

The Parable of the Lost Son



Luke 15:11-32

- In the Book of Matthew 13:10, Jesus began using parables to teach about the kingdom of heaven.
- According to Mark 4:34, “Jesus did not say anything to them without using a parable and when He was alone with His disciples He would explain what He meant.”
- Purpose: To assist us in growing in our understanding by exploring these divine truths found Christ teaching.
- Objective: To teach us what they mean and how they relate to our present and future life in Christ Jesus.
- Goal: To allow the Holy Spirit speak to our hearts and draw us closer to Jesus Christ.

○ The Parables that have been taught

- The Parable of the Sower. (Matthew 13:3-9, 18-23)
- The Parable of the Wheat and The Weeds (Matthew 13:24-30)
- The Parable of the Mustard Seed. (Matthew 13:31-32)
- The Parable of the Leaven (Matthew 13:33, Luke 13:20-21)
- The Parable of the Hidden Treasure (Matthew 13:44)
- The Parable of the Pearl of Great Price” (Matthew 13:45-46)
- The Parable of the Dragnet (Matthew 13:47-51)
- The Parable of the Householder (Matthew 13:51-53)
- The Parable of the Wineskins (Luke 5:34-39, Matthew 9:14-17, Mark 2:18-22)
- The Parable of the Talents (Matthew 25:14-30, Luke 19:12-26)
- The Parable of the Barren Fig Tree (Luke 13:6-9)
- The Parable of the Workers in the Vineyard (Matthew 20:1-16)
- The Parable of the Pompous Guest (Luke 14:1-14)

4. You will see yourself through one or more of these parables.

The Parable of the Lost Son

Luke 15:11-32

- Luke gives three of the most recognized and beloved parables in the Bible. These three parables reveal three amazing things about God: (Luke 15:1-32)
 1. God's love for the lost sinner. (vs. 1-7)
 2. God searching for the lost sinner. (vs. 8-10)
 3. God rejoicing for the lost sinner that repents and returns home. (vs. 11-32)
- Today we will begin to study and examine all three of these powerful parables and the lessons we can learn and grow from them. (Luke 15:1-7)
- Jesus Christ hears the accusations from the Pharisees and Scribes (vs. 1-2)
 1. The parable of the lost coin – “The coin was lost in the house.” (vs. 8-10)
 2. The parable of the lost coin (vs. 8) – “Jesus highlights the great value the woman has for the lost coin.”
 - The woman takes great measures to search until she finds the lost coin in the house.
 3. The “lost” represents an unbeliever, sinner, or backslider that is lost, missing, or has gone astray.
 4. The word “lost” means to perish, to stray away, to be spiritually separated, destitute, spiritually blind to truth, lack spiritual direction, and it implies being without God and His eternal salvation.
- Jesus responds to the Pharisees and Scribes accusations with a third parable. (vs. 11-32)
- The parable of the Lost Son or Prodigal Son reveals the unfailing love and compassion of God (vs. 11-32). This parable teaches us (2) two things about God:

1. God's love still reaches out to those who rebel, reject and refuse to live and serve Him.
2. God is able to restore and forgive those who repent of their sins no matter their state or situation they find themselves in.

○ The Parable of the Lost Son – “The Prodigal Son”. (vs. 11-32)

1. The Younger Son: “Inheritance and Rebellion” (vs. 11-19)

2. The Father: “Love and Compassion” (vs. 20-24)

3. The Older Son: “Jealousy and Judgmental” (vs. 25-32)

○ The Parable of the Lost Son (Prodigal Son) (vs. 11-12)

- The parable of the lost son – “The Younger Son chose to leave home.” (vs. 11-19)

1. The Lost Son's request – “He wanted his portion of goods.” (vs. 12)

- In other words, “Give me my inheritance.” (vs. 12)
- The Father divided the estate between the older son and the younger son. (vs. 12)
- The Younger Son would receive one-third and the older brother two-thirds of a father's estate when the father died.
- The Younger Son wanted his inheritance now and not after his father died.
- The Younger Son's request from his father was both his independence and freedom to live and do as he want.

2. The Lost Son's rebellion – “He wasted his possessions with prodigal living.” (vs. 13)

- The word “prodigal” means a life or lifestyle that is wasteful, reckless, careless, riotous, extravagant, lavish, without restraint and squander away.
- The Lost Son's rebellion reveals his character and motives.
 - 1) He wanted to live life without the authority and control of his father.
 - 2) He wanted to live out life under his own rules and terms without the guidance of a loving father.

3) He wanted no accountability and responsibility that came with his father estate.

3. The Lost Son's rejection – "He rejected the father's love and care for him." (vs. 12)

1) The Father gave his son the right and freedom to choose.

- The lost son had freewill to choose his father or the possessions (worldly goods, money, and possessions).

2) The Father gave to his son willingly and withheld no portion of his possessions.

- The lost son selfishly thought of himself. He gave no thought of his father, his character, his legacy, his history, his kingdom, his country, his goods and his name.

3) The Lost Son (prodigal) choose to live life under his own authority and rules without any interference or guidance from his father.

- The lost son gave no thought toward the consequences from his poor decisions. "You can make the choice but you can't choose the consequences."
- The lost son wanted to do as he wanted with his life and his portion of goods (money, possession, inheritance).
- Just like the Lost Son (prodigal), many in the world and in the church continue to be wasteful and reckless with life, gifts, talents (abilities), money, possessions and time.

4. The Lost Son's relocation – "He gathered up all he had and journeyed to a far country." (vs. 13)

1) He left his Father and went to a distant country. (vs. 13)

- The distant country was different from his father's country.
- The lost son was known both within and outside the home in his father's country.
- The lost son was unknown by all in the distant country. Nobody cared about who he was, where he was from or his purpose for being there.
- The lost son chose a distant country to get far away from the rules, authority and interference from his father.
- The lost son chose a distant country to get far away from the requirements and responsibility of being a part his family.

- The lost son chose a distant country where the people, the living (lifestyle), and the resources were all foreign to him, but appealed to the lifestyle he desired to live.
- He was willing to leave behind the love and care of his father.
- He was willing to leave behind the safety and protection of his father.
- He was willing to leave behind the resources and service of his father.
- This parable is so powerful and relatable to all of us who ran from God's love, purpose and calling.

2) The Lost Son (prodigal) wasted his life and resources upon worldly living. (vs. 13)

- The lost son wasted all of his father's resources upon prodigal living.
- The lost son was living a careless and reckless life of sin and lustful pleasures. (Galatians 5:19-21, Titus 3:3, 1 John 2:15-17)
- The lost son had no intentions of ever returning back to his father's country.

5. The Lost Son's recklessness – "He was in want because he unwisely spent all that had." (vs. 14)

1) He spent all that he had. (vs. 14)

- The lost son wasted away all his inheritance and is now left with nothing.
- The lost son misused and abused the inheritance that was entrusted to him by his father.

2) He lacked appreciation for what he had.

- The lost son should have shown more love, honor, and respect toward his father.
- The lost son should have been mindful and aware of all the sacrifice that his father had made for him.
- The lost son should have been more grateful and thankful toward his father.
- The lost son rebelled against the only person who truly loved him unconditionally. (Mark 8:36-37, Romans 6:21-23)

3) He suffered greatly where he was. (vs. 14)

- The lost son suffered greatly due to his rebellious decision to live his life outside the will of his father.

- The words “severe famine” mean a drought that was serious, extreme or mighty in the land or country.
 - The “severe famine” caused extreme poverty, scarcity of food, crop failure, destroyed natural resources and basic necessities were lacking in that country.
 - The word “famine” can represent both spiritual and physical desolation or judgement.
 - Famine is used by God to bring divine judgement in order to discipline and bring correction to his children who have wandered away from the truth of His Word. (Matthew 24:1-7, Amos 8:11, Revelation 18:18, Jeremiah 14:12-18, Ezekiel 5:16-17)
 - Famine is used by God to warn and gain the attention of his children or rebellious nation to turn their hearts back to Him. (Psalm 9:15-17, Proverbs 14:34)
 - Famine can symbolize judgement, trials, tribulations, suffering, storms of life, life crisis, hardship, and test of faith. It should draw a person either back to God or closer to God.
 - Spiritual famine can describe spiritual drought, a dry place, and stagnation in their life. The person heart has turn away from God and the truth of His Word.
 - If the person chooses not to repent, it can lead to a life that remain unfulfilled unproductive, unfruitful, isolated and disconnected from Jesus Christ and His Body (Body of Believers, The Church).
 - Their spiritual life becomes barren, lack spiritual fruit, unproductive and unresponsive to the Spirit of God and His Word. (John 15:1-8, Galatians 5:22-23)
 - Their spiritual senses become dull toward the Spirit of God. The word “dull” means sluggish, slothful, lazy, lack attention toward, or stupid. (Hebrews 5:5-11)
 - They become easily ensnared by Satan’s deceptive practices, traps, pitfalls, lies, evil schemes and plots. (John 8:42-44, Ephesians 4:11-16, 2 Corinthians 2:10-11, 11:13-15, 1 Peter 5:5-11)
- 4) He began to want.” (vs. 14)
- The word “want” means to fall short, fail, lack sustainability, suffer need, to be depleted of resources, worse off, and to be deficient.

- The lost son is now left to face his trial, tribulation, and test without his father. He needs help but has no one in the world to turn to.
6. The Lost Son reduced to humiliation – “He has to join with a citizen of that country and work for him.” (vs. 15-16)
- 1) He is reduced to forced labor. (vs. 15)
 - (vs. 15) – “He is sent into his fields to feed swine (pigs or hogs).
 - The word “joined” means to glue, to stick, cleave, or keep company with. (1 Corinthians 15:33, Proverbs 13:20, 22:24-25, Psalm 1:1-6)
 - The word “enslaved” means to bound, bind, oppress, hold captive, bondage, shackled, suppressed, and confine. (John 8:34-36, Romans 6:15-23, 1 Peter 2:18-22, Galatians 5:1, 7-9)
 - 2) He lost his freedom and independence. (vs. 15)
 - The lost son enjoyed freedom with his father and his own country, but now he’s a slave to another man and his country.
 - The lost son sought refuge with a man in a distant country. “Many today, still seek refuge away from God.”
 - The lost son’s sin and rebellion led to his downfall and humiliation.
 - 3) He was desperate and destitute. (vs. 16)
 - (vs. 16) – “And he would gladly have filled his belly with the pods that the swine ate, and no one gave him anything.”
 - The lost son (prodigal) was so poor and hungry that he was willing to eat “carob pods” (long edible sweet fruit from the Carob tree) which was used to feed pigs, donkeys, and horses.
 - The lost son (prodigal) had no one who was willing to give him some food to satisfy his hunger, to help him, or come to his aid.
7. The Lost Son’s Reality – “But when he came to himself...” (vs. 17)
- 1) The Lost or Prodigal Son came to himself implies – “He began to reflect on the truth, came to his senses, snapped out of his insanity or the reality of his foolish behavior.
 - 2) The Lost Son (Prodigal) began to reflect on both his present and future state or situation. (vs. 17)

- (vs. 17) – “But when he came to himself, he said, “How many of my father’s hired servants have bread enough and enough to spare...”
 - The Father and His country – represent The Heavenly Father and His Heavenly Kingdom. (Luke 12:22-34, Matthew 6:5-13, John 14:1-6, 17:20-26, Romans 8:14-17, Psalm 23:1-6)
 - The Father’s hired servants – represents God’s true and faithful servants. (Matthew 25:14-30, Mark 8:34-38, Luke 16:10-13, 1 Corinthians 4:1-2, Hebrews 6:9-12)
 - The Father’s provisions – represents God’s ability to provide or supply the both the spiritual and physical needs of His children. (Genesis 22:1-14, Psalm 34:10-19, 37:25, Philippians 4:19)
 - The Lost Son – represents a backslidden believer. (Proverbs 14:12-14, Psalm 85:8, Hebrews 10:38-39, Galatians 4:8-9)
 - It is a person that gave his or her life to Jesus Christ, but have fallen back into sin, gone wayward, strayed away, rebelled, and walking disobedient to the will and purposes of God.
 - It describes the spiritual condition of a believer that has turned his or her heart away from God due to sin and disobedience.
- 3) The Lost Son (Prodigal) began to reflect on both his present and future state or situation. (vs. 17)
- (vs. 17) – “And I perish with hunger!”
 - The Lost Son (Prodigal) was lacking both the spiritual and physical nourishments needed to sustain him. (Matthew 5:6, 6:30-34, 11:28-30, Luke 4:1-13, John 4:1-15, 6:22-35, 44-65, Revelation 21:1-8)
 - “Hungry or starving to death” – represents both his spiritual (eternal) and physical (earthly) situation.
 - “Hungry or starving” – He was empty, lonely, unhappy, humiliated, destitute, lost, lacking purpose, unfulfilled, or a life void of true meaning and significance.
 - Jesus Christ places our spiritual need above our physical need. He is the only one who can satisfy our spiritual hunger and thirst.
 - A person is given the free will to choose Jesus Christ and a life of love, joy, peace, in this life and life eternal in the presence of God forever. (John 10:10, John 14:27, 16:33)

8. The Lost Son's Humility and Repentance. (vs. 18-19) – "I will arise and go to my father..."

1) The Lost Son (Prodigal) chose to humble himself and repent. (vs. 18-19)

- (vs. 18-19) – "I will arise and go to my father and will say to him, "Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants."

2) The Lost Son was willing to turn from and leave the distant country and go to his father. (vs. 18) The Lost Son actions should be noted due to its spiritual significance.

- The word "arise" means to stand up, to raise up, to rise, to awakened or stirred to action.
- The word "repent or repentance" means to change your mind, attitude, direction, as it relates to sin and Jesus Christ.
- The word "converted" means to turn or turning away from sin and toward a life of serving and obeying the Lord Jesus Christ. It is the turning away from sin to righteousness in Jesus Christ.

3) The Lost Son was willing to arise, get up and let go of the past, turn away from a life of sin, rebellion, disobedience, to a life of freedom that only existed in his father's house and country. (2 Corinthians 5:17, 1 John 1:9)

- The word "confess" means to agree with God, to acknowledge or admit your sin before God.
- The Lost Son confessed and acknowledged his behavior of sin, rebellion, selfishness, and rejection against his Father's love for him. (Psalm 32:5, Proverbs 28:13)

4) The Lost Son got up and turned from his sinful (careless and reckless) living. (Matthew 11:28-30)

- The truth of the matter, "Until your soul is resting in the Lord, "You will never find true rest and peace for your soul." (John 10:10, 14:27, 16:33, Philippians 4:6-7)
- To every sinner or backslider, it's never too late to repent of your sins and return back to our Heavenly Father.

- The Spiritual Principle of Agreement – God’s plan to crown my life with peace.
- The Parable of the Lost Son (Prodigal Son) (vs. 20-24)
 1. The Lost Son got up and returned to his father. (vs. 20) – “And he arose and came to his father.”
 - (vs. 20) – “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.”
 2. The Lost Son no longer thought only of himself, but most all his father who loved him deeply.
 3. The Lost Son wanted to reconcile with his father. (vs. 20)
 - The word “reconcile” means to restore, to remove a barrier, bring to harmony and peace, to settle differences, to change and exchange, or to shift from hostility and enmity to close friendship and fellowship.
 4. The Father: “Love and Compassion” (vs. 20-24)
 - 1) The Father’s reaction. (vs. 20) – “When he saw his son and had compassion.”
 - He showed his son love and affection. (Jeremiah 31:3, John 3:16, Romans 5:8)
 - He showed his son compassion and not condemnation. (John 3:17, Romans 8:1-4)
 - He showed his son grace and mercy. (Psalm 103:8-14, Lamentations 3:22-23, Ephesians 2:4-10)
 - He showed his son a sincere welcome and not rejection. (1 John 4:7-11, Romans 8:14-17, 31-39)
 - He showed his son forgiveness and not unforgiveness. (Matthew 18:21-22, Mark 11:25-26, Ephesians 1:7-10, 4:31-32, Colossians 1:13-14, 3:12-15)
 - “Forgiveness” – means to let go, to send away, to release, and to not hold against. (Psalm 32:1-2, Hebrews 10:1-7, 11-18)
 - “Unforgiveness” – refusal to let go of the offense or show mercy, hold onto a grudge, bitterness, hurt, keep record of the wrong, or seeking revenge against. (Matthew 5:43-48, Proverbs 25:21-22, Romans 12:17-21)

- The Spiritual Principle of Unconditional Love – “God’s plan to keep us from failing.”
- 2) The Lost Son confessed. (vs. 21) – “The son said to him, “Father I have sinned against heaven and in your sight.”
 - The word “confess” means to agree with God, to acknowledge or admit your sin before God.
 - The Lost Son confessed and acknowledged his behavior of sin, rebellion, selfishness, and rejection against his Father’s love for him. (Psalm 32:5, Proverbs 28:13, 1 John 1:9)
 - The Lost Son confessed and acknowledged his sin against heaven or in the sight of God (Heavenly Father). (Psalm 51:1-4, Proverbs 15:3, Hebrews 4:13)
- The Spiritual Principle of Agreement – “God’s plan to crown my life with peace.”
- 3) The Lost Son’s lost sense of worth. (vs. 21) – “I am no longer worthy to be called your son.”
 - The word “worthy” means deserving, suitable, due reward, drawing praise, and having value.
 - The Lost Son’s sin left him feeling worthless, unvalued, and undeserving of forgiveness, praise, reward or acknowledgement from his father.
 - The Lost Son forgot just how much his father loved him and even though he lost faith in himself, his father never lost faith in him.
 - We are sons of God through faith in Jesus Christ. (John 1:11-13, Romans 8:14-17, Galatians 3:26-29, 4:1-7, 1 John 3:1-3)
 - The believer is now part of the family of God and has the right to be called a child of God. (Ephesians 2:18-22)
- 4) The Father’s request for his son. (vs. 22-23) – “Bring out the best...”
 - The Father restored his son – “Bring out the best robe and put it on him.”
 - The “robe” was a symbol of his worth and value to the Father.
 - The believer is clothed in the righteousness of Jesus Christ. (Isaiah 64:6, Romans 3:21-26, 2 Corinthians 5:21, Ephesians 5:20-24, Philippians 3:7-11)
 - Put a “ring” on his hand was a symbol of his authority within the Father’s Kingdom.

- The believer has been justified by the grace of Jesus Christ and an eternal home in the Kingdom of God. (John 14:1-6, Philippians 3:17-21, Titus 3:1-7, Revelation 3:21, 21:1-6)
 - Put “sandals” on his feet was a symbol of both his freedom and his rightful place as a son.
 - The believer is no longer a slave to sin, but free in Jesus Christ. (John 8:31-36, 15:13-17, 1 John 3:4-9)
 - Bring the “fatted calf” was a symbol of gratitude and thankfulness for the son’s return and now being restored.
 - The joy and blessing are through Jesus Christ, “God will forgive and restore a person in a backslidden condition or state.” (Galatians 6:1-5, James 5:19-20, Hebrews 6:4-6, 2 Peter 3:9)
- 5) The Father’s celebration. (vs. 24) – “For this my son was dead and is alive again...”
- The Father and his household celebrate the return of his son.
 - Before Jesus Christ, we were all dead in our sins and trespasses. (Ephesians 2:1-5)
 - Before Jesus Christ, we were lost in our sins and transgressions. (Romans 3:23)
 - Before Jesus Christ, we were all without hope in this world. (Ephesians 2:11-13)
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- The believer can rejoice and celebrate for life eternal through faith and belief in name of Jesus Christ. (John 5:24, Galatians 2:20-21, Romans 6:23, 1 Peter 2:24-25)
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- The Parable of the Lost Son (Prodigal Son) – The Older Son. (vs. 25-32)
1. Remember, Jesus gives these three parables in response to the Pharisees’ and Scribes’ accusations. (Luke 15:1-32)
 - Jesus uses the final part of the parable of the Lost Son to address them directly and their religious behavior. (vs. 25-32)
 - Both the Pharisees and scribes are considered religionists (very religious) in these parables.
 2. The Older Son: “The Jealousy and Judgmental Behavior.” (vs. 25-32)

3. Jesus gives the where about of the Older Son – “He was in the field.” (vs. 25)

1) The Older Son – represents the self-righteous religionists.

- The Pharisees and scribes were self-righteous religionists who were known as hypocrites by Jesus Christ. (Matthew 15:7-9, 23:1-36)
- They portrayed themselves as the religious standard among the religious circles for the “inferior” to look up to and want to be like. (Matthew 25:31-46)
- They believed their good works (give to the poor) and being a morally good person alone would make them acceptable to God.

2) The Field – represents both the world and the church.

- The Pharisees and scribes’ self-righteous behavior were both seen in the world (marketplace) and in the temple (church).
 - The religionists (non-spiritual), work to be seen and heard among the people. (Matthew 6:1-4, 5-8, 16-18)
 - Both the “field of the world and church” where they work to achieve recognition, applause, praise, and glory.
 - They seek position of leadership in order to elevate themselves and not the people around them.
 - The religionist main priority is to present themselves as super-spiritual above everyone else both in the world and in the church. (Luke 18:9-14)
- 3) The Religionist is a danger to those both in the world and in the church. (Romans 2:17-24, Revelation 3:14-17)
- They want the appearance of knowing God and being a servant of Jesus Christ, but without the cost of suffering and surrendering their all to Him. (Matthew 16:24-27, 2 Timothy 3:1-12, John 17:1-3)

4. The Older Son Returns home – “He came near to the house, he heard music and dancing.” (vs. 25-26)

1) The Religionists seek recognition both from the field of the world and church. (Colossians 3:22-25)

- He heard a celebration – “There was music and dancing.”
- He questioned his servants – “What is the meaning behind this celebration?”

- He returned home and not only was the celebration not for him, but started without him.
- 2) The Religionists want to be the center of everything and not Jesus Christ. (John 12:31-32, 14:6)
- The Pharisees and scribes showed no love for God, nor His Son Jesus Christ or genuine concern for the lost sinner.
 - The Older Son's attitude toward what he heard reveals the hidden sin that was rooted in his heart.
 - Both his response and reaction reveal how distant his self-righteous heart was from his father and lack of love for his younger brother.
5. The Servant's Genuine Response – "And he said to him, "Your brother has come home safe and sound." (vs. 27)
- 1) Your father responded with a celebration that his younger son was home safe and sound.
- The "celebration" represents salvation, deliverance, restoration, reconciliation, being received and accepted.
- 2) Your father responded by having his servant kill the fatted calf.
- The "fatted calf" represents the father's willingness to sacrifice his best as an offering of love, forgiveness, and redemption.
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- God poured out His love, mercy and kindness toward us by sending His Son Jesus Christ to die for the sins of all humanity. The believer is justified by His grace and heirs of eternal life. (Titus 3:4-7, 2 Corinthians 5:17)
6. The Older Son's Reaction and Refusal – "But he was angry and refused to go in." (vs. 28)
- The Older Son's sinful behavior (anger, bitterness, resentment, unforgiveness, envy, jealousy) was already stored within his heart against his younger brother. (Matthew 12:33-37, Ephesians 4:25-27, Psalm 4:3-5)
 - He was angry and refused to join in the celebration. – "He only thought of himself."

- He rejects and refuses the love, compassion, mercy and forgiveness his father poured out upon his younger brother.
- He rejects and refuses his father's willingness to restore and reconcile with his younger brother.
- He rejects and refuses to embrace his younger brother for returning home and wanting to be a part of the family again.

7. The Father's Reaction to His Older Son's Selfishness. (vs. 28) – "His father came out and pleaded with him."

- 1) The Father came out to meet his older son – "Displays his sincere love and concern for his son."
- 2) The Father pleaded with his older son – "Displays his desire for his older son to join with him in celebrating to return of his younger brother."
- He wanted his older son to openly forgive and receive his younger brother with love and compassion.
- 3) The Father's reaction to his older son – "Should not be taken as acceptance and tolerance for his older son selfish behavior."

8. The Older Son's Prideful Claim and Comparison – "So, he said to his father, 'Lo, these many years I have been serving you...' (vs. 29-30)

- 1) The Pharisees and scribes were self-righteous and full of pride. "Jesus points out in this parable their selfish mentality." (vs. 29)
 - "I" – have served you all these years.
 - The religious and self-righteous only serve God for their own glory, recognition, selfish agenda and motives.
 - "I" – have never transgressed (broken, violated, rebelled) against your command at any time.
 - The religious and self-righteous see themselves as morally just, and see no need to ever repent for anything.
 - "I" – have never been given a young goat or celebrated and recognized for the good works I've done.
 - The religious and self-righteous believe their good works are good enough for them to be recognized by God and not true faith and belief in Jesus Christ. (Galatians 2:16)

2) The Pharisees and scribes lacked compassion for the lost sinner, but pridefully compared and exalted themselves above everyone else. (vs. 30)

- Jesus points out in this parable their eagerness to point out the sins, failures and faults of others but not their own. (vs. 30)
- The Older Son lacked compassion – “He did not call the lost son his brother, but with pride and arrogance, “this son of yours.” (vs. 30)
- The Older Son lacked forgiveness – “He reminds his father of his younger brother’s sins, failures and faults, “He devoured your livelihood with harlots.” (vs. 30) “(He wasted all your money on prostitutes).”
- The Older Son lacked humility – “You killed the fatted calf for him.” (vs. 30) In other words, why are you wasting this sacrifice on someone who is not worthy of such honor and celebration.”

9. The Older Son was Blinded by Unbelief and Discontentment – “And he said to him, “Son, you are always with me...” (vs. 31)

1) The Pharisees and scribes can receive all that God has for them, yet they refuse to repent, but continued to walk in unbelief rather than believe on Jesus Christ. (John 5:24-25)

- The Older Son lacked contentment – “He ignored his father’s great sacrifice, his presence, provision, mercy, love and forgiveness for both of them.” (vs. 31, Hebrews 13:5)

10. The Father has the Final Say – “It was right that we be merry and be glad...” (vs. 32)

1) God will have the final say and no human vessel on earth will dictate or determine:

- The eternal destination for mankind. (John 14:1-6, Revelation 20:11-15)
- The eternal rewards and crowns received in heaven. (Matthew 25:21, 23, 1 Corinthians 9:24-27, James 1:12, 2 Timothy 4:7-8, Revelation 22:12-17)

2) God’s Son Jesus Christ has rescued mankind from the eternal destruction of sin.

- All mankind was dead in their trespasses and sins. (Ephesians 2:1, Colossians 2:11-15, 1 Peter 2:21-25)
- Anyone who believes on the name of the Lord Jesus Christ will be received in heaven and all heaven will celebrate and rejoice over them. (Luke 15:6-7, 9-10)
- 3) God's righteous judge is coming. (Psalm 9:8, 96:11-13, Acts 17:1, 30-33, 2 Corinthians 5:10, Romans 2:1-11)
 - You will not be able to hide your way out or excuse your way out based upon:
 - Being religious. (In the way you look, act, or talk).
 - Being a good person or giving to the poor.
 - Being involved in a bunch of church activities.
 - The only hope for the lost sinner or backslider is in God through a personal relationship with Jesus Christ. (John 3:16, 10:10, Luke 19:10, Romans 6:23)