

PITWM VERSE BY VERSE

Luke 15:11-24 LESSON: RECONCILING FAITH – April 24, 2016

INTRODUCTION:

Chapter 15:1-10 ¹We find three parables in this chapter that concerns Jesus and reveals the love He has for sinful men and women (**vv.1-2**). The Pharisees had a knowledge of the Old Testament Law and a desire for personal purity but they had no love for lost souls. Jesus attracted sinners while the Pharisees repelled them. In each story something is lost, the lost is found and there is great rejoicing because it is found.

- I. The lost sheep (**vv.3-7**) - The sheep is innocently lost. The fact that the shepherd would leave the ninety-nine and go after the one sheep is proof that each animal was dear to him. The friends and neighbors were summoned because of the shepherd's great joy when the sheep was found.
- II. The lost coin (**vv.8-10**) - The coin is carelessly lost. It was lost at home. People may be members of good churches and still be lost and go to hell. When she found the coin, she too called her friends and neighbors together to rejoice with her.

These two parables help us understand something of what it means to be lost spiritually. Sheep belong with the flock, coins belong on the chain, and lost sinners belong in fellowship with God. Perhaps we would have more joy if we shared Jesus love and concern for the lost.

HISTORY:

The third parable is found in verses 11-32. All were told as an answer to the Pharisees (v.2). ²They did not approve of him because He ate meals with 'tax-collectors and sinners'. People who are lost can be those who have never been Christians. Or they can be Christians who have wandered away from God. There is the parable of the lost sheep, the parable of the lost coin, and now the parable of the lost son (The Prodigal Son).

I. A BROKEN RELATIONSHIP 15:11-16

15:11 And he said, A certain man had two sons:— This parable is dealing with a certain man having two sons. The man is not named. ³It is possible that the one sheep and the coin represent the Gentiles who were eagerly sought after because they were helpless; the Prodigal represents the Jew who was not so much sought after, but had to come of his own accord, as will happen at the Second Coming. Also, we can look at it and say in the two previous stories, Jesus told how the Pharisees should act when lost sinners were found. In this longer story Jesus pictured how they did act.

15:12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. During this time in the Jewish culture, a Father could leave his money in his will to be divided up among his children after his death, or he could draw up a living will and give them their share of the estate while he was still alive. The law allowed the oldest son to receive double portion of his father's property (Deuteronomy 21:17). The younger son wanted to enjoy himself. He did not want to wait

¹ <http://www.family-times.net/commentary/the-lost-sheep-and-the-lost-coin/>

² <http://www.easyenglish.info/bible-commentary/luke-lbw.htm>

³ *The Expositor's Study Bible Jimmy Swaggart*

<http://www.pitwm.net/pitwm-sunday-school.html>

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until his father died. He asked for his portion. As for the division, the second son would therefore receive only a third of the property. What he was really saying was: "*Give me my independence!*" As parents, we want our children to be ready to make it on their own. We surely don't want them to go before time when they're not mature to leave. But we know it's like the call of the wild; want to experience for myself; tired of the rules.

15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. He wanted to get away from the house; from the father; and from the family! ⁴The younger son hurried to be free. He went as far away as possible. He did not want anyone to reduce his freedom. He bought whatever he wanted. He had fun and paid for entertainment. He had a 'good' time and wasted all his money. That's what riotous living is: loose, reckless, wild, and extravagant living. A far country for any of us is just one step outside the will of God. We all have an inheritance; some of us lose it by choosing the far away country. His rebellion and riotous living caused him to hit rock bottom. Many parents can tell their children about the far away country, but they don't want to listen. It's not at all what it's envisioned to be.

15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. The unsuspected happened: no money and a famine—no food in the land. The word "*prodigal*" means "*wasteful; reckless.*" That will most certainly bring you to your knees. When you don't have a plan, all will be spent because of bad decisions. When you don't have what you used to have, you will begin to be "*in want.*" Being "*in want*" may sometimes cause you to be bitter at the world and begin to blame others for your predicament. The famine only happened in "*that land*"; the land he found himself in, and "*in want.*"

15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. The second bad decision after leaving his father and going into a far country resulted in brokenness within himself and a broken relationship with God. It said, he joined himself with a citizen of that country, instead of going back home after having no money. The world will always call out to you especially when you choose to lean on them more than family. The young son was raised in a Jewish family but chose to rely on the world's way. He now looks to the world and winds up in even worse shape as the answer to solve his problem. Self and the world have only selfish motives. He suffered five things:

1. He suffered being destitute—squandered and wasted what he had.
2. He suffered natural disaster—famine struck.
3. He suffered enslavement and humiliation—joining himself to a Gentile and having to feed swine, even to eat what the swine ate.

For a Hebrew to feed unclean swine would be a very degrading job. According to Moses' law, pigs were unclean animals (Leviticus 11:2-8; Deuteronomy 14:8). This meant that they could not be eaten or used for sacrifices. And to protect themselves from defilement, Jews would not even touch them. For a Jew to stoop to feeding pigs was a great humiliation.

4. He suffered hunger—having a taste for the world (riotous living).
5. He suffered the loss of so-called friends—those who surrounded him when he had plenty.

15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave

⁴ <http://www.easyenglish.info/bible-commentary/luke-lbw.htm>
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unto him. This means that he not only fed the swine, but he also ate his fill of what the swine ate. Remember, he didn't have any more money to buy and choose what to eat; none of those so called friends were around. The picture is: he is at the end of his rope!

II. A RESTORED RELATIONSHIP 15:17-24

15:17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! Before, you can say he had been beside himself. Now, you can say he has come to himself. He snapped out of insanity, back to reality! He has come to the recognition that he did not belong there. He came from a place of having a family that has more than enough, even hired servants who does not want of hunger. He was absolutely in misery but God cleared his mind to recall what he used to have and where he came from.

15:18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, —After coming to himself, he said out of his mouth as to what he would do. He began to declare it. He thought about his father; thought about going to his father to say he has sinned against God and his father. Praise the Lord, he's going back in the right direction; with the right mindset—the direction of repentance! He didn't blame anyone but himself. The beginning of repentance is thought; thinking of one's need to repent and turn back to God. He said he had sinned. That's what repentance is, having a contrite heart, turning away from sin and turning to God!

15:19 And am no more worthy to be called thy son: make me as one of thy hired servants. He accounts to what he has done, to now view himself as not even worthy to be called his father's son. He would rather be as one of the hired servants of his father. He has humbled himself to the lowest degree; not even a part of the family.

15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. When he arose to go to his father, his father had to be waiting and watching for his son's return, for his father saw him from a long distance off. I think that every parent is looking for their child to get back on the right track when going through hard times. Children have to remember that parents go through the same stress as the child, more so when they are not in their mist. They worry alot!, but are still praying. He saw his son from a long way off. Can you see the son coming back, not the way he left, but looking shabby, dirty, and skinner than before? It didn't matter to the father how he looked. He still loved and had compassion toward him just coming back home. He accepted the son before hearing his confession. He fell on his neck and kissed him showing how much he had missed him. Can you see all the wrong we get into and do; and God still takes us back? He truly shows compassion.

15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. The prodigal returns to his father and God; for the son makes his confession to the father, but before he could continue, the father interrupts. The father had already forgiven him.

15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: Bring this, bring that he tells his servants. The father couldn't help but

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show compassion to his son. He wanted him cleaned up and looking better than he looked before. The "robe" restored him to a position of sonship and honor. It symbolized being clothed with the righteousness of Christ. The "ring" restored him to a position of authority. The son was now to represent the father and his kingdom. The "shoes" immediately restored and elevated him above servanthood, which means he became a free man. Sandals were the sign of a freeman as opposed to a slave. The son was now shod with shoes to carry the gospel of peace wherever he went.

15:23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: The father fed the son and celebrated his return with the calf that was kept for festive occasions. He was fully accepted into the family; therefore all the food of heaven was laid out before him. ⁵Five signs of the father's welcome:

1. The kiss, the sign of forgiveness.
2. The robe, the sign of honor.
3. The ring, the sign of authority.
4. The sandals, the sign of freedom. Why? Because the slave went barefoot.
5. The feast, the sign of a joyful welcome.

How much does God love you?

- He loves you enough to let you go.
- He loves you enough to let you hit bottom.
- He loves you enough to let you come back.
- He loves you so much that he will run to meet you.

That's how much God loves you.

15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Reconciliation with God is that we were dead in our sin but alive in Jesus Christ. The prodigal son was dead in his sin but alive after repentance. He was lost when he sinned against heaven. He was lost until he came to himself, and came back home honoring his father. It was time to party; celebrate the newness of a life restored and reborn.

SUMMARY:

⁶Jesus told of a father who had two sons (15:11), but the younger son wanted his inheritance early, so the father gave it to him and he went off and "...wasted his possessions with prodigal living" (15:12-13). After spending everything that the father had given him, he found himself alone and without the basic necessities of life (15:14-16).

When the younger son finally came to his senses, he returned home determined to admit his wrongdoing (15:17-19). But as the younger son made his way home, "...his father saw him and had compassion, and ran and fell on his neck and kissed him" (15:20). The son said to his father, "Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son" (15:21). Instead of condemning his son for wasting time and money, the father called for an immediate celebration (15:22-23) saying, "...for this my son was dead and is alive again; he was lost and is found" (15:24). Reconciliation is the bringing together of God and man; restore relationship.

⁵ <http://www.keepbelieving.com/sermon/1993-11-14-Trapped-On-a-Dead-End-Street/>

⁶ <http://tomhogsed.com/bible-explanation/luke/page/2/>

<http://www.pitwm.net/pitwm-sunday-school.html>