

Sermon Title: The 3rd Principle of Heavenly Party Planning

Sermon Text: Luke 15:11-24

Sermon Purpose: To call the hearer to evaluate the meaning of true repentance of sinners, as we appreciate the gift of a loving Father.

Sermon Proposition: There are 5 concepts of the repentance of the lost, before a loving father.

I. The shameless request of a lost son. V.11-12

A. The silent response of a self-righteous son. V.11a

B. The shameless request of a selfish son. V.11b-12b

The climax of the story indicates that it is the older son, who we don't think about, that really is the main objective in the story. What does prodigal mean? It's an old English word, that basically means, "spend thrift." Someone who is wasteful, a person who is senselessly extravagantly self-indulgent or loose immorally. The Greek word conveys the idea of an utterly debased lifestyle.

The Pharisees would have seen the request of the younger son as shamefully outrageous. The son is probably in his teens. He is extremely disrespectful toward his father. He lacks love, and gratitude for his father, for the legacy that generations of his family have provided for him and his brother. In fact the request in a Middle East culture would be saying "Dad I wish you were dead."

Deuteronomy 21:17 "But he shall acknowledge the son of the unloved wife *as* the firstborn by giving him a double portion of all that he has, for he *is* the beginning of his strength; the right of the firstborn *is* his.

C. The shameful response of a saving father. V.12c

The father rather than having the son shamed, slapped and killed. The father rather than focusing on the shame his son has brought him, and the ruined relationship in the midst of agony of rejected love, grants the son's request. The Greek word for wealth or livelihood is (bios).

The Greek word for estate (tas useios) used only here in the New Testament, means the goods, the property, the portion. He is asking for the material stuff, land, animals, buildings, and what ever family possessions he is entitled to inherit.

This is important because the normal word for inheritance is (kleronomia). When this word is used you're talking about everything that comes with the estate, management, leadership, accountability, and responsibility, to build the estate for the present and in the future. (He just wanted his stuff or share.)

II. The sinful rebellion of a lost son. V.13-16

A. The desire of sinful rebellion. V.13a

He wants freedom, independence, and privacy. He wants to get away from all restraints and accountability. He doesn't want to obey his father or live under his authority.

B. The demonstration of sinful rebellion. V.13b

C. The distance of sinful rebellion. V.13c

D. The downhill slide of sinful rebellion. V.13d-14

Literally he turned everything into cash. There was a provision in the Old Testament, where he could sell his possessions, he did not have to somebody who would buy it, but take ownership of it only after the father had died (future commodities). They buy now hoping the commodities will increase in price in the future. The price now is good because you have a desperate seller.

He wasted and scattered his money. He just threw it away. Hence the concept prodigal. This younger son represents open sinners, the rebels, the immoral, those who make no pretense of faith in God, no pretense of love for God, in other words, they are not hypocrites.

The problem is the freedom, independence, and fun that sin promises never works out the way it looks. The sin is his fault, the famine is not his fault, but the combination of the two can be devastating.

The audience would think of Israel, the times when Israel was under siege and women ate their afterbirth, and even cannibalized their children.

From a wonderful place under a loving father, in a generous environment, he has come to this. He is destitute, but still he is not yet ready to repent or return home. He began to be in need, and like most sinners he comes up with a plan.

This is typical of the sinner, he runs from God, goes out lives a rebellious life, sins up a storm, and winds up in a pit.

E. The **deception** of sinful rebellion. V.15-16

Citizen is a word that refers to a privileged person, not everyone was a citizen. This meant someone who is privileged and honored by the society, and given a place on the city roll. (kollao-to glue) Joined himself to.

The assignment doesn't pay anything of substance. This is a Jewish boy feeding pigs in a Gentile land, serving an honored Gentile citizen. (**Lev. 11:7; Deut. 14:8**) These verses and other Old Testament passages show the uncleanness associated with swine. This is as low as a living person could go, to live and act like a pig.

The lesson is that sin is rebellion against God the Father. It is rebellion against his offer of a relationship and intimate fellowship. Sin shuns all responsibility, accountability, and leadership of God the Father in the sinner's life. It is to deny God His rightful place as Creator and owner. It is to hate God, it is to wish God was dead!!

III. The **sanctified** repentance of a lost son. V.17-21

A. Sanctified repentance begins with an accurate assessment of one's condition. V.17

1. Destitution
2. Helplessness
3. No resources
4. Impending death

B. Sanctified repentance begins with a turning to the loving Father. V.18-20a

2 Samuel 12:13 So David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die.

2 Samuel 24:10 And David's heart condemned him after he had numbered the people. So David said to the LORD, "I have sinned greatly in what I have done; but now, I pray, O LORD, take away the iniquity of Your servant, for I have done very foolishly."

2 Samuel 24:17 Then David spoke to the LORD when he saw the angel who was striking the people, and said, "Surely I have sinned, and I have done wickedly; but these sheep, what have they done? Let Your hand, I pray, be against me and against my father's house."

1. Admission of sin. (I have sinned unto heaven) (**Ezra 9:6**)
2. Sense of unworthiness
3. The act of humble submission

This is a picture of one whose repentance leads to salvation because, you see not only repentance here but faith in the father. He trusts his father's compassion, mercy, and generosity. Repentance is linked to faith. He trust in his father's character causes him to go back and receive forgiveness and do whatever works he needs to do to make restitution and be reconciled.

IV. The **shocking** reception of a lost son. V.20b-24

A. The loving father was seeking the return of the lost son. V.20b

The loving father wants to initiate the reconciliation. He wants to protect him from the shame, abuse, slander. He wants to bear the shame and abuse.

B. The loving father showed compassion for the lost son. V.20c

The word compassion is (splanchnizomai), means your intestines, or your bowels or your abdomen.

1. The shock of the father's running.
2. The shock of the father's embracing.
3. The shock of the father's kissing.

The father is doing exactly what Jesus did for us. He came down and dwelt in our village to run the race and bear the shame and the slander and the mockery to throw His arms around us and kiss us and reconcile us!! The shock of this, it happened without any works. It is all grace.

V. The shameless rejoicing over a lost son. V.22-24