

180513-1-1 Luke Series, 15, The Parables Lost Sheep, Coin, & Son – Craig Thurman

National Israel had failed to discern the day of the coming of the Messiah. Their house is left desolate, and Jesus points His little flock to come into the nations. In this chapter Jesus uses three parables which explain His purpose for coming: which is to save the lost.

If you are a Christian, not just a believer, but a Christian, which is a baptized believer that is in a true New Testament church, you must learn to read the Bible for yourself and come to spiritual conclusions regardless of what everyone else around says. If you are indiscriminately listening to preachers teach; if you are reading any man without caution you will not come to the conclusions that you should in the word of God. A lot of things people say about the Bible sounds good, and stirs the emotions, but is it because they have preached the truth? Christendom is full of error. Be particularly selective about who you listen to. Guard your doctrine. Usually we do not have a Bible in front of us to confirm those things that are said. It is a rare thing for me to listen to preachers that are not Baptist, grace brethren. And there is a reason for that. I expect to hear the truth from them far more than I expect anyone else to preach it. Find some brethren that you can trust that have genuine concern about the things they teach, and about your soul's welfare.

Today we consider parables that are greatly misunderstood. For example, today the parables of the lost sheep, lost coin, and the lost son are before us. Let me point out a great error in the first. It is in a song entitled, '*The Ninety and Nine.*' written by Elizabeth C. Clephane in the mid 1800s.

Elizabeth Clephane was Scottish and spent her entire life in Scotland, and probably (I am not certain) Scottish Presbyterian.

The composer of the tune was Ira Sankey. He was known as the *Sweet Singer of Methodism*. As this nick name would suggest, he was a Methodist by denomination.

This hymn is on page 348 in our Hymnal, [Psalms, Hymns, and Spiritual Songs of the Hidden Hills Sovereign Grace Baptist Church](#). The lyricist wrote:

‘There were ninety and nine that safely lay in the shelter of the fold ...’

That statement is false. The parable of our Lord Jesus says that the ninety and nine were in the wilderness. This is very like speaking of the temporal state of the nation of Israel particularly during the time of the coming of Christ. That of those there was one noted for being lost. It is this one of that flock in the wilderness He came to seek and to save, and no other. So, the truth is, Christ didn’t come to save the others. Christ’s purpose at this time was not to save Israel, but to save some from among them. That is the focus of these parables, plainly and simply stated. I know that this does not agree with most anyone who has taught on these parables, but that’s it in a nutshell. You now have enough information to know how to apply the three parables in this chapter. The same hymn begins the second verse:

‘Lord, thou hast here thy ninety and nine; are they not enough for thee?’

The problem with this is that these represent a people who *have no need of repentance*, such as these Pharisees and scribes to whom the Lord is addressing with these parables. That cannot be denied. So, now, we need to consider the word of God.

1 ¶ Then drew near unto him all the publicans and sinners for to hear him.
or, tax collectors

publicans, τελῶναι, always tss. *publican*;

Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

murmured, διεγόγγυζον, 3ppl. imperf. of διαγογγύζω, διά by, among, by reason of, therefore, through + γογγύζω to murmur; always *murmur* (only by Luke),,

receiveth, προσδέχεται, 3ps. pres. ind. of προσδέχομαι; KJV, to wait, look for, receive, take, accept.

This same people had already complained directly to the disciples for this.

Lk.5.31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

Now they murmur against the Lord, indirectly by a third person gripe. They wouldn't say it to his face. *This man receiveth sinners ...*

Christ received sinners. That is He *looked for* them, He waited for them, He took them, and He accepted them. Someone says, come as you are. For the most part I think that this is meant in a good sense. We certainly don't mean that Jesus takes drunkards whose will is to continue in drunkenness; that He take adulterers and adulteresses that have no intention of turning from their adulteries; that He takes murderers and thieves who have no mind to hate their sin. What is meant is, that Christ is looking for sinners in whom is working the fruit of repentance. These are they which the Father is bringing to the Son.

*Joh 6:37 All that the Father **giveth** me shall come to me; and him that cometh to me I will in no wise cast out.*

...

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

And to be clear, these are the same ones which the Father chose in Christ before the foundation of the world, before time, matter and space were created.

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love ...

Who would deny that the words *before the foundation of the world* carries this meaning? In Jn.17.24 this is the very same thing which is written of the love of the Father for the Son.

Joh 17:24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Both the English and the Greek of these texts are identical. *πρὸ καταβολῆς κόσμου*. Since the Father loved the Son *before the foundation of the world*, so He has elected some to be holy and without blame in Jesus Christ *before the foundation of the world*. It is not that they are holy and without blame; but that these shall be so. This parable shows that much.

This man receiveth sinners ... Who are these that the Pharisees and scribes are calling sinners? Matthew was such a sinner with whom Jesus ate. It was this man who was *sitting at the receipt of custom, τελώνιον*, that Jesus called to discipleship, which informs us that he had earlier come to repenting at the preaching of John the Baptist. Anyone who believes what he reads in the Bible should be able to conclude that much truth. Then just a little while later this same Matthew was appointed to the apostolic office. (cf. Mt.9.7, 9, 10; 10.3) These were the sinners that Jesus chose to company with for the most part during His earthly ministry. These are the people with which He identifies. Are you a this kind of a sinner? Jesus' reputation was that he befriended publicans and sinners, and His enemies criticized Him for it.

Lu 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

What did it mean to say that Jesus was a friend to sinners? It meant that He fellowshiped with those who *formerly* lived sinful lives. Whenever sinners were brought or came to Him He commanded repentance.

Joh 8:11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

There is no doubt that publicans and sinners had a reputation for sin. The Publicans customarily collected more than was just. Notice the repentance that worked in the famous publican named Zacchaeus.

Lk.19.1 ¶ And Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

But what is the attitude of those who haven't repented. In Luke chapter 18 the contrast is made between a Pharisee and a publican.

Lk.18.10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 *And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

14 *I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλὸς προσδέχεται καὶ συνεσθίει αὐτοῖς

3 And he spake this parable unto them, saying,

εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων

**4 What man of you, having an hundred sheep,
Pharisees**

**if he lose one of them, doth not leave the ninety and nine in the wilderness,
desert**

**and go after that which is lost, until he find it?
proceed**

Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἑνενήκονταεννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὑρῆ αὐτό

ἐπὶ

**5 And when he hath found it, he layeth it on his shoulders, rejoicing.
over**

καὶ εὐρὼν ἐπιτίθεισιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων

συγκαλεῖ

**6 And when he cometh home, he calleth together his friends and neighbours,
countrymen**

Συγχαρήτέ μοι

saying unto them, Rejoice with me; for I have found my sheep which was lost.

neighbors, γείτονας, acc. pl. masc. & pl. of γείτων; KJV, always tss. *neighbor*, and compared to γῆ, tss. *land, earth, country, ground*, and so here the idea is *countryman*.

καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, Συγχαρήτέ μοι ὅτι εὔρον τὸ πρόβατόν μου τὸ ἀπολωλός

7 I say unto you, that likewise joy shall be in heaven over one sinner that
in this manner, 3ps. fut.
on this fashion
so, on this wise

repenteth, [more] than over ninety and nine just persons, which need no repentance. ἢ ἐπὶ ἔχουσιν
rather for have
3prpl. pres. ind. of ἔχω

that repenteth, μετανοοῦντι, dat. sing. masc. part. pres. of μετανοέω, μετά change, after, + νοέω, to understand, perceive, consider; so a change in the mind, in the understanding, in the perception, in the considerations of the heart.

What is there in this parable? There is a flock of 100 sheep in the wilderness. Doubtless this flock, the context demands it, specifically represents the Pharisees and scribes, but it certainly fits national Israel,

‘The Jewish nation seems to be designed by *the hundred sheep*, who are frequently represented as a flock of sheep ..., which are divided into ninety-nine, and one ... the one lost sheep is of the same kind with the ninety and nine ...

...

... the self-righteous Scribes and Pharisees, that murmured at our Lord’s receiving sinners, are meant. These were sheep, at least were in sheep’s clothing; they were nominal professors, and belonged to

the Jewish fold, or national church-state ...' *Exposition of the Old and New Testaments*, John Gill, p.637

'The ninety and nine *left* in the wilderness may represent the Jewish nation, who are in the *wilderness* still, being without a Shepherd and without a home—a separated people, having neither king nor country, and priding themselves in their righteousness.' *Handfuls on Purpose*, Vol.2, Series 5, p.175

'Considering the manifest occasion of this parable, we cannot doubt that the "ninety and nine" represent, primarily, the mass of the Jewish people, as professedly religious, in Christ's time.

...

The **just** (*righteous*) **persons which**—regarded as such (οἵτινες)—**need no repentance**, are the more respectable part of the community, and ostensibly religious. They think themselves righteous, and are so, in outward respects, compared with the publicans. Christ does not at all admit that they are so in such sense as to remove them from the need of repentance (see ch. 13:3, 5), but according to their own view of themselves.' *An American Commentary on the New Testament*, George R. Bliss, vol. 2, p.240

Note: Spurgeon thinks that this means that Jesus left the saints and angels in heaven to find the lost. Such an interpretation has completely disregarded the context of this chapter. (cf. Spurgeon's Devotional Bible, p.567)

as a whole, and their state when Christ came to them.

'The ninety and nine were like the legalists which imagine they were righteous. They did not consider that they were lost, and so they did not think they needed to be sought and found.' *Addresses on Luke*, H. A. Ironside, p487

And of these there is one that is lost. It is this one that the shepherd has come to find that lost sheep. And when he has found it he bears it up on his shoulders and brings it, not back to the flock, but home with him where

he has called together friends and countryman who rejoice together because he has saved the sheep that was lost. Like this, there shall be joy in heaven over one sinner that repenteth. Whether that joy is the angels, the saints in the presence of the Lord at this very moment, the Father's joy, or that it is even the saints which are even seated in the heavenlies at this present time, I don't know. Perhaps it is all of these. But one thing is clear, there is joy in heaven at this event, no matter what the demons and the unbelieving may think. That is why Christ came.

Lu 19:10 For the Son of man is come to seek and to save that which was lost.

Mt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Christ came with a people in mind to save. He is not *affording* to everyone a chance to believe. Look here at the purpose of Christ to save the lost. And He will find every one of them. Not one of them shall be lost, but those who are the sons of perdition.

Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

Not one of these which are just in themselves shall ever repent. They do not see themselves as sinners. They are hard-hearted and impenitent.

more than might give the sense that there is joy also over the ninety and nine which needed no repentance. That would be an incorrect sense, and is not in keeping with what Jesus is communicating to the Pharisees in this chapter. That sense is completely missing in the following parable which is synonymous to this one.

The word *more* in the KJV should have been italicized as it is a supplied sense. I am not correcting the KJV Bible. If we read carefully we will correctly understand this statement, especially as we come to the next parable, because this clause

is completely omitted there altogether. If it had been provided it would have read 'more than nine persons which need no repentance'. Providing the clause does no damage, but excluding it makes plain to us that there is no rejoicing in heaven over the self-righteous, unrepented person.

What of these which *need no repentance*? Is that true? No. That men do not perceive in themselves the need for repentance does not mean that they have not sinned. But just as jails are full of criminals that shouldn't be there; the world never buries a sinner; and hell is full of *just persons*: it is just not true. Denying it doesn't make it so. The truth is that God commands all men to repent.

Ac 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent ...

And because He has commanded all men to repent then all men are sinners who *ought* to repent. But they will not because of their hard and impenitent hearts. (Ro.2.5)

λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι ἢ ἐπὶ ἐννεήκονταεννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας

8 Either what woman having ten pieces of silver, if she lose one piece,

lose, ἀπολέση, 3ps. aor. subj. act. of ἀπόλλυμι.

doth not light a candle, and sweep the house, and seek diligently till she find it?
carefully

doth ... light, ἄπτει, 3ps. pres. ind. act. of ἄπτω; KJV, *to light* (3), *kindle* (1), and all by Luke; related to ἄπτομαι, which is always *tss. to touch* (36).

a candle, λύχνος; a candle or light; but λυχνία, is a candlestick.

diligently, ἐπιμελῶς, adv. & only this once by Luke; ἐπί upon, over + μέλει, care.

Ἦ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν οὐχὶ ἄπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὔρῃ

9 And when she hath found it,

συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας Συγχαρήτέ μοι
she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

It was her coin. And it was hers to lose and to find. She was unconcerned with any other coin that might have been lost elsewhere. So, she did everything to find that coin which belonged to her. She shined the light, swept the house, and diligently applied herself to search for it until she found it. This really says the very same thing as the previous parable, just a little more concisely.

καὶ εὐροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα Συγχαρήτέ μοι ὅτι εὔρον τὴν δραχμὴν ἣν ἀπώλεσα

ἐνώπιον

10 Likewise, I say unto you, there is joy in the presence of the angels of God before over one sinner that repenteth.

Repentance is a part of Christ's bringing the sinner back to the Father. What success would it be to do everything for the sinner but to provide the means to repent? Repentance is not a work of the flesh. It isn't crying natural tears that is repentance. Repentance is a fruit that is worked by the Spirit of God.

2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth ...

Mr 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Ac 5:31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Ac 11:12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

He gives life, righteousness, faith, and He will give repentance. If repentance is not granted it cannot be.

Heb 12:17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

In plainest speech Esau could do all he would but he could not change what he had done, what he was, and what he thought. He couldn't and he wouldn't repent.

But the second parable differs in that it does not include the final clause which would have read like this: 'more than over nine just persons which needed no repentance.' The truth is this there is no rejoicing in heaven, not in the presence of the angels of God for any hard-hearted, impenitent sinner, no matter who he is, be he a Pharisee, a Saduccee, a scribe, an Herodian, a banker, a automotive mechanic, a electronics technician, a carpenter, doctor, dentist, lawyer, or whoever.

Ps 7:11 God judgeth the righteous, and God is angry with the wicked every day.

οὕτως λέγω ὑμῖν χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι

11 ¶ And he said, A certain man had two sons:

That is, our Lord Jesus continued to describe to the Pharisees the difference between them and those with whom he chose to company. Here is the parable of two sons: the one, a firstborn son after the flesh in Israel, and the other, the son born after the Spirit; the first, just and impenitent, and the other a sinner, lost, and repenting.

Εἶπεν δέ ἄνθρωπος τις εἶχεν δύο υἱούς

12 And the younger of them said to his father, Father, give me the portion share

τῆς οὐσίας βίον
of goods that falleth to me. And he divided unto them his living.
the property falls upon
substance

that falls, ἐπιβάλλον, acc. sing. neut. part. pres. of ἐπιβάλλω, ἐπι upon, after, at + βάλλω, to cast.

of the goods, οὐσίας, gen. sing. of οὐσία; **v.13, substance**; only by Luke.

divided, διεῖλεν, 3ps. aor. act. ind. of διαίρέω, διά by, through, among, therefore + αἰρέω, to be divided, section; 1Co. 12.11, *dividing* to every man; cf. also, διαίρεσις, KJV, *diversities* (1Co.12.4), *differences* (1Co.12.5, 6).

Notice that *both* sons received their share of the substance.

καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ Πάτερ δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας καὶ διεῖλεν αὐτοῖς τὸν βίον

συναγαγὼν ἅπαντα

13 And not many days after the younger son gathered all together,
everything

all, ἅπαντα, acc. sing. of acc. pl. neut. of ἅπας; KJV, *all, every, all things, whole, every one*; ἅπας, hapas, is a strengthened form of πᾶς.

and took his journey into a far country, and there wasted his substance with riotous living.

by living unreservedly.

took ... journey, ἀπεδήμησεν, 3ps. aor. ind. of ἀποδημέω, ἀπό to send, from, of + δῆμος, *people*; KJV, *went into a far country*, (Mt. 21.33); *travelling into a far country*, (Mt.25.14); *took ... journey*, (Mt. 25.15); the LXX has this once in Ez.19.3, *sprang forth*.

wasted, διεσκόρπισεν, 3ps. aor. ind. act. of διασκορπίζω, διά by, through, among, by reason of + σκορπίζω, *to scatter*; διασκορπίζω, KJV, *to straw, scatter abroad, to scatter, waste, disperse*.

riotous, ἀσώτως, adv. of ἀσωτία; ἄ negative particle + σῶτος, related to σῶζω, *to save*; LXX, has *debauched*; so *unreservedly*; KJV, *excess, riot*

καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς
ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ
ζῶν ἀσώτως

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. hunger

when he had spent, δαπανήσαντος, gen. sing. masc. part. aor. of δαπανάω; KJV, *spent*, (Mt.5.26); *charge*, (Acts 2.24); *consume*, (Ja.4.3)

arose, ἐγένετο, 3ps. aor. ind. of γίνομαι; *became*, *was*

mighty, ἰσχυρός, *adj.*; *strong*, *mighty*, *powerful*

famine, λιμός, *noun*; KJV, *famine*, *hunger*, *dearth*; **v.17**, **hunger**

to be in want, ὑστερεῖσθαι, pres. infin. mid & pass. of ὑστερέω; *to be in want*; *to come short*, (Ro.3.23); *to come behind*, (1Co.11.5; He.4.1); *to become destitute*, (He.11.37); *to fail*, (He.12.15)

δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμός ἰσχυρός κατὰ τὴν χώραν
ἐκείνην καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

Dogs and swine tell of the depraved, human nature. Dogs return to their own vomit and swine to wallowing in the mire. That is the nature of every soul without Christ before God. We love sin. This son was a sinner progressing in the activities of sin. But whether he progressed a little or much he was still a sinner.

joined ... -self, ἐκολλήθη; 3ps. aor. ind. pass. of κολλάω; KJV, *to join*, *join -self*, *cleave*, *keep company*, (He.12.15).

καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους

16 And he would fain have filled his belly with the husks that the swine did eat:

was desiring to fill

he would fain, ἐπεθύμει, 3ps. imperf. of ἐπιθυμέω; KJV, to lust, lust after, would fain, covet, desire.

have filled, γεμίσαι, aor. infin. of γεμίζω; always w/the English, to fill.

and no man gave unto him.

was giving

gave, ἐδίδου, 3ps. imperf. act. of δίδωμι, to give.

καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι καὶ οὐδεὶς ἐδίδου αὐτῷ

17 And when he came to himself,

This is very much like that which Nebuchadnezzar experienced.

Da 4:34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation ...

Repentance is an act of God that He works in the hearts of some sinners to know who they are as sinners and who God is as holy and loving to him. For this son it is as if he had been awakened out of a deep sleep realizing his desperate condition and hopelessness. Why did he come to himself now? Why not earlier? Why not later? Why at all? But the truth is, that he could have continued as he was until he died, and after that spent eternity in the torments of hell because of His sins against God.

he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

hired servants, μίσθιοι, nom. pl. masc. of μίσθιος, KJV, *hired servants*, (only Lk. 15.17, 19); the verb μισθόομαι, *to hire* (only Mat. 20.17); the noun, μισθος is tss. *reward, hire, wages*. **This is the first of three kinds of servants mentioned in this parable.** (cf. vss. 19, μίσθιος; 22, δοῦλος; 26, πᾶς)

hunger, λιμῶ, dat sing. of the noun λιμός; KJV, *famine, hunger, dearth*; **v.14, famine.**

εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων ἐγὼ δὲ λιμῶ ἀπόλλυμαι

18 I will arise and go to my father, and will say unto him, Father, I have sinned
Rising, I will proceed I sinned

arise, ἀναστὰς, nom. sing. masc. part. aor. of ἀνίστημι, ἀνά + ἵστημι; *to rise up*; **v. 20**

go, πορεύσομαι, 1ps. fut. of πορεύομαι.

I have sinned, ἥμαρτον, 1ps. aor. of ἁμαρτάνω, I sinned; **v.21.**

εἰς καὶ ἐνώπιόν σου
against heaven, and before thee,
in thy sight (v.21)

ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ Πάτερ ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου

19 And am no more worthy to be called thy son: make me as one of thy hired
thou

μισθίων, v.17
servants.

to be called, κληθῆναι, aor. infin. pass. of καλέω.

make, ποιήσόν, 2ps. aor. imper. of ποιέω, *make thou*.

This son had a change of heart and mind. He repented from what he was and turned again to his father.

καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου ποιήσόν με ὡς ἓνα τῶν μισθίων σου

20 And he arose, and came to his father. But when he was yet a great way off,

arise, ἀναστὰς, nom. sing. masc. part. aor. of ἀνίστημι, ἀνά + ἵστημι; *to rise up*; v. 18.

when ... was, ἀπέχοντος, gen. sing. masc. part. pres. act. of ἀπέχω, ἀπό forth + ἔχω, to have.

his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

saw, εἶδεν, 3ps. aor. ind. of ὁράω.

kissed, κατεφίλησεν, 3ps. aor. ind. act. of καταφιλέω, κατά + φιλέω; always tss. with the English *to kiss*.

καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν

εἰς

21 And the son said unto him, Father, I have sinned against heaven,

I sinned

I have sinned, ἤμαρτον, 1ps. aor. of ἁμαρτάνω, I sinned; v.18.

καὶ ἐνώπιόν σου

and in thy sight, and am no more worthy to be called thy son.
before thee, (v. 18)

The son came with nothing. He was bankrupt. All he had was a broken and contrite heart. But that is what repentance is. This is the mark of a son that Christ has found.

Ps 34:18 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Ps 51:17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

This is the means through which Christ recover the lost.

εἶπεν δὲ αὐτῷ ὁ υἱὸς Πάτερ ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου

22 But the father said to his servants, Bring forth the best robe,
ye

servants, δούλους, acc. pl. masc. of δοῦλος; a servant, slave; this is the second of three kinds of servants mentioned in this parable. (cf. vss. 17, 19, μίσθιος; 26, παῖς)

and put it on him; and put a ring on his hand, and shoes on his feet:
ye ye

bring forth, ἐξενέγκατε, 2ppl. aor. imper. of ἐκφέρω, ἐκ of, of, out, out of, forth + φέρω, to bear; KJV, bring forth, carry out, carry forth, bear.

best, πρώτην, acc. sing. of πρώτος; KJV, *chief, best, former, first, before.*

put ... on, ἐνδύσατε, 2ppl. aor. imper. of ἐνδύω, ἐν by, in, with + δύω or δύνω to set; KJV, *put on, cloth, endue, array.*

put, δότε, 2ppl. aor. imper. act. of δίδωμι, to give.

This is my son, and he shall be treated as my son; he shall be dressed as my son. He shall reign like my son. And he shall go forth like my son, and he's going to eat and joy like my son ...

εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε καὶ φαγόντες εὐφρανθῶμεν

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς ἦν καὶ εὐρέθη καὶ ἤρξαντο εὐφραίνεσθαι

πρεσβύτερος

25 Now his elder son was in the field:

This is the son that is not lost. This is the son which has no need of repentance. This is the son who supposes that he has not done as the younger brother. Remember, that this part of the parable represents the just persons which need no repentance, like these Pharisees and the scribes, to whom Jesus is speaking in this chapter.

and as he came and drew nigh to the house, he heard musick and dancing.

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας καὶ χορῶν

26 And he called one of the servants, and asked what these things meant.
was demanding
enquiring

servants, παίδων, gen. pl. of παῖς; used of those from 2yrs. through the peak of maturity and strength; never used of the aged; It always refers to those who are under the direct care and authority of others. **This is the last of 3 servants mentioned in this parable.** (cf. vss. 17, 19, μίσθιος; 22, δοῦλος)

asked, ἐπυνθάνετο, 3ps. imperf. of πυνθανομαι, to demand, ask, enquire, understand.

καὶ προσκαλεσάμενος ἓνα τῶν παίδων αὐτοῦ ἐπυνθάνετο τί εἶη ταῦτα

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

safe and sound, ὑγιαίνοντα, acc. sing. masc. part. pres. of ὑγιαίνω; KJV, safe and sound, whole, sound, wholesome, in health.

ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν

28 And he was angry, and would not go in:

But he became angry, and to enter in he was unwilling.

he was angry, ὠργίσθη, 3ps. aor. ind. pass. of ὀργίζω; KJV, angry, wrath.

would, ἠθέλεν, 3ps. imperf. of θέλω, to will, desire.

go in, εἰσελθεῖν, aor. infin. of εἰσερχομαι, εἰς in, into + ἔρχομαι to come, go.

therefore came his father out, and intreated him. [and was intreating him]

intreated, παρεκάλει, 3ps. imperf. act. of παρακαλέω, παρά, by, near, with + καλέω, to call.

Like this firstborn son murmured against his father so the Pharisees murmured against Christ. He refused to come in at the bidding of his father, and so these refused to come to Christ and rejoice with Him as He sought for sinners, and found them; though he bid them all to come to Him.

ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν

29 And he answering said to his father, Lo, these many years do I serve thee,

I serve, δουλεύω, 1ps. pres. ind. act., to serve.

neither transgressed I at any time thy commandment:

transgressed I, παρῆλθον, 1ps. aor. ind. of παρέρχομαι, παρά by, near, with, from, at + ἔρχομαι, to come; KJV, *to pass, pass away, pass over, come forth, transgressed, pass by.*

What is blantly obvious is the ignorance of this elder son's condition. His response spoke volumes about the hardness of his own heart in sin, and his impenitence to do differently.

and yet thou never gavest me a kid, that I might make merry with my friends:

gave, ἔδωκας, 2ps. aor. ind. act. of δίδωμι; to give.

ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ Ἰδοῦ, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ

μετὰ
30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

hath devoured, καταφαγών, nom. sing. masc. part. aor. of κατεσθίω, and always tss. with the English *devour*; κατά by, down, even as, at, under + ἐσθίω to eat.

ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτὸν

Τέκνον μετ'
31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

τέκνον, usually referring to particular or specific children.

ὁ δὲ εἶπεν αὐτῷ Τέκνον σὺ πάντοτε μετ' ἐμοῦ εἶ καὶ πάντα τὰ ἐμὰ σὰ ἐστίν

32 It was meet that we should make merry, and be glad:
fitting

it was meet, ἔδει, 3ps. imperf. of δεῖ; KJV, it was fitting.

for this thy brother was dead, and is alive again; and was lost, and is found.

was, ἦν, 3ps. imperf. of εἰμί, I am.

is alive again, ἀνέζησεν, 3ps. aor. ind. of ἀναζάω, ἀνά again + ζάω to live.

And this is what the Pharisees did. They rejected that the heavenly Father had sent His only begotten Son into the world to save sinners. They could not and would not join with Christ. They had rejected John's baptism, and they had rejected Jesus as the Messiah of God for Israel. And the cold, hard truth of the matter is, Christ didn't come to save them. They were not represented in any of these parables as a lost sheep, lost coin, or in this lost

son. I close with this portion of Scripture given in the gospel of Matthew which explains these parables so well.

Mt 21:28 ¶ But what think ye [chief priests and elder of the people gathered it the temple]? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Jesus Christ came to save sinners of whom I am one. I think everyone that comes to Christ has the right sense of being *chiefest of sinners*. Why? Because we know we are sinners. No one has to tell us that much. But we are sinners saved by the grace of God; undeserving, unworthy of the least of the mercies and of the truth that he sends our way. We live in a great struggle against the flesh, moment by moment, by faith. But because of Christ in us the single most important goal we have, which speaks of the work of real grace in our lives, is to be conformed to the glory of God into the image of Jesus Christ our Lord. Are you one of the lost sheep? Are you in this parable of the lost coin? Have you seen yourself as this lost son? Have you repented of sins before God? If so, Christ has sought you, found you, and brought you among His own friends and neighbors rejoicing. You are His forever. If you haven't said so, you should. Tell us that you have repented of sins to God and believed in Christ. Follow Him in baptism. Come into this congregation and walk with Him, expecting His return.

εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη