

**Cross Fellowship Church**  
**Overland Park, KS**  
**August 25, 2019**  
**Luke 15**  
**Mike Sanders**

Let's pray. God, these are your words. We thank you, Lord, for the opportunity to bow before you as your people that have been redeemed by your blood that we've sung about. We thank you, God, for a people that desperately need to continue to hear from you, to hear from heaven. Lord, I have in and of myself no words to say, other than what you've said. We pray this morning that, God, as this room has so many different walks of life that are represented here, Lord, we pray that your spirit would rain down. We pray that you would help us to get ahold of the heart of what you're trying to convey here. We pray, Lord, that you would help us as a people to submit and to surrender under the beautiful lordship of what you're teaching. We pray, God, if there is a soul here that is lost, we pray, God, that you would touch the heart. A divine power by your grace is what is needed. We pray, Lord, that you would step out of heaven that we may hear from you this morning. We pray this in the name of Jesus, amen.

Some you might have heard these passages in the past taught just a little bit different. Before you throw stones at the preacher, I trust that you'll at least hear as we walk through the passage and try to get ahold of the context that dictates these three parables that are strung together. If you're here with us for the first time, we've been making our way through the gospel of Luke. As we see these passages, we recognize and realize that this is the gospel. This is one of the four gospels in the genre of the Bible that gives freedom and liberty and wide open to call people to repent and trust Jesus. So if you have been with us, then you've noticed that we've continued to make our way. I will tell you, these have been difficult passages to preach. It has been an absolute joy to hear from the various men that have been standing proclaiming the truth from the Word of God week after week. I praise God for that. A wonderful opportunity that God has been continuing to feed the church.

As Janelle has read, this entire block of Luke Chapter 15, I see these as all strung together with the context in front of us all pulling out of verses 1 and 2. So as we work our way through these passages, as I have stated at the beginning, the title, I believe, is "Lost and Found." You see that theme continuing to come up over and over and over again. Try to define those terms and words for us so that we have that understanding as we go through, but really, what we have to go on is an understanding this morning in our time together that we have three parables that take up the bulk of this passage.

To teach on three parables has to come out of the heart of something, has to come out of context somewhere. The context is found there in verses 1 and 2. If you look at chapter 14 and the very last words that Kevin spoke on last week, he said, Jesus said as he closed that portion, "he who has ears to hear, let him hear." And it opens with this passage, teaching that

the tax collectors and the sinners are the ones listening. The context that comes with these entire three parables that are strung together, and I'll try to explain them the best I can. The next passage is we hold this in context is found over, if you'll flip over to chapter 16 and look at verse 14, which we'll get to in a couple of weeks, but it talks about the reply of the Pharisees who are found in verses 1 and 2 for us. The Pharisees who were lovers of money heard all these things. Well, what all things? All of what he spoke these three parables and up until this point. And here's their response. They ridiculed him.

That's significant to understand as we gain the heart of what we're dealing with here. Jesus continues to talk about lost and found in these three parables. You can see the similarities, but yet there's the one parable, known commonly as the prodigal son. I'm going to retitle that in a second. That title has similarities that tie into the two, but it's different. And we'll try to get to those as we come.

So let's read. It sets up the entire context for us in understanding why Jesus gives these three parables and what we're looking at today. Chapter 15, as Janelle read. **“Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, ‘This man receives sinners and eats with them.’”** Jesus has two groups of people in front of him. If you could see this as an understanding that he's continuing to teach the way into the kingdom, the right way, which is teaching against what the Pharisees and the scribes, the religious leaders of the day are teaching. At the same time, he is making his way towards Jerusalem for a particular purpose. It is all going to end in Jerusalem and be revealed, a lot of what he's been talking about.

The context that's set up for us is you've got these two groups of people. I've got the tax collectors and the sinners, the known sinners of the day. That's one group of people. You have the other group of people that are griping and complaining, because he's having these parties, these dinner parties with these sinners and tax collectors. You've got this other group of people that are complaining, because he's with them. That's what prompted it. That's all we have, the context. You've got two groups of people. And then Jesus goes into these lost and found parables.

Let me ask you something. If you understand the word lost, what does that mean? In your mind, when you hear somebody is lost, I hope from a biblical perspective that you would understand that we would believe that to mean unbeliever. Unconverted. They're not saved. They're not a Christian. So when the scriptures talk about, especially in the gospels here, Jesus is talking about this lost and found, this carries the idea and understanding of separated. They've been separated and it is sin that has separated them from the owner. This is a problem for the lost, but then he talks about this beautiful redemption, this plan of redemption that he keeps talking about being found.

Let me tell you something. In heaven, he has been talking about this banquet that is in the future, and as Kevin spoke of, he talked about this banquet being completely filled. There

are people that are not believing in what he's saying and he's saying some of you aren't going to taste that banquet, but have you ever given a thought who will be there at that banquet? Jesus says, it will be filled. We have an understanding that it will be filled with every tribe, tongue, nation, and people groups, but let's take it one step further and have an understanding and agree upon that every person at the future banquet of Jesus will have been lost people that have been found. Do we understand that?

So you have lost people in front of Christ that are coming to him, drawing near. They're the known sinners of the day, the tax collectors, the worst morally, the worst, the most vile, wicked, evil people. These are drawing near to Jesus, because he is teaching something different as a route back to God that they long for, they hope for, but at the same time he's got a group of morally self-righteous people in front of him.

Can I tell you something? You can be morally self-righteous all day long and still be lost. There are people, Christians in this room, that have been redeemed or found by the blood of Jesus. Found by the saving work. Found by Christ himself. Everyone in this room has something in common. You may, from your lifestyle, from your background and everything, have been not gone into as deep of all the sin that you could possibly go down, but some of you may have gone down an incredibly wicked path and have all been found. There is one thing that each of us, whether you're on this side morally and have been found and this side of the wicked and have been found, both parties were equally lost.

If you're lost, you're lost. So that sets up for us the context of what Jesus is talking about. I know that this passage, and I have heard this passage talked about like this before. Especially when we go into our first parable. Let's read it.

Verse 3. **“So he told them this parable: ‘What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?’** There's a question that Jesus is saying. Any time that a parable is spoken, it is always spoken with what is currently going on right in front of Christ. He's laying a heavenly truth or a biblical truth, a God-centered truth right alongside what is going on in front of him. So you've got these two groups of lost people, the sinners and the tax collectors are drawing near to him, but these Pharisees ultimately, as we'll see later, their response to what he said is this man, this guy is utterly absurd. He's crazy. They're ridiculing. They're mocking him. If they believed in him, they wouldn't be mocking Jesus, so you've got these two lost groups of people.

I have heard this passage taught like this, that there's 100 Christians and that one Christian has gone astray and that Jesus doesn't let anybody go, let Christians go, so he leaves the Christians there in open country, which by the way, Jesus doesn't ever leave these children. But he leaves them and he goes over here on this wayward Christian that is going astray.

That would miss the point of what Jesus is saying. I don't think in this particular

context, it's right to impose sheep on the church. This is just a parable. And it's a parable that is taught by Jesus as to what's the reality going on? He's talking about the point of it is this shepherd going out after this lost sheep. It's laid directly in line with what he's doing. So we can get through this parable by realizing that what Jesus is doing is he's drawing the lost to him. And he says in this parable, I'm going out after the lost. So Jesus is saying, you're griping and complaining about what I'm doing and what I'm doing is I'm going out and getting the lost. These people are drawing near to hear me. They're the worst of the worst. Jesus gets them, but that's who he's building his kingdom through.

Then he says -- he leaves. What a beautiful picture it is. If we drew anything from this, we can see this is the activity of God. This is what it looks like for Christ to go get a lost person. Verse 5: **“And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’”** Here's where Jesus makes the connection to heaven. **“Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.”**

Let me tell you something, there is not one person on the face of the planet who does not need to repent. Every person that has already been taught in this passage requires two things to enter into heaven: Repent of who you are, what you've done, and the direction that you're trying to go to get to God and believe in the only son of God, Jesus Christ. Faith in Christ and repentance. Jesus is saying here in this parable, I am calling these lost people to repent. And they are repenting and, Lord willing, will see when we get to Jerusalem and he is hung on the cross if they still are going to believe that I am the sacrificial lamb sent from God.

So Jesus is laying this parable out, just saying you're grumbling, but I'm gathering them. You're grumbling, but I'm going to get them. Then he goes into this next parable. He says, or what woman, having ten silver coins? There's similarities in these. First of all, you have something that has been lost in all three of them. The coin, the sheep, and the son. Then you have the one that finds them. The woman found the coin. The shepherd found the sheep. The father found the son. Then you have a celebration. You see those three key themes transferred all the way through these parables. Jesus is teaching. You're gaining about what I'm doing, but this is what I'm doing, I'm gathering the lost to me. He's taking them to the father.

He says, **“Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it?”** So again, the emphasis and focus is on her finding that which was lost. He's saying, that's what I'm doing. Why are you complaining? You're complaining against what I'm doing is a revelation that you're lost. And that's where this is going.

This woman calls her friends together. She has found this coin that she had lost and now there's rejoicing and celebration. Jesus says, **“Just so, I tell you, there is joy before the angels of God over one sinner who repents.”** Repentance is the first way of beginning to see

that you are not going the right way and that there needs to be another way hopefully that you can be right with God.

Then he opens up with what this is commonly or popularly known as the prodigal son. I know pastors have taken this passage out and they've always hammered on the front end of this trying to teach that it's the wayward. It's those wayward people. It's those really rebellious people. It's those ones that the sins are most obvious. It's the most alcoholics, the drugs, the murder he has, those are the ones. Let's give the gospel to those. Totally missing the point that I believe that this parable has its roots back in, if you remember the context that is set up for us, in verses 1 and 2. Jesus had two lost groups of people in front of him that he is drawing or telling them the way and hoping that the sinful tax collectors and sinners will continue to follow him ultimately to Jerusalem and that his point is that the Pharisees and the scribes will repent.

If you remember a few weeks ago, I made this statement that Jesus had told these Pharisees that came up to him and told him that Herod wanted to kill him and Jesus told them, I would love to gather you under my wings, but you are unwilling. Why? Because it's exactly what Kevin taught in chapter 14. Their pride stood in the way. You know that you can go to hell filled with pride? Hell is filled with prideful people. Pride needs to be repented of. Jesus is calling these Pharisees to repent. He goes into this passage of the prodigal son. I would title it better, as you can see, a man with two lost sons.

So let's read as Jesus then takes them out of these first two parables. He teaches that this is what he's doing. And he hopes that these Pharisees will turn. I know that these have been taught, more impetus has been taught on the first son, but I will tell you and contend that I believe this parable has the weight of its message in this older son.

So let's make our way through. He sets this up, verse 11. He says, "**There was this man who had two sons.**" So I believe just in direct correlation with what is taught there at the beginning of verses 1 and 2 that these had he been, this man described here is God. This is a picture of God. And the two sons are representatives of the two people groups that are in front of him, the tax collectors and the sinners, and the self-righteous. These are lost people who need to come to Jesus for saving. They can't get to where God is where the direction that they're going. And I believe and you'll see where we're going is this younger son or these wayward sinners and tax collectors that the Pharisees have rejected, Jesus is drawing in. This is an exploded view of how bad it can be.

And ultimately, what it's going to come down to, then, is there's another problem that we have brewing and that's the older son that directly correlates with the scribes and Pharisees. Let me tell you something. Jesus deeply cares about those who are self-righteous. They're equally lost and he cares deeply that they come to know him as their Savior as well. So all of us have been saved out of interesting backgrounds and styles, so as we read this, it doesn't mean that every person on the face of the planet has gone this deep, but let's make our way through this first younger son's story and make some comments about it.

Verse 11. **“And the younger of them said to his father, ‘Father, give me the share of property that is coming to me.’ And he divided his property between them.”** Now, it is interesting of what the request is of the younger son. Typically, the property was not divided until the father was passed. This is not a good scenario setting up here between this younger son, beginning to demonstrate his heart of rebellion and what he's wanting to do here. What he is saying is, basically, because property was not necessarily divided up until the father is dead, he's basically saying I wish that you were dead, dad. I really do. And what I'm doing is I'm cutting all my ties. I don't want to have anything to do with you anymore. I've not liked living here. This has not been enjoyable for me. I think that I can find a better life and go out this way, and I'll figure that out on my own, but I have we've something coming to me and you'd better give it to me.

Typically, the older sibling of the group would always get the double portion. We can easily do the math here and understand that this father's wealth was tied up in his property. So the older son would get two-thirds. The younger son would get a third. He waits not too many days after that, the Scriptures tell us. But what is shocking that these religious leaders would have been hearing about this passage is that the father did it? Totally amazing.

Let me tell you something. In a Jewish context, it is amazing what Jesus is saying here, that the father granted his son the request. He gave him the property. He divided it up and gave it to him. What typically would have been done is the father and the older brother would have ran him down the road packing with his suitcases and said get out of here. That is not the case. It's amazing. These religious leaders would have been shocked at what the father did as a request.

You know, many times as a sign of judgment, God gives people what they want. They let them go. The hopes would be we have in the story that the person would turn, but you know what? That's not always the case. Sometimes in direct rebellion against God, people try to push God, testing, and go as far as they can.

Let's look at Verse 13. **“Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living.”** This young man was living totally for himself. He was doing whatever he pleased and he was blowing through money like crazy. We have obviously in front of us just how bad it can get. These Pharisees would have been fuming at what this young son was doing that Jesus is telling about. Verse 14. **“And when he had spent everything, a severe famine arose in that country, and he began to be in need.”** You know, it's amazing that God can use our circumstances in our lives to turn us around. Things were falling apart for this young man. God can do that all the time. Sometimes you can see people that wake up and get ahold of what's going on, but sometimes not. But in this case, God brought a severe famine: He had blown through all of his money foolishly. Wasn't even his money. It was what the father gave him. What a beautiful picture here of God's generosity. He gives people what they think that they want. And

what you have is this young son blew it foolishly and spent in the most vilw, reckless, wicked living you could possibly have gotten. This is a beautiful picture of what's going on and who's in front of me. Jesus is not pulling any punches about the sinners and tax collectors who are in front of him. He's saying, oh, yeah. No, it could be this bad. It really could. It could be this wicked of what this younger son is doing. But Jesus says that a severe famine in that country, he had this famine added onto the problem, to this young man's problem, and he began to be in need. God uses surrounding circumstances to begin to help us to see the direction that we're going.

We get into this now. It even gets worse for these religious Pharisees that are there in front of him. So verse 15, **“So he went and hired himself out to one of the citizens of that country.”** Obviously, this young son went away from where the Jewish community was. He went and he began to try to fix his problem. He conceded he didn't have any more money. He can see that he's run out. He can see that he's getting hungry. Feels like there's the famine. Everything is crashing down on me. This is really getting bad. I better go to work for somebody. So he tries to fix his problem. He goes and hires himself out. What he hires himself to is a Gentile pig farmer. You know anything about Jews and Gentiles, Jews would never be associated with pigs. So in these Jewish Pharisees and scribes' minds, this is as bad as the sin that he's already done. This young man is disgusting. We wouldn't have anything to do with him.

Jesus is saying, so he went and hired himself out to one of the citizens of that country and he sent him into his field to feed pigs. So he was doing this, but realizing that his stomach was shrinking even more and more. He was longing to be fed. The young man was starving to death with the pod that the pigs ate and one gave him anything. This young man finally came to the point of isolation, loneliness, realizing that one is helping him, and that he would even climb in there and eat with the pigs what they're eating. Let me tell you something, this would have grated those Jewish Pharisees and scribes to no end as they realized, wow, this one is completely gone. There's no hope for this one.

Let me tell you something. There are self-righteous people that believe that. There are self-righteous people that actually I have heard them have the audacity to say that that person is gone beyond the scope of God's grace. That is utterly wrong. These religious Pharisees who should have been conveying the heart of God to people and having a loving, welcome, warm generosity towards these tax collectors and sinners are ridiculing Jesus for his association with them.

I just want to clarify, even though Jesus was associating and eating with sinners, he was in no way participating in their sin. So this young man couldn't get any worse. Love verse 17. **“But when he came to himself.”** We praise God that there are moments like that in people's lives, that what they know about God and believe, their mind begins to change. What this man began to realize, how bad it is when he got out in the world, he began to realize perhaps how good he had it with the father. But when he came to himself, God was using this

famine, this great famine. God always used famine in the Old Testament to bring down judgment upon his people, to get them to turn.

Verse 17. **“But when he came to himself, he said, ‘How many of my father’s hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, “Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.”’** The young man at least knows his position. He knows he didn’t belong with the family. He shouldn’t be there. But this is an interesting statement. He says, “treat me as one of your hired servants.”

So in his plan, he knew that repentance was in order, which falls directly in line with the parables that we’ve been talking about. He knew that that was in order, but he didn’t necessarily know what all that would entail whether he comes back to the father, so he makes this plan. Man, I’ve really shamed dad. I’ve really done a lot of bad things. I have brought shame and dishonor on him. I’ve blown through a third of his property, his wealth. I have really, really gone bad. This has not been good. I am going to humble myself. I’m going to go before him. But when I get there, his plan was I’m going to be treated like a hired servant.

It’s interesting, that word hired servant. When you have an estate, there are servants who work there and are pleased to live there. But sometimes there were tradesmen who would come outside towns and work on the estate that they would be paid. That’s what that mean. So in this young man’s mind, his way to get back with his father, not knowing out his father would even treat him, his plan was I’ll pay back what I’ve done. I will pay back to my father all the shame that I’ve brought. I’ll make restitution. I’ll pay back. The rabbis would teach if a son would have done anything like this, it would take more than just an apology. Restitution was in order. So this son thought I’ll go back and be hired by my dad and I’ll pay you back.

So he actually does it. Sometimes people have plans that they don’t do. This young man does it. Let’s look at verse 20. **“And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. And the son said to him, ‘Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.’ But the father said to his servants, ‘Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was lost, and is found.’ And they began to celebrate.”**

I want to tell you something. When you come back to God, what Jesus is telling these tax collectors and sinners and these scribes and Pharisees, you’re wrong about the picture that you’ve portrayed about God. You will not believe what he will do to a repentant sinner. He will come and embrace them. They cannot pay back anything that they have done, but God will instantly and miraculously and beautifully and unconditionally give his love to his children. This distinguished gentleman, which would have been shocking to these Pharisees and scribes, he

would never see a distinguished man like this pick up his robe and run and dance like a little boy, but what a beautiful picture of God that when a sinner turns back to God, God sees him before he can almost get anything of his plan out. His love and his grace and his mercy and forgiveness is given to that son without any questions asked in any way to try to pay it back. What a beautiful picture on of God, but let me tell you something, this would have grated against these scribes and Pharisees and their picture and understanding of God. That always confuses their self-righteous. They believe that there is no way that God can just let sinners go. In a sense they're right and a sense they're wrong. He didn't just let sinners go. Somebody did have to pay. But he does give unconditionally.

Listen, if you're here and you struggle with does God love me, if you're a Christian, it's unconditional. It's not based or merited on anything you can do.

I need to keep moving. So again, in the parables, the two parables before you have something that was lost, that's the point. Something that was found. And then a celebration, so we have that here again. I believe Jesus is telling the story to this point in verse 25. **“Now his older son,”**—even just saying that, you can just feel the tension as Jesus perhaps would have turned to the scribes and Pharisees—he says, **“Now his older son was in the field.”** So he had been working, serving his father, and he came in and drew near to the house. As the second in command, this guy had no clue what was going on, which even heightens the problem. He heard music and dancing. What? Who is throwing a party without my knowledge of it? So Jesus gives this picture that correlates with the scribes and Pharisees, which is where these three parables all come out of, that context.

**“And he called one of the servants and asked what these things meant. And he said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.’”**

Those words entering into that self-righteous brother, we see a reaction. Jesus said that if you have been angry with had been, you've already murdered them in your heart. He was angry. And he refused to go in. This is a problem. You know, I don't know when we think about God, what a beautiful picture Jesus paints here about God and which way to admire him. The one way is the beautiful reception that he gave to the wayward sinner, and then in this way when he comes out and lovingly begins to plead with his older brother to come into the home. Jesus has got two lost groups here. If the sinners and tax collectors continue on their journey of more hearing him and drawing closer to him, ultimately hopefully in this season of what's going on with Jesus headed to Jerusalem, they will believe in him and what he did, so they've repent and they're following him. He is showing them the way to the Father, and what waits for them if they'll believe in Jesus.

But Jesus is the one telling this story about the older brother. His self-righteousness comes out. Jesus says, he's willing to leave the 99 careful righteous and go after the one sinner. And let me tell you something, that is absolutely true with self-righteous people, too. Can I tell

you something? Heaven in the banquet not only includes a lost wayward sinner, but also includes those that have been redeemed ought of self-righteousness.

So this is the picture of the story. He was angry. Now his heart begins to be revealed. He refused to go in. This would have been incredibly disrespectful to the father. This would have been a slap in the face. His father came out and he entreated him or pleaded with him. What a beautiful picture of God pleading with even the self-righteous. He said but he answered his father, "Look, these many years I have served you." It couldn't be understood that that word carries the idea of enslaved. I've lived for you or served you and I've never disobeyed your command. Don't get too hung up in believing that this person is perfect. It's not, obviously, in the context of what's going on. He's clearly not. But in his mind, he believes that he's always done and it is true. He has always been there. **"Yet you never gave me a young goat, that I might celebrate with my friends."**

Let me tell you something about the self-righteous. When they are not belonging to Jesus, they will always feel the understanding that God doesn't love them. Because when he is questioning here, he sees what he's done for his brother. He sees how his brother has acted. He sees that he has killed the fatted calf for his brother and he says here, you never even gave me a goat to celebrate with my friends. That means that this older brother in his heart is questioning the father's love for him. He never asked the father. How does he know that the father wouldn't have given him a goat? In fact, we see that later that the father easily would have. It was already his.

What's going on here is the brother now is revealing his true heart. First of all, he is so angry and he is refusing to go in, disrespecting the father. The father now feeling embarrassed. He's got to come out and he's got to talk with his older son and he's pleading with him, son, come in, your brother, he's come back. The older son is basically saying, absolutely not. You never gave me a goat, which means I question your love. You never did for me. He says, but when this son of yours who had devoured your property with prostitutes, you killed the fattened calf for him, just like a self-righteous person, always to throw up the sins of other people to justify themselves. Always looking sideways and never to God himself for their own righteousness.

This older brother throws up the sin of his brother as if the father has done something utterly absurd, that the father is crazy, he's not in his right mind. He's trying to remind his son as if the father doesn't know or even asked or cared what he did. He's received the son back. He's made him a son. And let me tell you another thing. The older brother gets to the heart of the Pharisees and their love for money. This would have also been understood if this older brother goes into this celebration, it means that he would have also, then, been affirming the younger son being reinstated back in the younger son. Have had that have done to his two-thirds of the property? It would have cut it again. A self-righteous person never delights in doing things pleasing to God. There's always an ulterior motive for why they're serving God, and for God in

this son demonstrated that he has always felt these many years that it's been like drudgery and slavery in serving. You know a self-righteous person would never find sheer delight in God himself. Always feels like following and being obedient, always feels like incredible work.

The father tells him again, he said to him, son, you are always with me, meaning the father is acknowledging that he didn't leave like the wayward son. All that is mine is yours. He's saying, son, if you would have believed this, you wouldn't be having this attitude right now that you have. It was fitting for us to celebrate, for this, your brother, was dead and his alive. Again, we have our lost and found. Jesus is telling these scribes and Pharisees that you complaining against me associating and receiving tax collectors and sinners the most vile, it is true, they have gone astray, but God has a plan for them to get back, and it's saying, son, to the scribes and Pharisees, there's a way for you to get back, too. Come. Come and join the lost that need to be found.

What you find in this particular parable, and I've left it on your notes, that we don't know. We don't know what happened. What you find is in this particular parable, Jesus ends the parable there. So here, the one that was wayward, has come all the way to the celebration banquet and you have the one standing out on the porch that won't come in. We don't know what happens to him. Means the verdict is still out.

The hope is that if anyone is here and you're wondering, am I self-righteous and am I trusting in my own motives? My own ways? My own righteousness that Jesus would not have needed to come for me, because I'm pretty moral? I'm pretty upright. And let me tell you something. Who Jesus portrays here is the two farthest extremes. You've got the one that has gone the furthest you could possibly get and the one that has really not done sins like what you and I think. He is really a strict moral person. The point of this parable is that both of them are lost and both of them needed to be redeemed. So as this older brother stands up on the outside and won't go in and brings this gloriously to Christ and our understanding that there was another elder brother that was willing to pay the cost, if you're here and you're self-righteous, you don't know if God really loves you, if you're trying to get in on our own good morals, your own good ways. Can I tell you that will never work? Jesus, in this parable, is calling, pleading with these are religious leaders to turn and to trust in him.

What Jesus did is he was the older brother who was willing to pay the cost. He went to the cross. Ultimately we'll see that as we continue making our way through the gospel of Luke. Jesus went all the way to the cross, laid down his life. He was willing to pay the price that was required to be right with the father. There is no way that anyone can pay this price, but Christ was willing to be hung on the cross. And as he received the wrath of God on his life, he died a sacrificial death that these people in front of him continue on this path and they witness and see what he's done. He'll have a decision to make.

I can't get there on my own. Would there be someone else that I would be willing to place my faith and trust in and turn from? My own sins? My own way? My own path and trust in

him? That person is Jesus Christ. Christ went all the way and stood before God. He paid the penalty that man deserves for both the furthest you could possibly imagine and for the most moral, upright person on the face of the planet can come together to end up in that banquet, that final celebration of God's jointed people who were lost and have been found. Will you pray with me?

God, I thank you for your message. Lord, I thank you for the glorious way that you have revealed and shown to us just your truths. Thank you for the beautiful picture of God, his forgiveness, his love. Thank you, Jesus, that you were telling these people in front of you to repent. Thank you, God, we have an understanding every person on the face of the planet needs to turn, needs to repent and trust Jesus. There's no other way to work your way back to God. So God, we pray that you would use this to strengthen the church, help us as we're here to understand all that we've been forgiven of and that has been completely paid and the father's love for us, he delights in us now. We thank you for this message. If there's one here, God, that you know that does thought who can to you, I pray you convict them through this message of self-righteousness, and we pray this in Jesus' name, amen.

So would you stand with me, please? As we transition into this time, it is truly just a wonderful opportunity to receive the Lord's Supper. As Christians, we come to this table with joyful hearts, so grateful to accept and take this reminder of what Jesus has done for us.