

LOST AND FOUND!

PARABLE OF THE LOST SON(S!) (LUKE 15:11-32) BIBLE STUDY

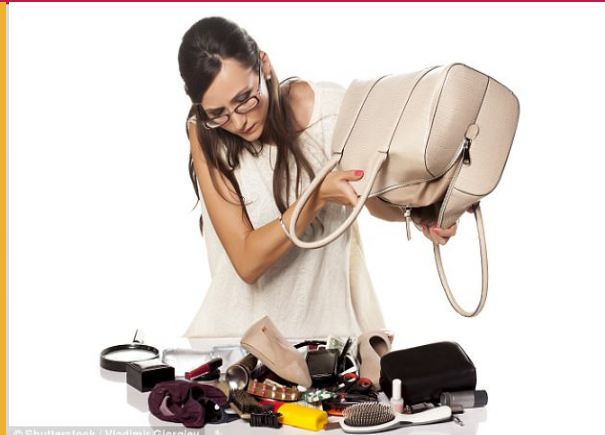
DANNY SCOTTON JR. | ALPHA BAPTIST CHURCH | 8.7.19



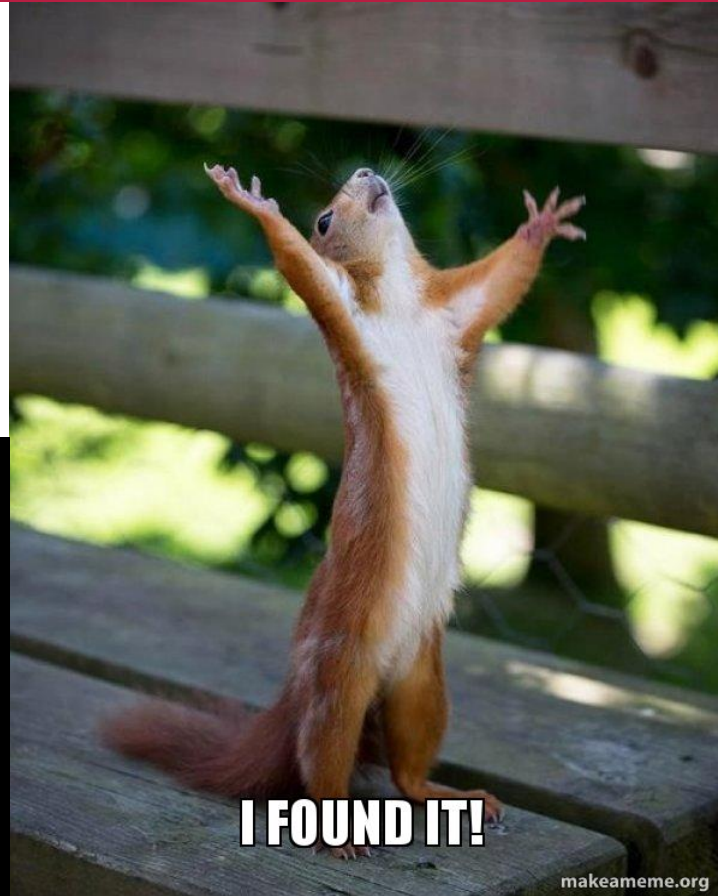
AMAZING GRACE

**Amazing grace! how sweet the sound,
That saved a wretch; like me!
I once was **lost**, but now am **found**,
Was blind, but now I see.**

EVER LOSE YOUR KEYS?




**RETRACE
YOUR STEPS**



I FOUND IT!

makeameme.org

If we rejoice
when finding our
keys, how much
more do we think
our Heavenly
Father rejoices
when one of His
lost children is
found?

AMAZING GRACE OR AMAZING GULLIBILITY?

- 11 Jesus continued: “There was a man who had two sons. 12 The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them.
- 13 “Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. 14 After he had spent everything, there was a severe famine in that whole country, and he began to be in need. 15 So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. 16 He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.
- 17 “When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death! (Lk 15:11-17, NIV)





ENTITLED CHILDREN

- When I was younger I felt entitled to a car...I **deserved it!**

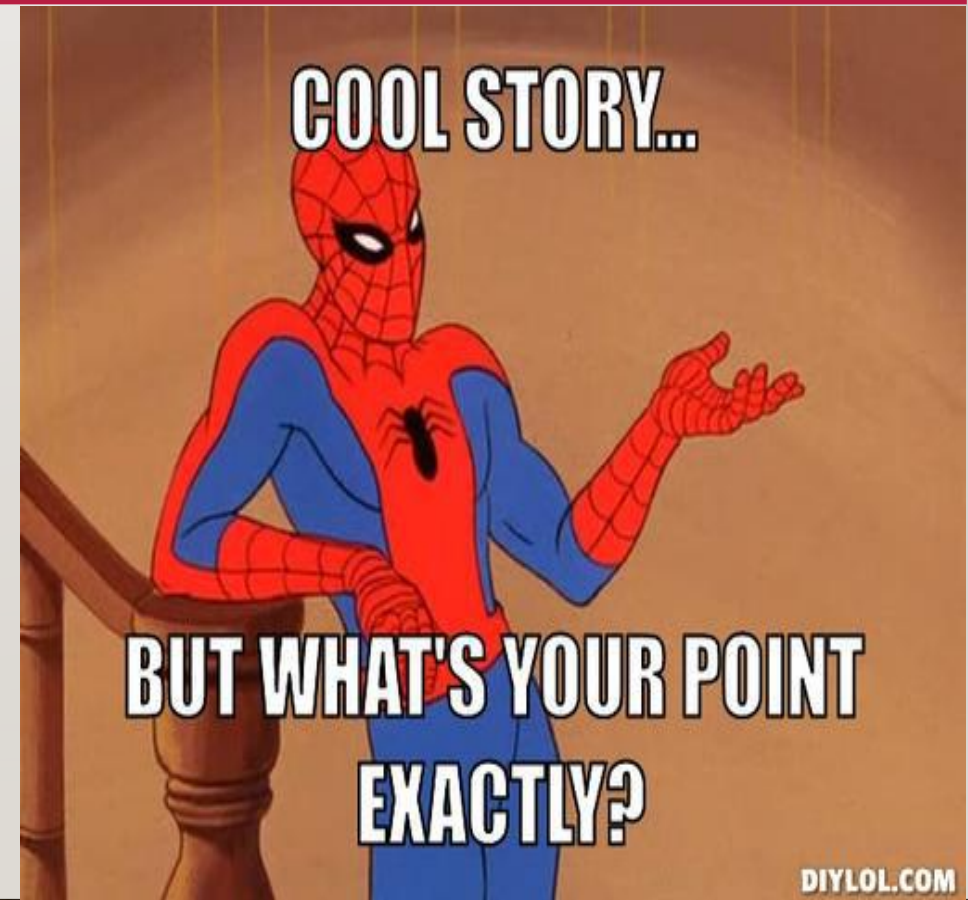


BELIEVE
YOU DESERVE IT
AND THE
UNIVERSE
WILL SERVE IT.

When you wish
upon a *star*
Makes no
difference
who you are
Anything
your heart *desires*
Will come to you.
~Jimmy Cricket

ENTITLED CHILDREN: BUT I...

- Do you have any *car money*?
- But I do **all** my work in school
- But I don't get into **any** trouble
- But I go to church **every** week
- Parents: And? That's what your **supposed** to do!
- You don't **earn** a car by following the rules






ENTITLED SON




- Then [Jesus] said, "A man had two sons." The younger [son] said to his father, "Father, give me the share of the estate that I have coming to me" (Lk 15:11-12a, AT).
- Under Jewish law, the firstborn would receive twice as much of the inheritance as the other children → Older son: 2/3; younger son 1/3 (Dt. 21:17; Num 27:8-11). (Morris, 257-258; Green, 580; Trites, 219; Evans, 236; Bock BECNT, 1309; Garland, 624; Plummer, 372; Bovon, 425; Jeiling, 546; Chen, 216)
- Children usually took possession of their inheritance when the father died (Stein, 405)
- 20 To son or wife, to brother or friend, | do not give power over yourself, as long as you live; | and do not give your property to another, | in case you change your mind and must ask for it. | 21 While you are still alive and have breath in you, | do not let anyone take your place. | 22 For it is better that your children should ask from you | than that you should look to the hand of your children. | 23 Excel in all that you do; | bring no stain upon your honor. | 24 At the time when you end the days of your life, | **in the hour of death, distribute your inheritance.** (Sir 3:20-24, NRSV; Stein, 405; Strauss, 447)
- Essentially saying: "Dad, **I wish you were already dead**" (Keener IVP, Trites, 219; Garland, 624; Strauss, 447)



Honor
your father
and
your mother.

THE FIFTH COMMANDMENT?



Honor
your father
and
your mother.

- In that culture they stressed **obeying** and **honoring** one's parents (Keener IVP cf. Ex 20:12)
- The son was publicly disowning his family (Edwards, 458) and rejecting his own flesh and blood (Green, 580)
- “Not only has he declared total independence from his father, he has also abandoned his responsibility to care for him in his old age (Exod 20:12; Deut 5:16)” (Chen, 216).
- This offense was virtually unforgiveable (Edwards, 458)
- Sons who violated the Fifth Commandment could have be **beaten** or worse (i.e., they could be **stoned to death** (Dt 21:18-21; Keener, Lk 15:11-12; Bock BECNT, 1319; Garland, 628; Strauss, 448)



AMAZING GULLIBILITY?

- So, the man divided his life's assets between them (Lk 15:12, AT).
- **Life's assets** is actually the Greek word for "life" (βίος | *bios*) (Bock BECNT, 1309; BDAG, 177; Bovon, 425)
- He gives the share to his son who may have been as **young as 17** (Marshall NIGTC, 607; Keener IVP; Bock BECT, 1309)
- "God allows sin's punishment to work itself out in the lives of those who willfully desert him and try to go it alone." (Garland, 620 cf. Bock BECNT, 1310)
- God's wrath is often like removing guardrails
- What was the father thinking? Doesn't seem to make much sense...



\$PAWN SHOP\$
BUY-SELL-LOAN

NO SENSE TO NO CENTS

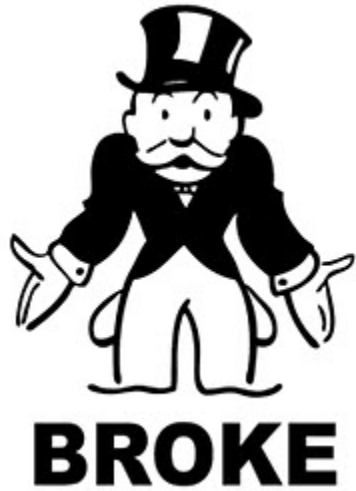
**YOU
ONLY
LIVE
ONCE**

BMF
BLOWIN MONEY FAST



- The young son acts like he got **no sense**... and ends up with **no cents**
- *Then, not many days afterwards, he gathered everything together and the younger son journeyed into a distant country and there he squandered his estate by living recklessly (Lk 15:13,AT).*
- The term translated “gathered together” (συνάγω | *synagō*) may imply that he liquidated all of his assets into cash (Marshall NBC, 1005; Evans, 232; Bock BECNT, 1310; Evans 236; Garland, 624; Bovon, 425; Reiling, 546; Strauss, 447)
- *Living recklessly* → spending spree (Morris, 258; Stein, 405)
- Distant country = Gentile country (Green, 580; Strauss, 447) away from his father (Edwards, 439) and strict Jewish laws (Trites, 220)
- Money, independence, no one to tell him what he could or could not do = young American dream?
- **All That Glitters Ain't Gold**

NO SENSE TO NO CENTS: FAMINE



- In 21st Century, cursed rain ruins our plans; In the 1st century, people would **pray** for rain
- Droughts and famines were catastrophic to ancient economies; they were seen as **divine punishments**
- *After he had spent everything, there was a severe famine in that land, and he began to be in need (Lk 15:14, AT)*
- Like a severe recession



NO SENSE TO NO CENTS: EAT (LIKE A) PIG?



- So he went and hired himself out to one of the citizens of that country, and he sent him into his fields to feed pigs (Lk 15:15, AT).
- “**Cursed** be the man who would breed swine’ (*Baba Kamma* 82b).” (Morris, 258 cf. Trites, 220; Garland, 625; Strauss, 447)
- In NT, Jesus declares all foods as clean. But under the Old Covenant, pigs were considered **unclean** (Lev 11:7 cf. Dt. 14:8). (Morris, 258. Stein, 405; Trites, 220; Evans, 236; Bock BECNT, 1311; Garland, 625; Strauss, 447; Chen, 216)
- Food laws partially functioned to keep Jews **set apart** from Gentiles. This young son squanders his father’s money in a **Gentile** country, starts living as a **Gentile**, (Edwards, 440) doing a shameful job only a **Gentile** would do.
- “A degrading employment for anyone, and an **abomination** to a Jew.” (Plummer, 373). For us, like tending rats



NO SENSE TO NO CENTS: ROCK BOTTOM




- *And he would long to be filled with the pods which the pigs were eating, but no one would give him any (Lk 15:16, AT).*
- He's earning so little money that he craves to eat "**pig-food.**" (Stein, 405)
- Carob pods were used to feed pigs and cattle and, in hard times, were eaten by the poor (Trites, 219)
- "When Israelites are reduced to eating carob-pods, they **repent**" (Leviticus Rabbah 13.3; Song of Songs Rabbah 1.4; Evans, 236; Strauss, 447)."
- "When the son goes barefoot he recalls the comfort of his father's house" (Lam. Rab. 1.7 §34)." (Garland, 627; Strauss, 447)
- Wallowing in sin, he now wallows with pigs! (Garland, 625) Rock bottom (Trites, 220; Chen, 216)
- It's been said that: **we often don't look up at God, until we are on our backs.**



NO SENSE TO NEW SENSE



- *When he came to himself, he said, "How many of my father's day laborers abound with food, and here I am losing my life due to hunger!" (Lk 15:17, AT).*
- Day laborers were people who would be hired to work on a day-to-day basis. (Bock BECNT, 1312, 1313)
- They had more freedom than servants of a household, but they had less security (EDNT, 432; Garland, 628)
- He's working like a **dog**, longing to **eat like a pig**, but his father's day workers could **eat like a pig** – and take home a **doggy** bag
- Listeners likely wondering: was he just hungry? (Chen, 217)



Honor
your father
and
your mother.

CAUTIONARY TALE?



- Jesus could have ended the story here as a cautionary tale
- “His attempt to live carelessly and independent of any constraints is a failure.” (Bock BECNT, 1313)
- “And **that’s** why it’s always important to honor your father and your mother.”
- 18 Whoever disregards discipline comes to poverty and shame, but whoever heeds correction is honored (Pr 13:18, NIV; cf. Pr 10:3, 13:25; Garland, 626)
- But the story doesn’t end there...



THE PRODIGAL SON RETURNS

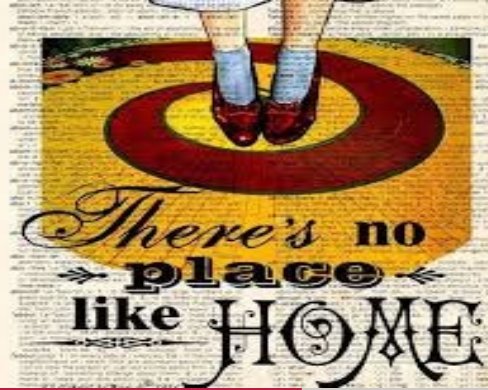
- 18 I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. 19 I am no longer worthy to be called your son; make me like one of your hired servants.' 20 So he got up and went to his father.
- "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.
- 21 "The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'
- 22 "But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. 23 Bring the fattened calf and kill it. Let's have a feast and celebrate. 24 For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate. (Lk 15:18-24, NIV)

יהוה

YHWH

LORD

THERE'S NO PLACE LIKE HOME



- *“I will get up and go to my father and I will say to him, ‘Father, I have sinned against Heaven and before you. I am no longer worthy to be called your son. Make me like one of your day laborers.’” (Lk 15:18-19,AT).*
- He rehearses his lines in advance (Chen, 217)
- Heaven: **circumlocution** for God (i.e., referring to God without saying His Name) (Green, 582. Cf. Evans, 236; Garland, 627; Reiling, 550; Strauss, 447)
- He has broken the Fifth Commandment (Stein, 406)



NO DIGNITY, NO DOUBT

- So, he got up and came to his father. But when he was still a far distance away, his father saw him and was deeply moved with compassion. [His father] ran and threw his arms around his neck and kissed him (Lk 15:20, AT cf. Gen 29:13; 33:4).
- Lit. “he fell upon his neck” (Cf. Gen 33:4; 45:14-15; Ac 20:37; Bock BECNT, 1313; Reiling, 551)
- Probably saw his son emaciated (Chen, 218). Felt deep compassion (lit. felt it in his **guts** (σπλαγχνίζομαι | *splanchnizomai*))
- 4 But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him... (Gen 33:4a, NIV; Garland, 628; Bovon, 427)
- Older, wealthy men **did not run**. (Stein, 406) lest their legs be exposed! (Chen, 218). Slow, dignified pace (Sir 19:30; Garland, 628; Straus, 448). Running was seen as **humiliating**. (Strauss, 448)
- He likely had to run through the village **publicly** (Green, 583) in front of all the neighbors...
- Father would have had to **hike up the skirt** of his robes to run (Keener IVP)





GENUINE CONFESSION?



- *And the son said to him, "Father, I have sinned against Heaven and before you, I am no longer worthy to be called your son." (Lk 15:21, AT)*
- 7 The people came to Moses and said, "We sinned when we spoke against the **LORD** and against **you**. Pray that the LORD will take the snakes away from us." So Moses prayed for the people. (Nu 21:7; Garland, 627)
- 16 Pharaoh quickly summoned Moses and Aaron and said, "I have sinned against the **LORD** your **God** and against **you**. (Ex 10:16, NIV; Garland, 627; Plummer, 374)
- Makes no claims for himself. (Bock BECNT, 1313; Garland, 628; Chen, 217)
- Admits he is not worthy (Chen, 217); he doesn't deserve it! **No excuses!** (Bock BECNT, 1313; Plummer, 375)



WELCOME HOME BASH



- *But the father said to his servants, "Quick! Bring out a robe – the best one– and put it on him, and give him a ring for his hand and sandals for his feet" (Lk 15:22,AT).*
- There is no punishment (cf. Dt 21:18-21), probation, or test for proof of true repentance. The Father likely interrupts him. (Garland, 628, 29; Bovon, 427; Chen, 217). Also, Father gives **no sermon/lecture!** (Garland, 629)
- “Before they call I will answer; **while they are still speaking** I will hear.” (Is 65:24, NIV; Garland, 628, 629).
- The robe and the ring were signs of honor and authority (cf. Gen 41:42; Est 3:10, 8:2; Ezek 16:10; Morris, 260; Stein, 407; Trites, 220; Garland, 629; Plummer, 376; Bovon, 427; Strauss, 448; Chen, 218)
- “The ring may contain a seal and thus represent the son’s membership in the family.” (Bock BECNT, 1314-1315) **Guest of honor:** Jews rarely ate meat; A fattened calf could feed an entire village
- Sandals, back then, were luxury items that were never worn by servants. (Trites, 220; Plummer, 376; Strauss, 448). Going barefoot was a sign of humiliation (Edwards, 443; Bock BECNT, 1315.)
- Son: “treat me like one of your **servants.**” But his father treats him like one of His **sons.** (Keener IVP; Bock BECNT, 1314; Plummer, 376)

PIG FEEDER TO GUEST OF HONOR



- “And bring the calf, – the fattened one – slay it, and let us eat and celebrate.” (Lk 15:23, AT).
- At this time, Jews **rarely ate meat** (Bovon, 428)
- To kill and serve a fattened calf was reserved for only the most special of occasions like a wedding feast (Strauss, 448), etc. (Bock IVP, Schreiner, 827; Trites, 220; Plummer, 376; Bovon, 428; Reiling, 552)
- “The fattened calf would provide a banquet table with the very best feast possible in first-century Palestine” (Evans, 237)
- Fattened calves were specially fed for at least several months (Bock BECNT, 1315; Chen, 217)
- Big enough to feed an entire village (no refrigerators!) The **whole town** would likely be invited (Garland, 631; Strauss, 448)
- Huge party with prime rib (Keener IVP)
- The fattened calf also likely belonged to the older brother! (Garland, 629)

CELEBRATE GOOD TIMES, COME ON!

- *“Because this son of mine was dead and came back to life, he was lost and has been found.”
And they began to celebrate (Lk 15:24,AT)*
- To imagine the father’s joy...



@joshuaJeffries_

THE OLDER SON

- Jesus could end the story there, but...
- 25 “Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. 26 So he called one of the servants and asked him what was going on. 27 ‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’
- 28 “The older brother became angry and refused to go in. So his father went out and pleaded with him. 29 But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. 30 But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’
- 31 “ ‘My son,’ the father said, ‘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 again; he was lost and is found.’ ”
(Lk 15:25-32, NIV)

PARTY TIME



- *Now his son – the eldest one – was in the field. And as he came and approached the house, he heard the sounds of musical instruments and dancing (Lk 15:25, AT).*
- The word translated “music” is συμφωνία (like **symphony**), which refers to the sound of various musical instruments playing together. (BDAG, 961; EDNT, 290; Bovon, 428)
- Seems like they brought out the **whole** band! (Bock BECNT, Plummer, 377)
- The word translated “dancing” (χορός | *choros*) refers to people dancing **together** – often in a circle (EDNT, 470)

WHAT'S GOING ON?



OKAY, WHAT'S GOING ON?!



- *So, he summoned one of the servants and inquired as to what all that could be about (Lk 15:26, AT). And he said to him, "Your brother has come, and your father killed the calf – the fattened one – because he got him back safe and sound (Lk 15:27, AT).*
- “Safe and sound” is a translation of the Greek word from where we get the English word **hygiene** (ὑγιαίνω | *hygiainō*).
- Means to “be healthy” but also describes a **rehabilitated, restored, reconciled relationship** (Edwards, 445; Stein, 407)
- The younger son has been reconciled back into right relationship with his father; on more than one level, he has become **well** (NIDNTTE, 517; Bovon, 428)
- **Younger son is getting the red-carpet treatment** (Garland, 630)

PARTY POOPER?



- *But he became angry and did not want to go in. So his father went out and pleaded with him (Lk 15:28,AT)*
- I feel for the older son, because the younger son is **not getting what he deserves**.
- His father is throwing him a welcome-home **bash**, but he likely deserves a welcome-home **beating**.
- Father is gracious to older son, too (Plummer, 378). He could have had one of his servants bring him inside (Garland, 630)
- Instead of putting his foot down and ordering him, he begs him to join the celebration (Reiling, 555)



DOES HE HAVE A POINT?



- *"Look! I have been slaving so many years for you and never did I disobey one of your commands. Yet, never did you give me a young goat so that I could celebrate with my friends"* (Lk 15:29, AT). But when this son yours – who devoured your life assets with prostitutes – came, for him you kill the fattened calf! (Lk 15:30, AT).
- The **obedient** son is now **disobedient**; the son who was an **insider** is now an **outsider** (Bock BECNT, 1317-18)
- He is so mad that he refuses to go inside or even address his dad as "Father." In that culture, both of these would have been grave insults that would bring his father shame "...and could have warranted a beating." (Keener, Lk 15:25-28. cf. Strauss, 448; Garland, 630)
- **Big difference** in quality/quantity between a fattened calf and a young goat. (Evans, 237; Reiling, 555)
- This son of yours gets filet mignon after disowning you; I've been doing what I'm supposed to do all these years, but you never even gave me **Happy Meal** (Bovon, 429)
- Probably overstating his case, however.



IT'S ALREADY YOURS



- "(My) child, you are **always** with me and **everything** of mine is yours." (Lk 15:31b, AT).
- Since the younger son has squandered his share, everything that is left **literally** belongs to the older son (Plummer, 379; Reiling, 556)
- The irony is that the younger son is willing to work like a **slave** but is treated like a **son**. (Chen, 219)
- The older son may not realize his **privileges** as a **son** and sees himself as working like a **slave** (Trites, 219; Bock BECNT, 1317.; Plummer, 378; Bovon, 429; Reiling, 555; Chen, 218)



NECESSARY CELEBRATION



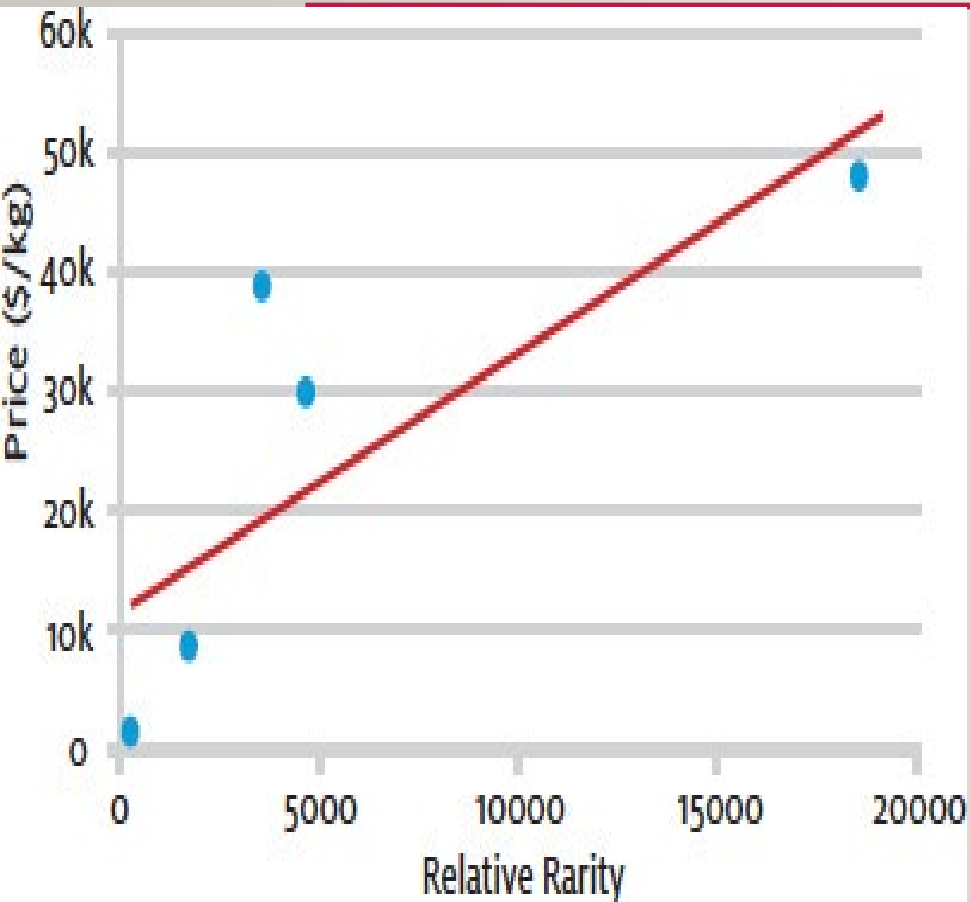
- “But it was **necessary** to celebrate and rejoice, because this **brother** of yours was dead and has come to life; he was lost and has been found.” (Lk 15:32, AT).
- “The verb “it is necessary” has a **connection with salvation** in Luke (see 2:49; 4:43; 9:22; 13:16, 33; 17:25; 19:5; 22:37; 24:7, 26, 44).” (Garland, 633)
- Notice how he corrects the older son by saying, “this brother of **yours**” (Bock BECNT, 1319; Garland, 632; Plummer, 379; Bovon, 429; Chen, 219)
- This is not about the father’s **gullibility**; it’s about the father’s **grace**
- This is not a time to question the father’s **fairness**, but a time to celebrate the son’s **salvation**. (Bock BECNT, 1319; Chen, 219)

ZOOM OUT: LOTS OF LOST AND FOUND

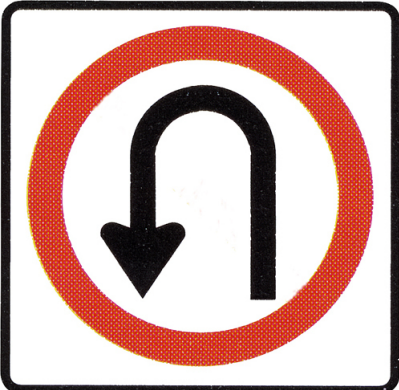


- Now the **tax collectors** and **sinner**s were all gathering around to hear Jesus. 2 But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and **eats** with them." (Lk 15:1-2, NIV)
- Back then, sharing a meal signified a certain level of **intimacy** and **acceptance** (Keener IVP)
- You didn't break bread with just anybody (hence the food laws)

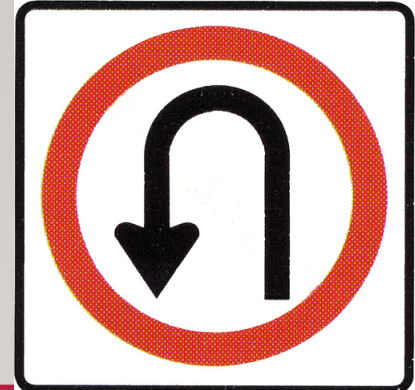
LOTS OF LOST AND FOUND: THREE “LOST PARABLES”



- **Lost Sheep** (Lk 15:3-7): a shepherd leaves **ninety-nine** sheep to go out and find **one** which had gone astray
- **Lost Coin** (Lk 15:8-10): a woman lights a lamp and diligently searches her house until she finds **one** of her **ten** coins.
- **Lost Son** (Lk 15:11-32): a father runs out to meet **one** of his **two** sons
- 1 out of 100 → 1 out of 10 → 1 out of 2
- **Increase in relative value** (Keener IVP; Garland, 623)



LOTS OF LOST AND FOUND



- 7 I tell you that in the same way there will be more **rejoicing** in heaven over one sinner who **repents** than over ninety-nine righteous persons who do not need to repent (Lk 15:7, NIV)
- In the same way, I tell you, there is **rejoicing** in the presence of the angels of God over one sinner who **repents** (Lk 15:10, NIV)
- In the third parable, we have a compassionate and gracious father, who **rejoices** over his son who “**comes to his senses**” —an expression for saying that he **repents** (Stein, 406; Edwards, 440-441; Green, 581; Trites, 220; Bock BECNT, 1312; Garland, 627; Bovon, 426).
- **Father = God** (Wilcock, 151. Morris, 254. Marshall NBC, 1005. Green, 586, cf. Lk 11:1–13; 12:22–34; Green, 579; Bock BECNT, 1306)
- **Young Son = repentant sinner(s)** (Evans, 233; Bock BECNT, 1306)
- Older Son?



RSVP?



- The older son likely represents the Pharisees and the scribes (cf. Lk 15:1-2; Schreiner, 827; Evans, 233; Garland, 627; Plummer, 378; Chen, 220.) -- many of whom were probably **self-righteous**. (Morris, 261; Edwards, 442; Trites, 221; Bock BECNT, 1306)
- We don't know if the older son comes to his senses or not; Jesus leaves it **open-ended** -- likely because he has told these three parables to **invite** the Pharisees and scribes to the table (Bock BECNT, 1320; Garland, 633; Plummer, 379)
- Earlier he told them, "It is not the **healthy** who need a doctor, but the **sick**. I have not come to call the righteous, but sinners to repentance" (Lk 5:31-32, NIV; Bock NIVAC, 415)
- *God and the angels are **rejoicing** over these sinners who have repented. **Why aren't you?*** (cf. Marshall NBC, 1005)
- *Are you going to continue to be self-righteous, and separate yourself from your Father and your spiritual family, or are you going to grab some BBQ?*
- *We got music, we got dancing (**Lk 15:25**), we got all the food you can eat. **Would you like a seat?***

THE SINFUL WAY OF SELF



- At its essence, sin is a **self-separation from God**. It's **knowing** God's way... "but '**no**'-ing God's way" (Kreeft & Tacelli, 303)
- Not "*Thy* will be done" but "*my* will be done"
- Though they might want to do whatever they want, a child left to their own devices can do themselves grave harm.
- What children **want** is not always what's **best**.

THE BEST THING THAT EVER HAPPENED TO ME

JAMES CLEVELAND
presents---
The Charles Fold Singers
of Cincinnati, Ohio



- What is best for us is to be in right relationship with our Heavenly Father through Christ.
- James reminds us that “every good and perfect gift comes from above, coming down from the Father of the heavenly lights...” (Jas 1:17, NIV).
- If God is the **Source** of all that brings lasting happiness and joy, why do we try to find joy and lasting happiness away from God? By going our own way? By going astray?

“Jesus Is The Best Thing That Ever Happened To Me”

JESUS:THE GOOD SHEPHERD



- The **Good News** is that Jesus says He is the **Good Shepherd (Jn 10:11)**.
- "...the Son of Man came to **seek and to save the lost.**" (Lk 19:10, NIV; Edwards, 432; Bock BECNT, 1321)
- The shepherd in the first parable demonstrates the ministry of **God the Son** (Edwards, 432 cf. Is 40:1; Ezekiel 34; Ps 23:1; Wilcock, 150)
- Christ actively **pursues** us for a reconciled relationship. No matter what people think, God thinks you are to **die for**



CONCLUSION: AMAZING GRACE!



- God's grace is so Amazing because, just like the younger son, **we don't deserve it** (Rom 6:23, Eph 2:8-8). And we cannot **earn** our reconciliation back to God simply by doing what we should have been doing in the first place
- Many times we don't look up at God until we are on our backs.
- Repentance is often hardest for those who don't think they need it (Garland, 634)
- God can allow the repercussions of sin work themselves out in the lives of those who willfully turn away from Him and go their own way (Garland, 620)
- If **anyone** turns from their self-centered, sinful way and humbly turns back to their Heavenly Father (i.e., repent), they will be lovingly embraced and celebrated in Heaven (Bock BECNT, 1320; Garland, 620).
- If **anyone** truly repents, they should be lovingly embraced and celebrated on Earth (by their spiritual family) (Bock BECNT, 1320; Garland, 620).
- Those who accept Christ must accept others accepted by Christ (Garland, 620)
- We are not **worthy**, but God thought we were **worth** saving. That's **Amazing Grace!**

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