

*Luke 15:22-32*  
**A Father and Two Lost Sons (pt. 2)**  
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A robe, a signet ring, and sandals:  
restored sonship and remarkable honor

■ **Luke 15:22**

But the father said to his slaves, "Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet;+

2

**Cultural considerations**

- The robe was *stole\_v te\_n %be* prominent robe+i.e. the father's finest
- By having the servants put the robe on the boy right there he demonstrates restoration to sonship
- Being thus robed, he will be treated with respect by all in the village
- He doesn't make the boy clean himself up
- In Israel's history, robes played an important role (Joseph, Esther, Isaiah)

3

**Cultural considerations**

- The ring *daktulios* is likely a signet ring
- The same Greek word is used in LXX Gen. 41:42 (Pharaoh's given to Joseph) and Esther 8:2, 8, 10 (the king's taken from Haman and given to Mordecai) for signet ring
- The father uses his usufruct, the right to exercise control over property given to the older son
- The younger son now has legal power to do business for the family

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**Cultural considerations**

- When the servants put sandals on his feet, it is a sign they accept him as their master
- Sons wore sandals, servants did not
- What reaction will the older son have to this?

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**A joyful banquet**

■ **Luke 15:23**

and bring the fattened calf, kill it, and let us eat and celebrate;

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### Cultural considerations

- The fattened calf *moschon ton siteuton* is a special grain fed calf (valuable)
- A slaughtered calf would feed most of the village (it would feed 100 people)
- Such a feast is reserved for only a great occasion such as the marriage of the oldest son
- The feast signifies a joyous occasion shared with the community (like the lost sheep and lost coin)

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### Joy at the repentance of one sinner

#### ■ Luke 15:24

For this son of mine was dead and has come to life again; he was lost and has been found.+And they began to celebrate.

8

### Mishteh

- One banquet
- The heart of the invited determines whether it is a blessing or a curse.
- External facades torn away and hearts revealed.

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### The older son is occupied with ruling the business

#### ■ Luke 15:25

Now his older son was in the field, and when he came and approached the house, he heard music and dancing.

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### Cultural considerations

- That he was in the field would mean he was supervising laborers; this was a wealthy family
- Music is *symphonia* i.e. sounds from different instruments, or a chorus

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### The older brother enquires

#### ■ Luke 15:26

And he summoned one of the servants and began inquiring what these things might be.

- Servant+is actually young boy+such as would congregate outside the house at such a party

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### The report from the boy

■ **Luke 15:27**

And he said to him, %our brother has come, and your father has killed the fattened calf **because he has received him back safe and sound.**+

Celebration based on the father's actions

- %afe and sound+Gr. *hygiaino* which translates *shalom* in the LXX; %peace+in similar contexts

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### The father attempts to reconcile with his older son

■ **Luke 15:28**

But he became angry and was not willing to go in; and his father came out and began pleading with him.

- Anger was at the father's actions

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### Cultural considerations

- Refusing to enter shames the father publically before the entire village
- Refusing to enter and accept his father's peace is open rebellion against father
- He is a hypocrite because eldest son's authority came from the father but he refuses to submit to the source of that authority

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### Cultural considerations

- Queen Vashti's refusal to enter a banquet caused her to be excluded from the family.
- The father would be expected to punish his son, but instead endures shame and shows selfless love in order to reconcile and bring him to the banquet.
- Grace was OFFERED to both sons on the same day!
- Failure to accept grace results in exclusion from the banquet/family.

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### The father attempts to reconcile with his older son

■ **Luke 15:28**

But he became angry and was not willing to go in; and his father came out and began pleading with him.

- %pleading+is Gr. *parakaleo* here %entreat+; Paul uses the same term in 2Corin. 5:20 in context of God entreating us to be reconciled

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### The son rudely insults his father in public, heaping shame on him

■ **Luke 15:29**

But he answered and said to his father, %ook! For so many years I have been serving you and I have never neglected a command of yours; and yet you have never given me a young goat, so that I might **celebrate with my friends;**+

18





### The father shows amazing love and grace

#### ■ Luke 15:31

But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found.+

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### Cultural considerations

- The banquet was a celebration in honor of the father on the occasion of the joy of reconciliation
- The joyous celebration was Gr. *dei necessary*; a term used in Luke/Acts for *divine necessity*+
- *we*+ is not in the Greek; but *to celebrate and to rejoice* was *necessary*; so since he says *brother of yours*+ it implies the older son should rejoice.

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### Thematic considerations

- There is no ending: we do not know what the older son does.
- The three parables: lost sheep, lost coin, and lost sons all emphasize joy and rejoicing at the finding of the lost (one sinner who repents)
- In each case the rejoicing is shared by the village

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### Thematic considerations

- The joyous feast is a justification of Jesus welcoming sinners to a meal
- The older son represents the Pharisees who think it scandalous that Jesus eats with sinners
- The father in the parable is God in Christ reconciling sinners to Himself
- The Pharisees refuse to join in heaven's joy, they prefer to feast with their friends

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### Theological considerations

- The older son was an inward rebel, the younger rebelled outwardly
- The father went out to find both sons, but only one of them knew they were lost!
- The younger son said *am unworthy*; the older son complained

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### Implications

- The shameful way the younger boy lived after leaving home merely revealed how lost and dead he really was.
- The older son is just as lost and dead
- The younger son now has a love relationship with his father (is found).
- If the older son refuses to enter the banquet, he shall remain lost and dead.

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### Implications and Applications

- 1) Cain was the first older brother to refuse to celebrate salvation because of his anger
- 2) The Lord's Supper is celebration of the Father's joy in saving the lost

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- 1) Cain was the first older brother to refuse to celebrate salvation because of his anger

#### ■ **Genesis 4:1-8**

- Abel's offering was accepted; not Cain's
- Cain's response was anger at Abel's blessing from God
- Cain could have joined Abel's blessing
- Cain was called to repent
- Cain kills Able

32

- 1) Cain was the first older brother to refuse to celebrate salvation because of his anger

#### ■ **Luke 15** in light of Cain and Able

- The younger brother was reconciled (like Abel)
- The older brother is angry
- The older brother (Pharisees) could join in the blessing of Messianic salvation
- The Pharisees are called to repent
- Rather than repent they kill Jesus

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- 2) The Lord's Supper is celebration of the Father's joy in saving the lost

#### ■ **1Corinthians 11:23-26**

- A joyous celebration of Messianic salvation (the lost are found): We join heaven's joy
- Table fellowship for the found
- A sign that the Messianic banquet has begun and will surely be completed
- The joy of knowing that we are unworthy but God in grace and love invited us to dine: Jesus eats with sinners!

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