he is thrilled and places it on his shoulders.

The Shepherd is RESTORING the sheep to the flock.
He doesn't nestle the sheep in the crook of his arm...he hoists it around his neck and ties its feet together so he can carry that load back to the flock...one hand free to use to climb up/down mountain terrain.

Vs 6

⁶ When he arrives home, he calls together his friends and neighbors, saying to them, 'Celebrate with me because I've found my lost sheep.'

The Shepherd returns to the community and celebrates the return together. We are one. Our sheep flock together. We are celebrating the return to our community this portion of food, wool, enterprise...value.

Good Shepherd:

1. He accepts responsibility for the loss.
2. He searches w/o counting the cost.
3. He rejoices in the burden of restoration.
4. He rejoices with the community at the success of restoration.¹

Vs 7

⁷ In the same way, I tell you, there will be more joy in heaven over one sinner who changes both heart and life than over ninety-nine righteous people who have no need to change their hearts and lives.

- Righteous who need no repentance **DO NOT EXIST**.

Isaiah 53:6 We all went astray like sheep;^(A)

we all have turned to our own way; and the Lord has punished Him for^[a] the iniquity^(B) of us all.^(C)

- Ok. So. WHO IS LOOKING AFTER THE OTHER 99 SHEEP?

¹ Bailey, K. E. (2005). [The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants](#) (Second Edition, p. 43). IVP Books.



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One in 100: The Parable of the Lost Sheep

One in 10: The Parable of the Lost Coin

Now just 2: The Parable of the Two Sons

FEMALE FOCUS

Luke 11:8-10

⁸ "Or what woman, if she owns ten silver coins and loses one of them, won't light a lamp and sweep the house, searching her home carefully until she finds it? ⁹ When she finds it, she calls together her friends and neighbors, saying, 'Celebrate with me because I've found my lost coin.' ¹⁰ In the same way, I tell you, joy breaks out in the presence of God's angels over one sinner who changes both heart and life."

Jesus as the Good Shepherd...is he also saying he is the Good Woman?

- Peasant women wear their coins around their neck – Women's bank
If they become widowed or divorced, this will help sustain them.
Or they wrapped them in a cloth and tightly knotted them. APPARENTLY not tight enough.

- Greek coin = **One days wage** is what she lost.
Shame. Remorse. Anxiety.

- Floor = Lime or smooth uncut stones from the sea of Galilee.
Windows were 7 feet from the ground and just a slit.
The building stone was black basalt – even more dark in the home.

I know the coin is in my house as I have not left today.

- The Woman owns her responsibility of losing that coin.
She is even more responsible for that lost coin than the shepherd for the sheep.
Shepherd had 100 sheep to look after and they have a mind of their own.

I must. I will. I need to find this lost coin. Searches in her dark house until she finds it.

Then...she invites the community to rejoice/party with her.

We see Jesus as the Shepherd.

We see Jesus as the Woman.

We see the irreligious as lost sheep

We see the irreligious as lost coin.

We see the Pharisees as the 99.

We see the Pharisees as the 9.

One in 100: The Parable of the Lost Sheep



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One in 10: The Parable of the Lost Coin

Now just 2: The Parable of the Two Sons [The Compassionate Father and the Two Lost Sons]

Luke 15:11

¹¹ Jesus said, "A certain man had two sons.

Vs 12

¹² The younger son said to his father, 'Father, give me my share of the inheritance.' Then the father divided his estate between them.

Middle eastern culture = the son requests his share of the family wealth while his father is still alive. To do so means he wants his father to die.² [Genesis 25:5-8, 48-49]

Wanting Possession (ownership) AND Disposition (ability to disperse and use \$ at will). This is what the Father gave the younger son.

The older son was still operating under just Possession. He still needed to check with his father for spending.

The Younger Son

1. The request itself is a form of mutiny. The prodigal is impatient for his father to die. Theologically, Jesus is affirming that humankind in their rebellion against God really want him dead!

2. The prodigal is driven by a self-centered pride. He cries, "Give me the share of property that falls to me," implying "The devil take the rest of you." The Younger son is not living honorably. A traditional Middle Eastern village idiom affirms that a virtuous man "gives the right and takes the right." That is, an honorable man gives every other person a fair deal and expects the same from all. Later on the father will have a chance to start "taking his rights." But he chooses not to do so. Rather he offers an unexpected outpouring of love. At this point the prodigal thinks only of himself.

3. A relationship is broken, not a law. Deuteronomy 21:17 states that the younger son's portion is one third. The law does not specifically say that the son must wait for his father's death. The son has not broken the law. **Rather he has broken his father's heart.**

4. The prodigal doesn't seem to care how much others in the family will suffer because of what he demands. Not only will **he hurt his father but also the entire family clan**. The wealth of a village family is not held in stocks, bonds or savings accounts. Rather it is in a cluster of homes, in animals and in land. To **suddenly lose one third of their total wealth would mean a staggering loss to the entire family clan**. The parable specifically states that the prodigal **settled his affairs in a few days**. This means that he liquidated his assets in a hurry, which in turn indicates a **"sale at any price."** **The accumulated economic gains of generations would be lost in a few days.** In the East, where days are sometimes spent in bargaining over the smallest transaction, the man who sells in a hurry sells cheaply. The younger son is indifferent to all of these ramifications.

² Bailey, K. E. (2005). [*The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants*](#) (Second Edition, p. 38). IVP Books.



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5. The younger son is also ungrateful. Although his father's love had been poured out on him, the agony of rejected love was his father's only reward.

6. There is no trust. The son takes his destiny into his own hands. He seems to feel that **his father can no longer be trusted to direct his life.**

7. The prodigal demands privilege without responsibility. He uses a long, wordy phrase. The direct natural request would have been **"I want my inheritance."** In Semitic languages this is said in two words. Rather he says, **"Give me the share of property that falls to me"** (in Arabic and Hebrew, six words). Why the long circumlocution (sir.com.low.cue.shun)?

The word *inheritance* is seemingly carefully avoided.

Inheritance (klēronomia) is used fourteen times in the New Testament, four times by Luke. **But here we have a rare word (ousia) that is used in this story and nowhere else in all of the New Testament.** Again traditional Middle Eastern culture gives us the reason. **To accept one's "inheritance" involves acceptance of leadership responsibility in the family clan.** The recipient is **duty bound to administer property and help solve family quarrels.** He must **defend the honor of the family against all comers (even with his life if necessary).** He **pledges himself to increase the clan's wealth and represent them nobly at village functions** (such as weddings, feasts and funerals). He must **"build the house of his father."**

But this is specifically what the younger son does not want and does not ask for. He wants the money! The word *ousia* can mean "wealth" and "property." It appears again in verse 13. Older translations used the general word *substance*. His share was most likely in property, which he turned to cash. **He did not want or ask for his inheritance with the responsibility involved.**

8. He cuts himself off from his roots as he seizes his share of the wealth and in the process breaks fellowship with his father. Thereby **he cuts himself off from his real inheritance.** The very inheritance he refused to ask for he has now forfeited. A man's security in the village is his family. This is as precious to him as life itself. **His family is his social security, his insurance, his old-age pension, his assurance of marriage, his physical and emotional wellbeing;** in short, it is everything. The tie to the land and to the "house of so-and-so" is a profound tie. "Where are you from?" asks one city dweller of another. The answer is not his address. Rather he replies, "I am from such-and-such a village." He may never have been there, but his roots are there. His family clan is there. The "house" of which he is a part is established there. He belongs there. There he will be accepted totally, regardless. If he is out of work or in need of friends, he will be welcomed, even if they have never seen him. When he says, "I am so-and-so, son of so-and-so, and I am of the house of so-and-so," they will open their doors to him. All of this the younger son throws away. A man with no such roots is considered a vagabond and is not trusted. **To suggest that a man is "without roots" is an unpardonable insult.** To borrow a distinction from medieval theology, the younger son **has repudiated his substantial inheritance, and thus his accidental inheritance** will eventually play out on him. **He has substituted the passing for the permanent.**

The richness of Jesus' imagery is significant. Indeed, God, our divine Father, offers the deepest kind of security to his children within the family clan. The "household of God" should mean to the believer what the extended family means to the Middle Eastern villager.

9. The younger son refuses to own his share in partnership with his father. When the boy is at home, all his father possesses is his also. But this is not sufficient for the rebel, **who wants sole control** over the money. He demands his share in complete separation from this partnership. The biblical understanding of



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possessions is permeated with this idea of ownership in partnership with the Father. The phrase in the Lord's Prayer "Give us this day our daily bread" presupposes such a worldview.

10. The younger son is himself totally responsible. We will have some hard things to say about his brother. Yet from the prodigal's point of view *he* is responsible. The **sheep** may have **wandered** away inadvertently. The **coin lost** was inanimate. But **the son chose deliberately to wound his father's heart and break all his relationships with the family**³

Vs 13

¹³ Soon afterward, the younger son gathered everything together and took a trip to a land far away[he traveled away from his own people]. **There, he wasted his wealth through extravagant living.**

He exchanges his inheritance for \$\$\$.

The words *gathered all (synagagōn panta)* literally mean "turned everything into cash."⁴

Extravagant Living:

In the far country he "squandered his property." The word "squandered" (*dieskorpisen*) means "scattered." It is used for the scattering of an enemy on the field of battle. It also refers to the scattering of a flock of sheep, the scattering of grain in the winnowing process, the scattering of seed in sowing and the wasting of money. There is no record of how he "scattered" his money. The long interpretive tradition that assumed the prodigal spent his resources in immoral ways is built on his older brother's slanderous remarks. But actually, the older brother knows nothing, and the parable is silent on the matter. All the reader knows is that the money was wasted.

Furthermore the phrase *zōn asōtōs*, translated "loose living," has as its basic meaning "spendthrift living." Aristotle describes a prodigal thus: "A 'prodigal' means a man who has a single evil quality, that of wasting his substance."

From the everyday use of this word in the early centuries, we have a record of a public notice in which a man's parents announced that their son "by riotous living" had squandered all his own property. In another case a wife lays a complaint against her husband for misuse of her property.⁶ Werner Foerster writes: "In terms of the general Gk. usage, *zōn asōtōs* at Lk. 15:7 speaks of the dissipated life of the Prodigal without specifying the nature of this life, cf. v. 30. It is simply depicted as carefree and spendthrift in contrast to the approaching dearth."

This is the only place in the New Testament where this adverb is used. For centuries the Arabic translations have read, "extravagant living."

If the prodigal is a traditional Middle Eastern villager, his pattern of behavior can be understood and reconstructed. **The money is used primarily to establish a reputation for generosity [JUST FOR HIMSELF – NOT FOR HIS FATHER OR BROTHER OR VILLAGE].** He holds large banquets and gives out expensive gifts. Generosity is a supreme virtue, coveted by all. The opportunity to gain status in the eyes of new friends through an exercise of this virtue would be the highest kind of pleasure for such an individual. But he eats the fruit of a tree he has left unwatered to die. He has transplanted his palm tree into cement.⁵

³ Bailey, K. E. (2005). *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants* (Second Edition, pp. 42–44). IVP Books.

⁴ Bailey, K. E. (2005). *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants* (Second Edition, p. 52). IVP Books.

⁵ Bailey, K. E. (2005). *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants* (Second Edition, pp. 53–54). IVP Books.



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He is investing his livelihood into the wrong life.

First century Jewish custom dictated that if a Jewish boy lost the family inheritance among the Gentiles and dared to return home, the community would break a large pot in front of him and cry out “so-in-so is cut off from his people.” This ceremony was called the *Kezazah* [key.zah.zah](literally “the cutting off”). After it was performed, the community would have nothing to do with the wayward person. By selling his inheritance and taking it with him the prodigal takes a huge risk; if he loses that money among the Gentiles, he burns his bridges and has no way to return home. **He has no more “rights” to claim and no one will take him in.**⁶

Prodigal = Wasting his substance.

Vs 14

14 “When he had used up his resources, a severe food shortage arose in that country and he began to be in need.

Now what?

Go home:

1. Face his brother’s scorn and live off his brother’s inheritance?!? BE HIS BROTHER’S SLAVE!
2. Face the village and the *Kezazah*.

YES! - Ask his New Community for help:

Vs 15

15 He hired himself (joined = glue) out to one of the citizens of that country, who sent him into his fields to feed pigs.

Go see if all those people you were generous would return the favor...they did not want him.

He was offered a job the citizen thought he would refuse, working with pigs.

Citizen = Leader (man of some means and position).

The text tells us that the owner of the pigs is a “citizen.” This means he is a man of some means and position. Not all inhabitants of a country were citizens. The word used here most likely refers to that special class of the privileged few who had full rights in the city government of one of the Greek cities of the Middle East. Luke, well-educated in Greek, is the only Gospel writer to use this word (see Luke 15:15; 19:14; Acts 21:39).⁷

Vs 16

⁶ Bailey, K. E. (2005). *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants* (Second Edition, pp. 52–53). IVP Books.

⁷ Bailey, K. E. (2005). *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants* (Second Edition, p. 57). IVP Books.



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He longed to eat his fill from what the pigs ate, but no one gave him anything.

The prodigal desperately wanted to eat the pods that he was throwing to the pigs, but his stomach could not digest them. The Greek word behind “would gladly” is a strong word. Its meanings include “desire,” “lust,” “craving” and “longing.” It also refers to sexual desire. This word appears when Jesus says, “With *desire* I have *desired* to eat this Passover” (Luke 22:15).⁸

Vs 17-19

17 When he came to his senses, he said, ‘How many of my father’s hired hands have more than enough food, but I’m starving to death! 18 I will get up and go to my father, and say to him, “Father, I have sinned against heaven and against you. 19 I no longer deserve to be called your son. Take me on as one of your hired hands.” ’

Did he repent?

Does it say he knows he has shamed his family?

Or caused he father deep pain and anguish?

Does it say he has regret?

Or has he rehearsed a public statement to get what he wants...again.

- Jesus specifically uses Exodus 10:16 – WHY?

Then Pharaoh called for Moses and Aaron in haste, and said, “I have sinned against the Lord your God and against you. NKJV

Was the Pharaoh repenting to Moses or trying to manipulate his way into getting Moses to fulfill the Pharaoh’s interest?

Manipulate.

Prodigal’s Plan Overview:

1. He won’t have to deal with his brother. He will be living in a different place in the village.
2. He can pay back what debt he owes. (He still thinks the issue is just \$.)
3. He wants to bypass the community hazing (Kezazh) by going to work and paying back everything he has lost.
4. He will still live with his father **as the master and he the servant**. No responsibilities regarding inheritance nor family...no messy ties of sonship or family.
5. Does not have to deal with repairing a broken relationship.
No messy emotional ties.
6. Reconciliation? Why?

⁸ Bailey, K. E. (2005). [The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants](#) (Second Edition, p. 58). IVP Books.



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Luke 15:

Vs 20-21

²⁰ So he got up and went to his father.

“While he was still a long way off, his father saw him and was moved with compassion. His father ran (raced) to him, hugged him, and kissed him. ²¹ Then his son said, ‘Father, I have sinned against heaven and against you. I no longer deserve to be called your son.’

- I not only lost your money but I lost it into a Gentile community. Enriching the ‘enemy’ per se.
I am ready to repay....
- **Compassion = my gut /innards react to this – or are cut up by this.**

Then, the Father runs to him...hugs him...kisses him... (running means picking up my garment and exposing my legs to so I can bolt. **Humiliating** myself in my community by being uncouth). He does not wait for the prodigal to come to Him.

He goes to the prodigal. (The village is following from behind. They will hear what the Father says as well as the son...(Kazazh [key.zah.zah]?).

Here is where the son becomes a son.

He owns his sin and repents.

The village sees the Father plant his sons face with kisses.

Vs 22-24

²² But the father said to his servants, ‘Quickly, bring out the best robe and put it on him! Put a ring on his finger and sandals on his feet! ²³ Fetch the fattened calf and slaughter it. We must celebrate with feasting ²⁴ because this son of mine was dead and has come back to life! He was lost and is found!’ And they began to celebrate.

The village hears the Father reinstate this son to sonship not because he deserved it but because of the Father’s love.

- The Father initiates the ‘redressing – reestablishing - restoring’ the man as his son. Only the Father can do this.
- Robe. Sandles. Invites to community to interact with his son as part of them again. (No Kazazh)
- The Father offers a celebration for the lost being found. Just like Shepherd and the Woman.



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LOST SON #2: The Other 99 Sheep

Luke 15

Vs 25-32

25 "Now his older son was in the field. Coming in from the field, he approached the house and heard music and dancing.

- Older = presbyteros That who his son is.
Usually mentioned in connection with scribes.
- Being wealthy, the son did not do any manual labor.
He made sure others did.

The principal guests have arrived as the music and dancing have begun.

He hears the village celebrating.

The Older Son

From the opening of the story we must also try to assess the feelings and attitudes of the older son. A number of things are evident:

1. He certainly knows the entire story. In a village community everything is known immediately by everyone. The conversation between the father and the younger son would have been overheard by the servants or other members of the family. Perhaps the older son himself was present. Many times, while talking in a village home to the members present in a room, I have been startled by an answering voice coming from another room or even from across the narrow street. The entire listening community around the speaker is part of the conversation even though not present in the room where the conversation is taking place. It is inconceivable that such a jarring incident would not be reported in the greatest detail to the older son. Indeed, every person in the entire village would hear it before sundown.

When the prodigal starts to sell, all doubt is removed. The boy has been given his share.

Ecclesiastes reflects this kind of a world where it reads Even in your thought, do not curse the king, nor in your bedchamber curse the rich; for a bird of the air will carry your voice, or some winged creature tell the matter. (Ecclesiastes 10:20) In short, everybody in the village knows everything.

2. The older son refuses to be the mediator.

In a village quarrel the two parties never make up directly. To do so, someone would have to lose face, which is unthinkable. The process of **reconciliation takes place through a third party**, called "the mediator." This go-between fluctuates between one party and the other until he works out a solution that both sides can accept. **There can be no winners or losers.** The mediator then **arranges a public meeting** in which the two antagonists shake hands, embrace and kiss each other in token of reconciliation. **The mediator is always selected on the basis of the strength of his relationships with the quarreling parties.** In this case the older son would be the unspoken choice as a go-between. In the villages when I come to this point in a sermon on this text, I always ask, "Who must be the reconciler?" The villagers always answer from their pews, "His brother, of course." Everybody knows this. Furthermore, **he must start immediately.** It is up to him to step in at once and try to reconcile his brother to his father. The family and community demand it. But our man is silent. **He refuses to fulfill the sacred responsibility that village custom places on his shoulders. Clearly, for some reason he does not want reconciliation to take place. If he hated his brother, he would still fulfill this task for the sake of his father.**

In the East personal relationships are supreme. For the sake of you, my friend, my relative, I am willing to do everything. The climax comes in relationship to one's father. For *his sake* I am duty bound to do everything and anything. But here the older son refuses. **The refusal is a clear indication of his broken relationship with his father.** Things are not as they should be between him and his brother or him and his father.



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3. We can perhaps proceed cautiously to build on his silent refusal of duty. He may well be part of the reason why his brother is leaving. In the East, age is honored. One village proverb says, “He who has not an old man will buy an old man.” It means if you don’t have an old man in your family to direct your life, you had better buy one. Another proverb says, “He who is a day older than you is a year wiser.” The second person in authority over you after your father is not your mother but rather your older brother. The father is called “father of so-and-so,” using the name of the oldest son. In the Old Testament, **when the father dies, the older brother is to receive the lion’s share of the inheritance and he assumes responsibility for the family. These privileges sometimes produce an insufferable arrogance.** This may be the background of this parable. The arrogance of the older brother may well have contributed to the rupturing of the younger man’s relationship with his father.

4. When the younger son leaves the house, the older son is again silent. We cannot build too much on this, because the brevity of the story. **However, the father, because of his position of estrangement with his younger son, cannot bid him goodbye. Custom would not allow it.** The elder son again is responsible. He would be expected to plead with him not to leave and remind him of the father’s love. He would say to him, for example, “My brother, your father is an old man. You may not see him again. Do not leave us. Your mother will go blind weeping. We cannot bear even the thought of your departure.” Then, if the boy is determined to leave, he must tell him that their prayers are with him, invoke God’s protection for the journey and plead with him to return speedily.

The terrors of travel in the ancient Middle East were considerable. These terrors remained even until the late nineteenth century, where a son who traveled to a far country was considered traveling perhaps never to return. When he did return, a great feast was held, and guns were fired in salute. Even today I have seen touching scenes of farewell at the railroad station. It looks as if the family is sending off their only son to die in the war. On investigating I find that the traveler is going to the nearby town thirty miles away and will be back in a month. The terrors of travel and the heartache of separation are made much keener by the close-knit fellowship of the village family. **All of this ritual and background is missing. The father cannot say these things because of his estrangement. The elder son refuses to say them because of his attitude.**⁹

Prodigal Son = Wasting his substance.

Lost Son = Wasting ...What is the summation for Older Son?

Vs 26-32

²⁶ He called one of the servants and asked what was going on. ²⁷ The servant replied, ‘Your brother has arrived, and your father has slaughtered the fattened calf because he received his son back safe and sound.’ ²⁸ Then the older son was furious and didn’t want to enter in, but his father came out and begged him. ²⁹ He answered his father, ‘Look, I’ve served you all these years, and I never disobeyed your instruction. Yet you’ve never given me as much as a young goat so I could celebrate with my friends. ³⁰ But when this son of yours returned, after gobbling up your estate on prostitutes, you slaughtered the fattened calf for him. ³¹ Then his father said, ‘Son, you are always with me, and everything I have is yours. ³² But we had to celebrate and be glad because this brother of yours was dead and is alive. He was lost and is found.’”

⁹ Bailey, K. E. (2005). [The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants](#) (Second Edition, pp. 44–46). IVP Books.



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For certain types of people, grace is not only amazing, it is also infuriating.

The older son's response is crucially significant. He refuses to enter the banquet hall where the guests have already arrived. In any social situation, banquet or no banquet, the male members of the family must come and shake hands with the guests even if they don't stay and visit. They cannot stay aloof if they are anywhere in the vicinity of the house. Failure to fulfill this courtesy is a personal insult to the guests and to the father, as host. **The older son knows this and thereby his action is an intentional public insult to his father.**¹⁰

[WHEN PEOPLE DO NOT DESERVE GOD'S FAVOR, I ACT LIKE...]

The Path of the Prodigal's Pilgrimage

1. All during the prodigal's absence, the father continues to endure the agony of rejected love.
2. The son comes to the end of his resources and decides to return to his father's house and seek job training and employment.
3. He starts back, **hoping yet to save himself.**
4. The father demonstrates unexpected love in self-emptying humiliation.
5. Shattered, the son surrenders completely and offers no alternative for their ongoing relationship.
6. The son confesses personal unworthiness.
7. The father offers reconciliation and sonship.
8. The son accepts his father's offer in genuine humility, knowing that all is a gift of pure grace.
9. The son accepts (we can presume) the responsibility of sonship with a new heart. Now he knows, accepts and can return his father's love. Service is not now a means to gain more but rather an opportunity accepted joyously to express love and thanks.
10. He enters the family and accepts living with and loving his unlovely brother.¹¹

The Path of the Arrogant Son

The older son is clearly condemned out of his own mouth. His whole being suddenly comes to focus in this brief speech. Many things are evident and warrant attention.

1. The son refuses to participate in reconciling his brother to the village. The woman, the shepherd and the father, each in their separate ways, made the necessary effort to recover that which was lost. They labored, indeed suffered, in order to find. But **the older son makes no such effort and accepts no such responsibility.**

2. He rebels against his father. In this speech he insults his father for the second time in one evening **by omitting any title.** The phrase "O father" is an essential sign of respect. The older son chooses to be rude. The younger son was a rebel and knew it. His brother is a rebel and does not know it. He answers, "I have never disobeyed you."

¹⁰ Bailey, K. E. (2005). [The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants](#) (Second Edition, p. 82). IVP Books.

¹¹ Bailey, K. E. (2005). [The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants](#) (Second Edition, pp. 73–74). IVP Books.



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3. **He has broken a relationship, not a law. The law he fulfills to the letter as he proudly affirms. Like his brother, he now breaks his father's heart.**

4. He accuses his father of favoritism by saying, "You never gave me a *kid*, that I might make merry with my friends." That is—he gets a calf, I don't even get a goat!

5. He reads himself out of the family. Clearly **his brother and his father are not among his friends with whom he wishes to make merry!**

6. **He refuses partnership with his father.** His request has the same tone as the earlier request of his brother: "I want mine!" **His goal seems to be to get from his father, not share with his father.** The older son has his portion. It is the lack of unrestricted authority over it that he resents.

7. **He despises his brother.** Unwilling to call him "my brother," he refers to him as "your son." Also **he gives a fabricated account of his brother's actions.** The older son has clearly just come in from the field and knows nothing, yet he accuses his brother of living with harlots. He refuses to welcome his brother home or to be reconciled to him. He will not rejoice and will not participate in serving a banquet where his brother is seated.

8. **He catches himself in an unsuspected trap.** He says that the younger brother devoured "your living with harlots." Thereby he refuses to acknowledge that the portion given by the father to the son was really the prodigal's to do with as he pleased. Yet in the same breath he is whining that he, the elder son, does not have full freedom to do what he wants with his portion.

9. **He understands his relationship to his father as that of a servant before his master.** He says, "All these years I have served you," and like a servant he begins demanding his rights. He, the hard worker, doesn't even get a kid, and the lazy prodigal gets a grain-fed calf! How monstrously unjust!!! **A servant obeys the law. A son responds to love. His choice is law, and his concern is rewards.**

10. **The older son needs to be forgiven by his father and his brother.** He thinks they must apologize to him, but in reality he needs their forgiveness. The older son's unwillingness to be reconciled to his brother forces him to break fellowship with his father. Jesus makes the same point in the Lord's Prayer. In this parable the reason behind it becomes clear. The man who cannot live with his brother obviously cannot live within the family fellowship; thereby harmony with his father is impossible. The parallels between the two sons continue to multiply.

11. He falsifies the meaning of the banquet. The young boy tells him that the banquet is in celebration of the father's success in **creating shalom**. The older son cries out, "you killed for him the fatted calf." **The banquet is in honor of the father not the brother.** The older son does not allow himself to understand this.

12. **He is consumed with envy, pride, bitterness, sarcasm, anger, resentment, self-centeredness, hate, stinginess, self-satisfaction and self-deception. Yet he appears to see his actions as a righteous search for honor.**

The Older Lost Son does not have an 'end of the story' summation...the story ends with the 99 other sheep standing there



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The Father

What then can be said of the father, who by granting the request did what no village father is ever going to do.

The expected reaction is refusal and punishment. Knowing what the request means, the father grants freedom even to turn away from him.

William Temple has somewhere said that ***God grants us freedom, even to reject his love. But in addition, the father remains the father. He does not sever his relationship with his son.***

The relationship is broken because of the son’s act, but the father still holds out his broken end of the rope of relationship hoping that the other end can yet be joined. In so doing he suffers. If the father had disowned the son, there would then be no possibility of reconciliation.

The father’s suffering provides the foundation of the possibility of the son’s return.

All of this makes abundantly clear that Jesus has not taken an oriental patriarch as a model for God. Rather he breaks all the bounds of patriarchal culture to present this matchless picture of a father who alone should shape our image of God as our heavenly father.

All three actors in our drama reveal their own character from the very start.

We know the younger son by what he asks, the father by what he does, and the older son by what he does not do.¹²

BOTH BROTHERS HAD THE SAME WRONG IDEA OF GOD’S LOVE

THE Payback: I have earned this, God ↔ God cannot love me because...I have sinned so...

CAN I EMBRACE THESE TWO THINGS?

#1. Romans 8:31-32

*What then are we to say about these things?^(C) **If God is for us, who is against us?^(D)***

³² *He did not even spare His own Son^(E) but offered Him up for us all;^(E)*

how will He not also with Him grant us everything? HCSB

#2. Matthew 6:33 (25 – don’t worry about your life)

*But **seek first the kingdom of God^(A) and His righteousness,^(B) and all these things will be provided for you.^(C)***

- Do I live trying to not tick God off?
- Do I think I have ticked God off so badly that I hide from Him?
- Do I realize that to grow I need things I cannot provide for myself?
- What is a life like that knows ‘God is for me’?
- Can I see God as the source of life instead of the Rule Maker who makes a list and checks it twice?

¹² Bailey, K. E. (2005). [The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants](#) (Second Edition, p. 47). IVP Books.



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HHH

Because it is in public, this rebellion of the older son is more serious than the earlier rebellion of the prodigal. Everyone in the banquet hall tenses expectantly, awaiting the father's reaction. They assume the older son will be punished immediately or ignored until the guests are gone and then dealt with harshly.

For the second time in the same day the father's response is incredible. Once again he demonstrates a willingness to endure shame and self-emptying love in order to reconcile. The parable briefly and succinctly states, "His father came out and entreated him." It is almost impossible to convey the shock that must have reverberated through the banquet hall when the father deliberately left his guests, humiliated himself before all, and went out in the courtyard to try to reconcile his older son.

The father loves both of his sons indiscriminately. He gives of himself equally for both of them irrespective of their actions. The same self-emptying sacrificial love is demonstrated visibly and dramatically on the same day in similar ways for two different sons with different kinds of needs.

He goes out to *entreat*, not to punish or condemn. The Greek word for "call" is *kaleō*. Many different shades of meaning can be given to the word by prefixing prepositions to it. For example:

en-kaleō: "call against" or "accuse"

eis-kaleō: "call in" or "invite"

epi-kaleō: "call by name"

pro-kaleō: "provoke" or "challenge"

pros-kaleō: "summon" or "call to oneself" as an officer would summon an orderly or a master a servant

syn-kaleō: "call together"

para-kaleō: "appeal to" or "entreat" or "try to reconcile"

Luke knows this family of words well and uses it more than any other New Testament writer. In verse 26 the older son "summons" (*pros-kaleō*) the youth to demand information. Here in verse 28 we fully expect the father to likewise "summon" (*pros-kaleō*) his older son, to demand an explanation for his public rudeness. Or perhaps he will "challenge" him (*pro-kaleō*) or even "accuse" him (*en-kaleō*). Instead, in direct contrast to the son who summons an inferior to demand an explanation, the father goes out to "entreat" (*para-kaleō*), to "appeal to," to "try to reconcile." Robertson, in his monumental grammar, gives us the key to the two prepositions used here with the same word. He says that *para* merely means "beside" or "alongside" (cf. our *parallel*), and *pros* suggests "facing one another." So the son "summons" the youth to stand



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facing him as an inferior should. But the father tries to “entreat” his son. He calls on him to “stand alongside” his father, to look at the world from the father’s perspective. Paul uses this same word in 2 Corinthians 5:20: “We beseech [*para-kaleō*] you on behalf of Christ, be reconciled to God.” Amazingly this same kind of beseeching is the course of action the father chooses in the face of his angry and rebellious son.

The father’s agony of rejected love is more keenly felt with the older son because of the son’s public insult. Earlier in the day the father paid the price of self-emptying love in order to reconcile the prodigal to himself. Now he must pay the same price to try to win the older son. The father must go out to his boy in humiliation if he wants a son. If he is satisfied with a servant, self-emptying suffering is unnecessary. He can have the older son dragged in, tied up and later punished. But this will cause greater bitterness and deeper estrangement. If he overlooks the incident, he is finished as a father. The son’s next move would be even more threatening to the father’s authority. The father does the only thing that can open the door to genuine repentance and restoration. He pays the price of reconciliation. Once again incarnation and atonement meet.¹³

But he answered his father, “Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!” (Verses 29–30)

The older son is clearly condemned out of his own mouth. His whole being suddenly comes to focus in this brief speech. Many things are evident and warrant attention.

1. The son refuses to participate in reconciling his brother to the village. The woman, the shepherd and the father, each in their separate ways, made the necessary effort to recover that which was lost. They labored, indeed suffered, in order to find. But the older son makes no such effort and accepts no such responsibility.

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10. The older son needs to be forgiven by his father and his brother. He thinks they must apologize to him, but in reality he needs their forgiveness. The older son’s unwillingness to be reconciled to his brother forces him to break fellowship with his father. Jesus makes the same

¹³ Bailey, K. E. (2005). [*The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants*](#) (Second Edition, pp. 82–84). IVP Books.



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12. He is consumed with envy, pride, bitterness, sarcasm, anger, resentment, self-centeredness, hate, stinginess, self-satisfaction and self-deception. Yet he appears to see his actions as a righteous search for honor.

This dialogue, like the earlier interchange with the prodigal on the road, does not take place in private. As the father goes out, a number of servants, some of the lesser guests and a throng of unidentified bystanders all go out with him. They, with the inevitable gang of young boys, are all in a circle listening. I have the distinct impression that the older son is playing to the grandstand. He knows his speech will be repeated almost word for word in every home. He wants to make his position crystal clear. He succeeds!

And he said to him, "Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found." (Verse 31–32)

If the father is an oriental patriarch, he will cry out, "Enough! Lock him up! I will deal with him later!" By contrast, this father bypasses the omission of a title and overlooks the bitterness, the arrogance, the distortion of fact and the accusation of favoritism. There is no judgment, no criticism and no rejection. He opens his reply with *teknon*, which is not the ordinary word for "son" (*huios*). *Huios* is used for son in verses 11, 13, 19, 21, 24, 25 and 30. The new word (*teknon*) introduced here is a special word for "son" indicating love and affection. It is the word Mary uses when Jesus is found in the temple and she says, "Son, why have you treated us so?" (Luke 2:48). The father did not use this especially affectionate title when telling the servants to dress the younger son, but he uses it here. It can be translated "My dear son!" Very gently he corrects only one point of the son's speech as he reminds him that the prodigal is "your brother." The rest of the speech is a defense of joy.

The shepherd felt no need to explain to his neighbors why he was happy when he found his sheep, and the women did not have to argue to convince her friends that they should rejoice with her over finding her coin. Yet this is what the father is forced to do! How sad and unnatural the Pharisees' complaint in verse 1 becomes when it appears in this story of stories!

The parable of the prodigal son is unfinished. Jesus leaves the account in midair. The entire trilogy moves to its poignant climax in the courtyard. Inside the banquet hall tense guests wait to see if the son will give up his rebellion and enter the house in humility. But the ending is missing. Clearly it is omitted on purpose. Jesus' reason for this omission is obvious in that he is addressing the group of religious sinners who stand in opposition to his message. There is still a chance for them to be reconciled to the Father, present among them in Jesus' person. In hardness of heart they can also reject his love and increase his suffering. The story unfolds in history with, "Then the older son in great anger took his stick and struck his father." Is not the end of the story the cross? But another option is still open.

By this point in the story Jesus is on stage in the person of the father. The Pharisees are on stage in the person of the older son. Jesus is telling them, "This is my explanation of why I sit



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and eat with sinners. What now are you going to do with me?" Each reader or listener is pressed to ponder the same question.

A parable is not a delivery system for an idea. It is not like a shell casing that can be discarded once the idea (the shell) is fired. Rather a parable is a house in which the reader or listener is invited to take up residence. The reader is encouraged to look out on the world from the point of view of the story. A "house" has a variety of windows and rooms. Thus the parable may have one primary idea with other secondary ideas encased within it. It may have a cluster of theological themes held together by the story. Naturally the interpreter should only look for the themes that were available to the first-century audience listening to Jesus. What themes are set forth in this marvelous "Gospel within the Gospel" as it has been called for centuries?

We are almost embarrassed with riches but I would suggest the following.

The Parable of the Two Lost Sons—the Theological Cluster

Sin. The parable exhibits two types of sin. One is the sin of the law-breaker and the other the sin of the law-keeper. Each centers on a broken relationship. One breaks that relationship while failing to fulfill the expectations of the family and society. The second breaks his relationship while fulfilling those same expectations.

Freedom. God grants ultimate freedom to humankind, which is the freedom to reject his love. Humankind is free to choose its own way even if that way causes infinite pain to the loving heart of God.

Repentance. Two types of repentance are dramatically illustrated: (1) earn your acceptance as a servant/craftsman, (2) accept the costly gift of being found as a son/daughter.

Grace. Grace is a freely offered love that seeks and suffers in order to save.

Joy. For the father, joy is in finding. For the son, joy is in being found and restored to community.

Fatherhood. The image of God as a compassionate father is here given its finest definition in all of Scripture. That definition includes the offer of costly love to law-breakers and to law-keepers.

Sonship. Each son returns to the father either defining (the older son) or intending to define (the prodigal) his relationship to the father as that of a servant before a master. The father will not accept this definition. He offers costly love to each, out of his determination to have sons responding to love rather than merely servants obeying commands.

Christology. Twice the father takes upon himself the form of a suffering servant who in each case offers a costly demonstration of unexpected love. The woman and the shepherd do some of the same on a lesser scale. There is dramatic "self-emptying" in each case. The third parable embodies an implied one-to-one relationship between the actions of Jesus and the actions of the father in that each welcomes sinners into table fellowship. This unity of action affirms a unity of person.



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Family/community. The father offers costly love to his sons in order to restore them to fellowship in the context of a family or community. The family is Jesus' metaphor for the church.

Incarnation and atonement. The father empties himself and goes down and out to meet the sons where they are (incarnation). In the process he demonstrates costly redeeming love (atonement). Because of who he is, these acts generate incalculable atoning power. Some of the deepest levels of the meaning of both the incarnation and the cross are clearly exposed.

Eucharist. As he partakes in the banquet the prodigal is sitting and eating with the father who through self-giving love won the prodigal into fellowship with himself. Thus the heart of the Eucharist is clearly affirmed. The mood of the banquet/Eucharist is that of a celebration, not a funeral. The price paid by the shepherd, the woman and the father are not forgotten at the banquets that conclude each parable. But the atmosphere at the banquet is that of joy at the success of the costly efforts expended in finding the lost.

Eschatology. The messianic banquet has begun. All who accept the father's costly love are welcome as his guests. Table fellowship with Jesus is a proleptic celebration of the messianic banquet of the end times. The parable of the great banquet in Luke 14:15–24 precedes this parable. Luke's Gospel presents the reader with the former parable where "to eat bread in the kingdom of God" finally means to accept table fellowship with Jesus. This same theme is woven into this parable as well.

The above is an attempt to clarify the theological content of the parable. But what of its emotional impact? In the following play I have tried to present some of these ideas in dramatic form. I hope that it will prove useful in communicating at least a part of the richness of this story when we place it within the world of Middle Eastern traditional life.¹⁴

2 Peter 3:18

¹⁷ Therefore, dear friends, since you know this in advance, be on your guard,^(A) so that you are not led away by the error of lawless people and fall from your own stability.

¹⁸ But grow in the grace and knowledge^(A) of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity.^{(B)(C)} Amen.^(D) HCSB

¹⁴ Bailey, K. E. (2005). [*The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants*](#) (Second Edition, pp. 84–89). IVP Books.



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NOTES:

God

God is the Source
God is the Creator

God has control of the world
God was the judge of life
God designed life and its rules

The Desire

We are the source
We are the creator
We have control of the world

We become the judge of life

We design life and the rules

Humans

We depend on God
We are the creation and cannot exist unto ourselves
We have control of ourselves
We are to experience life
We obey the rules and live the life God designed

The Result

We depend on ourselves
We exist unto ourselves
We try to control our world and each other, losing control of ourselves
We judge ourselves and each other and cease to be able to experience ourselves and each other
We live any way we want to¹⁵

1 Corinthians 1:30-31

³⁰ But it is from Him that you are in Christ Jesus, who became God-given wisdom for us—our righteousness,^(E) sanctification,^(E) and redemption,^(E) ³¹ in order that, as it is written:^(E) The one who boasts must boast in the Lord.^{(E)(C)} HCSB

This is how we're Grow n.

¹⁵ Cloud, H., & Townsend, J. (2009). [How People Grow: What the Bible Reveals About Personal Growth](#). Zondervan.



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2 Corinthians 3:18

¹⁸ We all, with unveiled faces, are looking as in a mirror at ^{[a](A)}the glory of the Lord^(B) and are **being transformed^(C) into the same image^(D)** from glory to glory,^[b] this is from the Lord who is the Spirit.^[c] **HCSB**

Luke 2:52 HCSB

And Jesus increased in wisdom and stature, and in favor with God and with people.

*And as Jesus continued to grow in body and mind, he grew also in the love of God and of those who knew him. **PHILLIPS***

*And Jesus grew in wisdom and stature, and in favor with God and man. **NIV***

*And Yeshua/Jesus grew both in wisdom and in stature, gaining favor both with other people and with God. **CJB***

*Jesus matured in wisdom and years, and in favor with God and with people. **CEB***



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July 23rd

Sanctification

Of Him are ye in Christ Jesus, who of God is made unto us ... sanctification. 1 Cor. 1:30.

The Life Side. The mystery of sanctification is that the perfections of Jesus Christ are imparted to me, not gradually, but instantly when by faith I enter into the realization that Jesus Christ is made unto me sanctification. Sanctification does not mean anything less than the holiness of Jesus being made mine manifestly.

The one marvellous secret of a holy life lies not in imitating Jesus, but in letting the perfections of Jesus manifest themselves in my mortal flesh. Sanctification is “Christ in you.” It is *His* wonderful life that is imparted to me in sanctification, and imparted by faith as a sovereign gift of God’s grace. Am I willing for God to make sanctification as real in me as it is in His word?

Sanctification means the impartation of the holy qualities of Jesus Christ. It is His patience, His love, His holiness, His faith, His purity, His godliness, that is manifested in and through every sanctified soul. Sanctification is not drawing from Jesus the power to be holy; it is drawing from Jesus the holiness that was manifested in Him, and He manifests it in me. Sanctification is an impartation, not an imitation. Imitation is on a different line.

In Jesus Christ is the perfection of everything, and the mystery of sanctification is that all the perfections of Jesus are at my disposal, and slowly and surely I begin to live a life of ineffable order and sanity and holiness “Kept by the power of God.”¹⁶

“Daily to choosing to walk with Christ and do things His way.” Pr. Mike

“It is a mindset. Living for Christ in hostile world.” Pr. Mike

¹⁶ Chambers, O. (1986). [*My utmost for his highest: Selections for the year.*](#) Oswald Chambers Publications; Marshall Pickering.



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Luke 15:11-32

Holman Christian Standard Bible

The Parable of the Lost Son

¹¹ He also said: "A man had two sons. ¹² The younger of them said to his father, 'Father, give me the share of the estate I have coming to me.' So he distributed the assets[Ⓜ] to them. ¹³ Not many days later, the younger son gathered together all he had and traveled to a distant country, where he squandered[Ⓜ] his estate in foolish living.[Ⓜ] ¹⁴ After he had spent everything, a severe famine struck that country, and he had nothing.[Ⓜ] ¹⁵ Then he went to work for[Ⓜ] one of the citizens of that country, who sent him into his fields to feed pigs.[Ⓜ] ¹⁶ He longed to eat his fill from[Ⓜ] the carob pods[Ⓜ] the pigs were eating, but no one would give him any. ¹⁷ When he came to his senses,[Ⓜ] he said, 'How many of my father's hired hands have more than enough food, and here I am dying of hunger![Ⓜ] ¹⁸ I'll get up, go to my father, and say to him, Father, I have sinned[Ⓜ] against heaven[Ⓜ] and in your sight. ¹⁹ I'm no longer worthy[Ⓜ] to be called your son. Make me like one of your hired hands.' ²⁰ So he got up and went to his father. But while the son was still a long way off, his father saw him and was filled with compassion.[Ⓜ] He ran, threw his arms around his neck,[Ⓜ] and kissed[Ⓜ] him.²¹ The son said to him, 'Father, I have sinned against heaven and in your sight. I'm no longer worthy to be called your son.'

²² "But the father told his slaves, 'Quick! Bring out the best robe[Ⓜ] and put it on him; put a ring[Ⓜ] on his finger[Ⓜ] and sandals[Ⓜ] on his feet. ²³ Then bring the fattened calf[Ⓜ] and slaughter it, and let's celebrate with a feast, ²⁴ because this son of mine was dead and is alive again;[Ⓜ] he was lost and is found!' So they began to celebrate.

²⁵ "Now his older son was in the field; as he came near the house, he heard music and dancing. ²⁶ So he summoned one of the servants and asked what these things meant. ²⁷ 'Your brother is here,' he told him, 'and your father has slaughtered the fattened calf because he has him back safe and sound.'



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²⁸ “Then he became angry and didn’t want to go in. So his father came out and pleaded with him. ²⁹ But he replied to his father, ‘Look, I have been slaving many years for you, and I have never disobeyed your orders, yet you never gave me a young goat so I could celebrate with my friends. ³⁰ But when this son of yours came, who has devoured your assets^(a) with prostitutes,^(b) you slaughtered the fattened calf for him.’

³¹ “‘Son,’^(c) he said to him, ‘you are always with me,^(d) and everything I have is yours. ³² But we had to celebrate and rejoice, because this brother of yours was dead and is alive again; he was lost and is found.’”

[Read full chapter](#)

Footnotes

- a. [Luke 15:12](#) Or *living*; lit *livelihood*
- b. [Luke 15:14](#) Lit *and he began to be in need*
- c. [Luke 15:15](#) Lit *went and joined with*
- d. [Luke 15:16](#) Other mss read *to fill his stomach with*
- e. [Luke 15:16](#) Seed casings of a tree used as food for cattle, pigs, and sometimes the poor
- f. [Luke 15:17](#) Lit *to himself*
- g. [Luke 15:17](#) Or *dying in the famine*; v. [14](#)
- h. [Luke 15:20](#) Lit *He ran, fell on his neck*
- i. [Luke 15:22](#) Lit *hand*
- j. [Luke 15:27](#) Lit *him back healthy*
- k. [Luke 15:30](#) Lit *livelihood, or living*
- l. [Luke 15:31](#) Or *Child*

Cross references

- A. [15:13](#) : [Lk 16:1](#)



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- B. [15:13](#) : [Rm 6:2](#); [8:12](#); [Gl 2:14](#); [Col 3:7](#)
- C. [15:15](#) : [Lv 11:7](#); [Dt 14:8](#)
- D. [15:18](#) : [Ex 10:16](#)
- E. [15:18](#) : [Mt 21:25](#); [Jn 3:27](#)
- F. [15:19](#) : [Lk 7:6-7](#)
- G. [15:20](#) : [Mt 9:36](#); [Mk 1:41](#); [Lk 7:13](#); [10:33](#)
- H. [15:20](#) : [Gn 29:13](#); [33:4](#); [45:15](#); [2Sm 14:33](#)
- I. [15:22](#) : [Zch 3:3-5](#)
- J. [15:22](#) : [Gn 41:42](#); [Est 3:10](#); [8:2](#)
- K. [15:22](#) : [Ezk 16:10](#)
- L. [15:23](#) : [1Sm 28:24](#)
- M. [15:24](#) : [Lk 15:32](#); [Rm 11:15](#); [2Co 4:10](#); [Col 2:13](#)
- N. [15:30](#) : [Pr 29:3](#)
- O. [15:31](#) : [Jn 8:35](#)

2 Peter 3:18

¹⁷ Therefore, dear friends, since you know this in advance, be on your guard,^(A) so that you are not led away by the error of lawless people and fall from your own stability.

¹⁸ But grow in the grace and knowledge^(A) of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity.^{(A)(B)} Amen.^(B) **HCSB**

Footnotes

- a. [2 Peter 3:18](#) Or *now and forever*
- b. [2 Peter 3:18](#) Other mss omit *Amen*.

Cross references

- A. [3:17](#) : [Lk 12:15](#); [2Tm 1:14](#); [4:15](#)

[Luke 12:15](#) **HCSB**

He then told them, "Watch out and be on guard against all greed because one's life is not in the...

[2 Timothy 1:14](#) **HCSB**

Guard, through the Holy Spirit who lives in us, that good thing entrusted to you.



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[2 Timothy 4:15 HCSB](#)

Watch out for him yourself because he strongly opposed our words.

B. [3:18](#) : [2Pt 1:2](#)

[2 Peter 1:2 HCSB](#)

May grace and peace be multiplied to you through the knowledge of God and of Jesus our Lord.

C. [3:18](#) : [Rm 11:36](#); [2Tm 4:18](#); [Rv 1:6](#)

[Romans 11:36 HCSB](#)

For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

[2 Timothy 4:18 HCSB](#)

The Lord will rescue me from every evil work and will bring me safely into His heavenly kingdom...

[Revelation 1:6 HCSB](#)

and made us a kingdom, priests to His God and Father—the glory and dominion are His forever and...

¹⁷ Therefore, dear friends, since you have been warned in advance, be on guard so that you aren't led off course into the error of sinful people, and lose your own safe position.¹⁸ Instead, grow in the grace and knowledge of our Lord and savior Jesus Christ. To him belongs glory now and forever. Amen. CEB

¹⁷⁻¹⁸ But you, my friends whom I love, are forewarned, and should therefore be very careful not to be carried away by the errors of wicked men and so lose your proper foothold. On the contrary, you should grow in grace and in your knowledge of our Lord and saviour Jesus Christ—to him be glory now and until the dawning of the day of eternity! JBPhillips

Conclusion 2 Peter 3:14-18

¹⁴ Therefore, dear friends, while you wait for these things, make every effort to be found at peace with Him without spot or blemish.^(H) ¹⁵ Also, regard the patience of our Lord as an opportunity for salvation, just as our dear brother Paul has written to you according to the wisdom given to him.^(U) ¹⁶ He speaks about these things in all his letters in which there are some matters that are hard to understand. The untaught and unstable twist them to their own destruction,^(U) as they also do with the rest of the Scriptures.

¹⁷ Therefore, dear friends, since you know this in advance, be on your guard,^(K) so that you are not led away by the error of lawless people and fall from your own stability. ¹⁸ But grow in the grace and knowledge^(U) of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity.^{(d)(M)} Amen.^(e)