

Message Notes

No one is beyond the gospel. No one.

Scripture Passages

(taken from the New International Version)

Introduction – *A New Location is Starting!!*

My selfie this summer

Today's Message:
Trike's Hope Box:

No one is beyond the gospel. No one.
Luke 15:11-32

A look at the Apostle Paul's self-awareness:

1 Corinthians 15:9-11 – written about 55AD
Ephesians 3:7-9 – written about 60AD
1 Timothy 1:15 – written between 63-66AD

Matt Chandler Video – Jesus wants the Rose

Two Kinds of People here today:

Roses
Despisers

The Two Sons (A Rose and a Despiser)

I wish you were dead

Luke 15:11-12

How's that working out for you?

Luke 15:13-20a

The Prodigal God

Luke 15:20b-24

Enter... The Despiser

Luke 15:25-30

The invitation

Luke 15:31-32

Three ways to apply this in our church

Gospel Application – *Will you come home?*

Will you party with those who come home?
Do you resemble your Prodigal Father in heaven?

1 Corinthians 15:9-11

⁹For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.
¹⁰But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them – yet not I, but the grace of God that was with me.
¹¹Whether, then, it was I or they, this is what we preach, and this is what you believed.

Ephesians 3:7-9

⁷I became a servant of this gospel by the gift of God's grace given me through the working of his power.
⁸Although I am less than the least of all the Lord's people, this grace was given me: to preach to the Gentiles the boundless riches of Christ,
⁹and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

1 Timothy 1:5

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.

Luke 15:11-32

¹¹Jesus continued: "There was a man who had two sons.
¹²The younger one said to his father, 'Father, give me my share of the estate.'
¹³Not 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.
¹⁴After he had spent everything, there was a severe famine in that whole country, and he began to be in need.
¹⁵So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs.
¹⁶He 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!
¹⁸I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you.
¹⁹I am no longer worthy to be called your son; make me like one of your hired servants.'
²⁰So 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.
²³Bring the fattened calf and kill it. Let's have a feast and celebrate.
²⁴For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.
²⁵"Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing.
²⁶So 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.'

"The older brother became angry and refused to go in. So his father went out and pleaded with him.
²⁹But 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.
³⁰But 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.
³²But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.' "



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SUMMER SERIES
2011

HOPE
BOX

Today's Message:

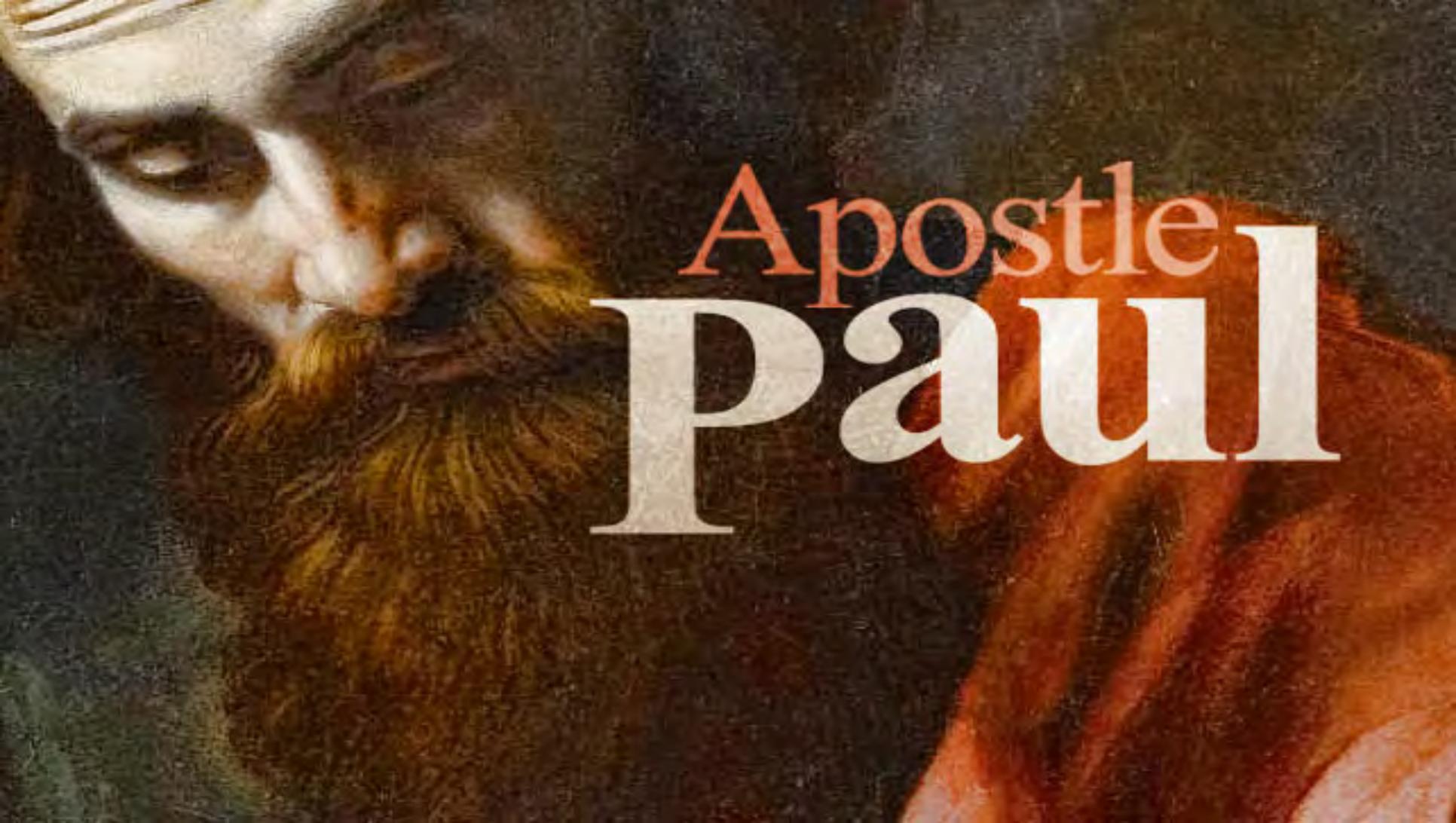
Trike's Hope Box:

No one is beyond the gospel.

No one.

“You cannot out sin the cross”

~ 2016-17 intern at some time in some class I taught



Apostle
Paul

1 Corinthians 15:9 -11

⁹ For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them – yet not I, but the grace of God that was with me. ¹¹ Whether, then, it was I or they, this is what we preach, and this is what you believed.

~ The Apostle Paul, writing to the Corinthians in 55A.D.

Ephesians 3:7-9

⁷ I became a servant of this gospel by the gift of God's grace given me through the working of his power. ⁸ Although I am less than the least of all the Lord's people, this grace was given me: to preach to the Gentiles the boundless riches of Christ, ⁹ and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

~ The Apostle Paul, writing to the church in
Ephesus around 60A.D.

1 Timothy 1:5

Here is a trustworthy saying that deserves full acceptance:
Christ Jesus came into the world to save sinners —
of whom I am the worst.

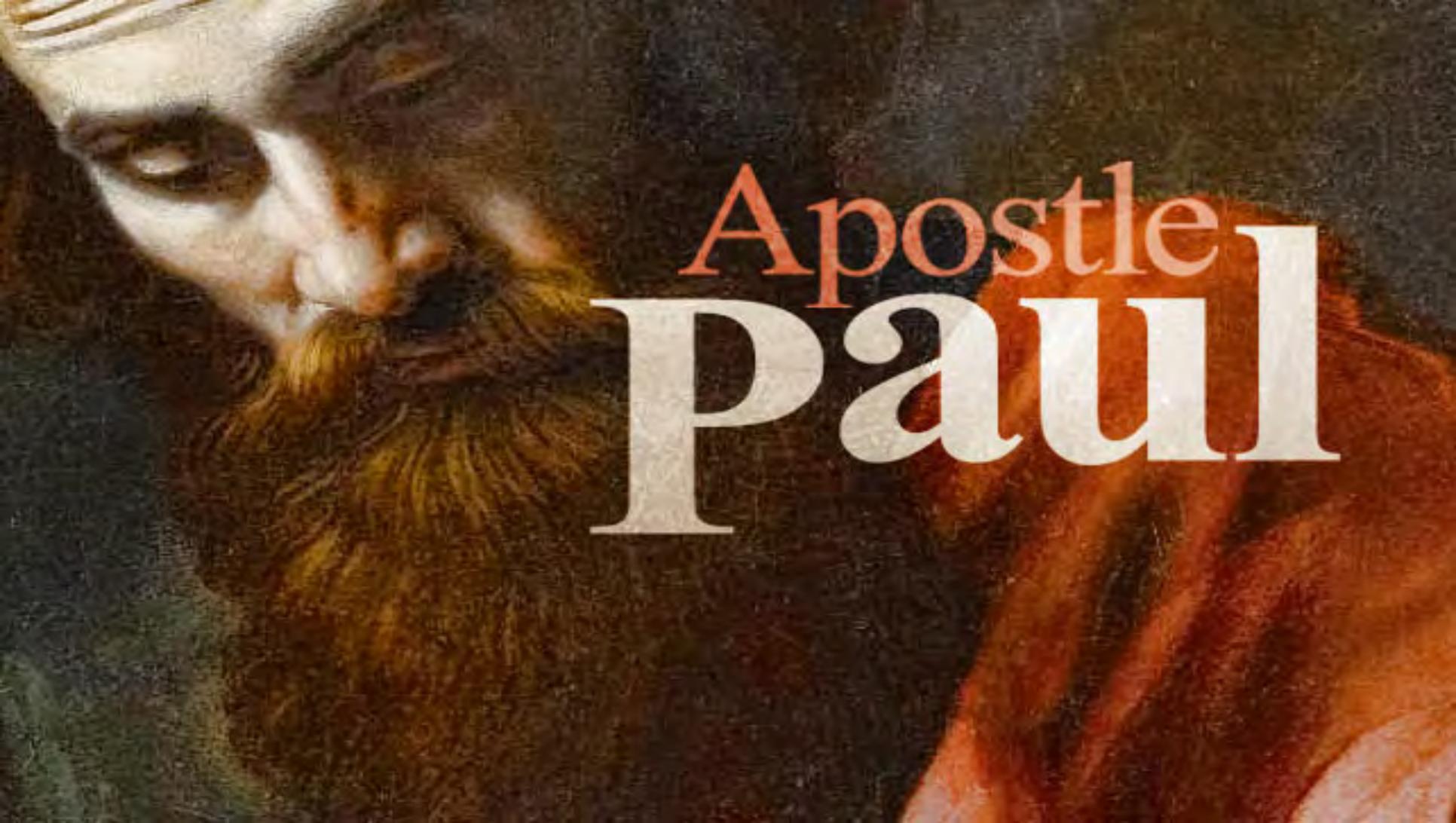
~ The Apostle Paul, writing to the his mentee Timothy near the
end of his life, around 63-66A.D.

[This] is quite a progression in his self-awareness, from a proud, self-righteous Pharisee to the foremost of sinners. Only a person of genuine humility would describe himself in such terms. What turned a once proud Pharisee into a humble apostle of Christ? It was Paul's understanding of the grace of God. He understood God's grace to be more than undeserved favor. He saw himself not just undeserving but ill deserving. He knew that in himself, apart from Christ, he fully deserved the wrath of God. Instead, he had been made a herald of the message he once tried to destroy.



That is why he followed his assessment as the least of the apostles by the statement “but by the grace of God I am what I am” (1 Cor. 15:10). That is why he would say, “To me, though I am the very least of all the saints, this grace was given” (Eph. 3:8). He saw himself as a prime example of the grace of God, and his theology of grace produced his humility.

~ Jerry Bridges, *The Least of the Apostles*, Tabletalk July 1st, 2006.



Apostle
Paul

Jesus want's the Rose – Matt Chandler

<https://www.youtube.com/watch?v=bLglecL1IdY>

Two kinds of people here today:

Two kinds of people here today:
Roses

Two kinds of people here today:

Roses

Despisers

despise

verb de·spise \di-'spīz\
—

Definition of despise

[transitive verb]

1: to look down on with contempt or aversion *despised the weak*

2: to regard as negligible, worthless, or distasteful

despises organized religion

despisement - *noun*

despiser - *noun*

Luke 15:1-2

¹Now the tax collectors and sinners were all gathering around to hear Jesus. ²But the Pharisees and the teachers of the law muttered, “This man welcomes sinners and eats with them.”

Luke 15:3

³Then Jesus told them this parable...



Jesus the Good Shepherd sculpture, circa 3rd century
Bibliotheca Alexandria Museum, Alexandria, Egypt



Good Shepherd sculpture, 3rd century
Jerusalem, Rockefeller Archeological Museum

The Two Sons (a Rose and a Despiser)

I wish you were dead

Luke 15:11-12

¹¹Jesus continued: “There was a man who had two sons.

¹²The younger one said to his father, ‘Father, give me my share of the estate.’ So he divided his property between them.

“
It is and most certainly was unthinkable for any son to request his portion of the family wealth while his father was still alive.

~ Kenneth E. Bailey, *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants*, Second Edition. (Downers Grove, IL: IVP Books, 2005), 41.



How's that working out for ya?
Let the good times roll, baby!!

Luke 15:13

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.

How's that working out for ya?
Your best thinking...

Luke 15:14-16

¹⁴After he had spent everything, there was a severe famine in that whole country, and he began to be in need. ¹⁵So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. ¹⁶He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

How's that working out for ya?

A plan for economic security

Luke 15:17-19

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! ¹⁸I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. ¹⁹I am no longer worthy to be called your son; make me like one of your hired servants.’ ²⁰So he got up and went to his father.

How's that working out for ya?

The boy goes home

Luke 15:20a

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! ¹⁸I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. ¹⁹I am no longer worthy to be called your son; make me like one of your hired servants.’ ²⁰So he got up and went to his father.

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* (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.

~ Kenneth E. Bailey, *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants*, Second Edition. (Downers Grove, IL: IVP Books, 2005), 52-53.



A person stands in silhouette on a mountain peak, looking up at a vast night sky filled with stars and the Milky Way galaxy. The scene is illuminated by a soft, warm light from the horizon, creating a dramatic and contemplative atmosphere.

THE
P R O D I G A L
G O D

prod•i•gal \ 'prä-di-gəl\ *adjective*

1: characterized by profuse or wasteful expenditure: LAVISH

2: recklessly spendthrift ⟨the *prodigal* prince⟩

3: yielding abundantly: LUXURIANT

~ Frederick C. Mish, "Prodigal," *Merriam-Webster's Collegiate Dictionary*.
(Springfield, MA: Merriam-Webster, Inc., 2003).

The Prodigal God

The father's compassion

Luke 15:20b

“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.’”

The Prodigal God

The father's justice

Luke 15:20c

“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.’”

The Prodigal God

The father's joy

Luke 15:20d

“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.’”



Rembrandt, **The Return of the Prodigal Son**,
1662–1669 (Hermitage Museum, St Petersburg)

As soon as they discovered that the money had been lost among the Gentiles the *Kezazah* ceremony would be enacted. The son would then be obliged to sit for some time outside the gate of the family home before being allowed to even see his father. Finally he would be summoned. With the boy already rejected by the village, the father would be very angry, and the boy would be obliged to apologize for everything as he pleaded for job training in the next village.



But this is not what happens. No one in the village thinks or acts as a separate person but as a part of the tightly knit village society. The individual's solidarity with that community is unshakable. The father, however, reacts in a very countercultural manner. He breaks all the rules of oriental patriarchy as he runs down the road to reconcile his son to himself. The word *run* in Greek (*dramōn*) is the technical term used for the foot-races in the Stadium...



Luke is a well-educated man who chooses his words carefully. Thus we can translate the phrase, “His father saw him and had compassion and *raced*.” It is not just a slow shuffle or a fast walk — he races! In the Middle East a man of his age and position *always* walks in a slow, dignified fashion. It is safe to assume that he has not run anywhere for any purpose for forty years. No villager over the age of twenty-five ever runs. But now the father *races* down the road. To do so, he must take the front edge of his robes in his hand like a teenager.



When he does this, his legs show in what is considered a humiliating posture. All of this is painfully shameful for him. The loiterers in the street will be distracted from tormenting the prodigal and will instead run after the father, amazed at seeing this respected village elder shaming himself publicly. It is his “compassion” that leads the father to race out to his son. He knows what his son will face in the village. He takes upon himself the shame and humiliation due the prodigal.

~ Kenneth E. Bailey, *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants*, Second Edition. (Downers Grove, IL: IVP Books, 2005), 66-67.



The Prodigal God

The son's speech

Luke 15:21

“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“²¹The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’”

The Prodigal God

The father's lavish reconciliation

Luke 15:22-24

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. ²³Bring the fattened calf and kill it. Let’s have a feast and celebrate. ²⁴For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.

Enter... The Despiser

Enter... The Despiser



The 'good' son

How he finds out

Luke 15:25-27

²⁵“Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. ²⁶So 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.’

The 'good' son

WHAT?!?!?!?

Luke 15:28a

²⁸“The older brother became angry and refused to go in. So his father went out and pleaded with him. ²⁹But 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. ³⁰But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

The 'good' son

The Prodigal God to the older brother

Luke 15:28b

²⁸“The older brother became angry and refused to go in. So his father went out and pleaded with him. ²⁹But 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. ³⁰But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

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.

~ Kenneth E. Bailey, *The Cross and the Prodigal: Luke 15 through the Eyes of Middle Eastern Peasants*, Second Edition. (Downers Grove, IL: IVP Books, 2005), 82-83.



The 'good' son

The older brother's entrenched bitterness

Luke 15:29-30

²⁸“The older brother became angry and refused to go in. So his father went out and pleaded with him. ²⁹But 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. ³⁰But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’

THE
PRODIGAL
GOD

Christianity Redefined
Through the
Parable of the Prodigal Sons

TIMOTHY KELLER

Author of The Reason for God

Nearly everyone defines sin as breaking a list of rules. Jesus, though, shows us that a man who has violated virtually nothing on the list of moral misbehaviors can be every bit as spiritually lost as the most profligate, immoral person. Why? Because sin is not just breaking the rules, it is putting yourself in the place of God as Savior, Lord, and Judge...

THE
PRODIGAL
GOD

Christianity Redefined
Through the
Parable of the Prodigal Sons

TIMOTHY KELLER

Author of The Reason for God

Pride in his good deeds, rather than remorse over his bad deeds, was keeping the older son out of the feast of salvation. The elder brother's problem is his self-righteousness, the way he uses his moral record to put God and others in his debt to control them and get them to do what he wants.

THE
PRODIGAL
GOD

Christianity Redefined
Through the
Parable of the Prodigal Sons

TIMOTHY KELLER

Author of *The Reason for God*

His spiritual problem is the radical insecurity that comes from basing his self-image on achievements and performance, so he must endlessly prop up his sense of righteousness by putting others down and finding fault. As one of my teachers in seminary put it, the main barrier between Pharisees and God is “not their sins, but their damnable good works.”

~ Tim Keller, *The Prodigal God*, pages 43 and 77.

The 'good' son

The invitation...

Luke 15:31-32

³¹“ ‘My son,’ the father said, ‘you are always with me, and everything I have is yours. ³²But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’ ”

The Invitation:

To Younger Brothers (Roses):

COME HOME!

The Invitation:

To Older Brothers (Despisers):

COME HOME!





When death's dark shadow's at my feet
When I am plagued by doubt
You press my hands in your own
By promise I need comfort
Hallelujah, hallelujah

When death's dark shadow's at my feet
When I am plagued by doubt
You press my hands in your own
By promise I need comfort
Hallelujah, hallelujah



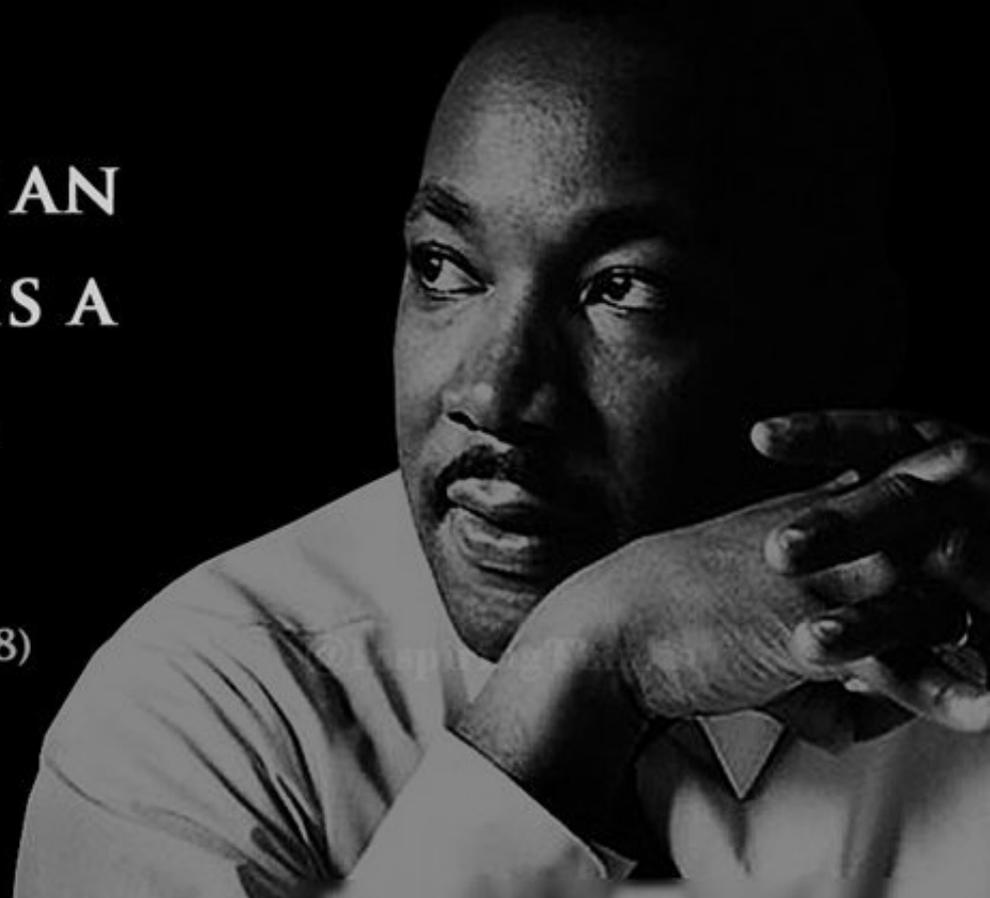


**FORGIVENESS IS NOT AN
OCCASIONAL ACT, IT IS A
CONSTANT ATTITUDE.**

MARTIN LUTHER KING JR. (1929-1968)

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Gospel Application:

Gospel Application:

Will you come home?

Will you party with those who come home too?

Do you resemble the Prodigal God?