

Third Sunday after Trinity: Luke 15:11–32

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5 September 2004

Luke 15:1-22 (KJV) Then drew near unto him all the publicans and sinners for to hear him.

[2] And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

[3] And he spake this parable unto them, saying, [4] What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? [5] And when he hath found it, he layeth it on his shoulders, rejoicing. [6] And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. [7] I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

[8] Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? [9] And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. [10] Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

[11] And he said, A certain man had two sons: [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.

[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. [14] And when he had spent all, there arose a mighty famine in that land; and he began to be in want. [15] And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

[16] And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. [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! [18] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, [19] And am no more worthy to be called thy son: make me as one of thy hired servants. [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. [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. [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:

The whole Gospel is hidden in this passage. It is not a western way of telling a story. It is a mid-eastern way - a parable, not a theological explanation, a conceptual, abstract explanation. The context is very interesting.

In verse one, look who draws near to Jesus and who doesn't draw near - today. Some just come for some husks. It wouldn't matter because Jesus doesn't care who is there. Some come to murmur and accuse. These are those who make distinctions. Others come near to hear him.

Maybe the whole parable is about what we don't think it's about. What is God after in it all? Maybe it is not about sin at all. A lot of people read parables and say, "Now, you should do that," or "You should be like the Good Samaritan," or "See what happens when you don't listen to your father." This may be good also. Certainly, both the law and the gospel are here in this parable.

First of all, the servants are supposed to do something - to put something, the best robe, on whom? Whoever came back to the father - whoever comes back to the Father, today. This could be our full-time vocation - going around putting best robes on those who return, the sons who return. Sons are really interesting.

Jacob is in trouble again. God took care of Laban, who was chasing him, but now he has to take care of a greater threat - someone who has sworn to kill him. If a customer, or a brother, might swear to kill you - murder you in his heart, you'd try to think up some ways to make this customer or brother not kill you, take your money, etc.

I find myself praying sometimes, "Lord, deliver me from control." I find that by the time I'm done with the prayer, I have five other things I'm trying to control. Then I find that my prayer really amounts to, "Lord, teach me how to control things better."

Genesis 32:7-10 (KJV) Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; [8] And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

[9] And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

[10] I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

You cannot say you are worthy of anything you have received of God.

Genesis 32:11-13 (KJV) Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. [12] And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. [13] And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

Genesis 32:22-24 (KJV) And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. [23] And he took them, and sent them over the brook, and sent over that he had. [24] And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Jacob, the sub planter, was left alone. This is an awesome thing, a thing we would hate, being left alone.

Genesis 32:24-26 (KJV) And Jacob was left alone; and there wrestled a man with him until the breaking of the day. [25] And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. [26] And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

Jacob won't let go of the man. Many times in your life you've let go of men. They were just too much of a hassle. It was too hard to wrestle with them. Many men and women have let go of their spouse in these days. Sometimes it's legitimate, but often it is not. They may be letting go of the mask of the Lord.

Genesis 32:26-29 (KJV) And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. [27] And he said unto him, What is thy name? And he said, Jacob. [28] And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. [29] And Jacob asked him, and said,

Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

There is power in knowing a name. There are certain names you can call out on that have power and you can get a response. The blessing is, Jacob is given a name. Have you got a new name, or do you still believe that old name? God has given you a new name. He's called you by His name: Royal Priesthood, Holy Nation, Peculiar People. When you forget your new name you start answering to the old name, start believing you are your old name, and that is bad. Abram got a new name, Abraham. God joined himself to Abram and he became Abraham. Saul who was "demanding" became Paul, "small."

What is your name today? What have you received? Is your name Chosen of God? Yes. Israel, the prince, is Jacob's new name.

Isaiah 10:20-23 (KJV) And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. [21] The remnant shall return, even the remnant of Jacob, unto the mighty God. [22] For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. [23] For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

God will take care of the remnant of Israel.

Isaiah 10:20-23 (KJV) And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. [21] The remnant shall return, even the remnant of Jacob, unto the mighty God. [22] For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. [23] For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

Fear not, remnant - fear not!

Isaiah 43:1 (KJV) But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

Romans 9:7-13 (KJV) Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. [8] That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. [9] For this is the word of promise, At this time will I come, and Sarah shall have a son. [10] And not only this; but when Rebecca also had conceived by one, even by our father Isaac; [11] (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) [12] It was said unto her, The elder shall serve the younger. [13] As it is written, Jacob have I loved, but Esau have I hated.

God has called you. There is a calling on your life. Works had nothing to do with God calling you.

While they were yet in the womb... It makes no rational sense that God would love Jacob and hate Esau. Unlike Jacob, Esau despised his birthright. He sold his name - his character. We get from the word character, the word letters, and letters spell names. God hates Esau but loves Jacob. But before Esau ever did anything, God hated him.

Now, Esau is a very prosperous man with 400 soldiers in his band. He appears very strong to Jacob. The only problem is, to the lord, Esau isn't that bad. He's weak before God, but Jacob sees him and is fearful. God, however, has ways of making or helping us remember Him.

Malachi 4:6 (KJV) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

I'm going to send Elijah, the prophet, which he does in the spirit of John the Baptist. People confessed their sins and were baptized, except for the Pharisees. He called them snakes, a generation of vipers. He asked them, "who hath warned you to flee from the wrath to come?" (Lk. 3:7) Wrath is in this world.

Hebrews 12:9-10 (KJV) Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? [10] For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

He chastens us for our profit. The law chastens us. Civil laws are for our good. People in the world you meet every day are "relatively good." If you were to know this, you'd be right in

there with Calvin and Luther. You could call the law “common grace.” It is good for some people to be restrained by the law.

Even your earthly fathers chastened you, I hope, for your profit.

Hebrews 12:11-14 (KJV) Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. [12] Wherefore lift up the hands which hang down, and the feeble knees; [13] And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. [14] Follow peace with all men, and holiness, without which no man shall see the Lord:

If you don't follow peace or holiness you will not see God. Jacob didn't die when he saw God. He saw the blessing of God. His name changed in an instant, in the twinkling of an eye.

Hebrews 12:15 (KJV) Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Where there is bitterness it will spring up and defile, first the one who is bitter and then others.

Hebrews 12:16-17 (KJV) Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. [17] For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Don't think you are Esau. Don't reject grace. You have not come to a mount that might not be touched.

Hebrews 12:18-24 (KJV) For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, [19] And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: [20] (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: [21] And so terrible was the sight, that Moses said, I exceedingly fear and quake:) [22] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, [23] To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made

perfect, [24] And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Jacob I loved, Esau I hated. Your call and election will be sure. The parable of prodigal son, Luke 15, leads me to “election.”

Hebrews 12:3-6 (KJV) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. [4] Ye have not yet resisted unto blood, striving against sin. [5] And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: [6] For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

You may have heard this scripture so many times that you don't hear it anymore. Are you saying that the sons God receives he scourges? How many of you want to be sons? One of me does, until the next time the scourging takes place. No man wants chastening; we want pleasant things.

Hebrews 12:5 (KJV) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Who has he chosen? Weak and despised things, the things that are not. You could call them losers, the off-scouring of the earth. From the least to the greatest in this building, you've found a way of winning, even by losing. "At least I'm not a phony like them." "At least I'm not as bad as them." Okay, you win again! It is a shame to even boast in such things.

I wanted you to remember what you've forgotten.

Hebrews 12:5-7 (KJV) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: [6] For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. [7] If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Some days I say, "Lord, once again you've proven that I am a son." I'm a son whom You chasten.

Luke 15 - here is a son that was dead, and something is going to wake him up. Luke 15:14 (KJV) And when he had spent all, there arose a mighty famine in that land; and he began to be in want. The beginning of this man's conversion is a chastening.

The real word for "want" is "need." He is starving. The devil doesn't care if he gets you by success or failure. Blessed you are when you can enjoy the things God has given you without being owned by them or having the fear of losing them, that would not be much of a life.

Luke 15:1 (KJV) Then drew near unto him all the publicans and sinners for to hear him.

The meeting can't really begin until the Pharisees show up and they and the Scribe start murmuring.

Luke 15:14-15 (KJV) And when he had spent all, there arose a mighty famine in that land; and he began to be in want. [15] And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

The Hebrew definition of feed swine is that this was a very low employment, and particularly to a Jew. It was forbidden to eat swine and unlawful to keep them, but to be employed feeding them was a deeply degrading.

He had no need of his father. He didn't care about his father, he just wanted his father to drop dead; bless him with money, or a name, or a title. Drop dead, Father, even in your son, Jesus Christ. Just give me what I want. I don't have to value what you think or say, just give me what I want. The father, of course, is always giving this to you and me. He has given us full life, knowing full well what we would do with it. But, He has still given it to us.

Luke 15:16 (KJV) And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

No one is going to give you anything in this world. Oh, you can be cute, but you'll have to sell your cuteness. The Church can get cute and sell her cuteness. If you don't see gratitude or thankfulness in people each day, you have to wonder why they're in the church.

What the son had faith in was his plan. He had no regard for his father, he was just useful.

Luke 15:17-21 (KJV) 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! [18] I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, [19]

And am no more worthy to be called thy son: make me as one of thy hired servants. [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. [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.

This is all God needs. Why did Jacob pray? He wanted something. He didn't even necessarily want God's glory. He just didn't want his wife and kids to get killed. The thing about Jacob is that he always wants something. God doesn't like Esau because he doesn't want anything. He just wants to make it through another week, get some cheeseburgers, and maybe someday a car.

Jacob says he's not worthy of the least of God's blessings. I believe he believed this. He had a father named Isaac and a grandfather named Abraham.

Luke 15:22-24 (KJV) 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: [23] And bring hither the fatted calf, and kill it; and let us eat, and be merry: [24] For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The father said to his servants, and that could be you. I think this is what the whole thing is about: A feast, an eternal banquet. Everything you've lost is given back. You get a ring, like in marriage, or through the ear, like in a family. It's about restoration. He returns as best as he can. The father doesn't care that he has a flesh and is still carnal.

The father is so near to the son that he runs out and kisses him. KISS - mark of tenderness, to touch.

Hopefully the whole village is there - everybody in the church is supposed to know that someone arose, went to his Father, and said he was unworthy because he was a sinner. The "righteous" would not come near or be touched. He put forth his hand and touched him. When Jesus touches someone they are healed. If you even touch the hem of his garment, and you are supposed to be that garment, the Church, you are healed.

If someone is angry they won't touch Jesus.

Luke 7:37-39 (KJV) And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, [38] And

stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. [39] Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

Luke 7:44-47 (KJV) And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. [45] Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. [46] My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. [47] Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

You find fault with this woman who touches me, but she has not stopped kissing me and drying my feet with her hair. She came near because she was a sinner. She knew the place where she should go. You don't go to Sinai - Moses, you go to Mt. Zion - living epistles. Don't go to those who are separated.

As many as touched him, they were made perfect. He touched their eyes. He put forth his hand and touched them. The irony of it all.

Hebrews 4:15-16 (KJV) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. [16] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

He is touched with the feeling of our infirmities. He knows what you're going through, our high priest, and it touches Him.

The father goes out and embraces the boy. But it never says this about the older brother, because the older brother wouldn't come into the father's heart. He lived in the house, the church, like the Pharisees, but he wouldn't come into the father's heart. Heaven rejoices more over one sinner that repents, than the 99 of you that need no repentance, no forgiveness. These were separated. They were estranged through idols, religious idols. They would not turn to the Lord. To turn means, for us, to put on the mind of Christ, to receive the mind of Christ. Be zealous, therefore, and repent.

A famine came for the boy. To a hungry man, famines taste good. To a man who is starving, a famine is God's grace. We live in a land where everybody is great and has everything.

Are you CHOSEN? Psalm 73 - About Jacob and Esau

Psalm 73:1-3 (KJV) A Psalm of Asaph. Truly God is good to Israel, even to such as are of a clean heart. [2] But as for me, my feet were almost gone; my steps had well nigh slipped. [3] For I was envious at the foolish, when I saw the prosperity of the wicked.

You wouldn't call it envy.

Psalm 73:4-10 (KJV) For there are no bands in their death: but their strength is firm. [5] They are not in trouble as other men; neither are they plagued like other men. [6] Therefore pride compasseth them about as a chain; violence covereth them as a garment. [7] Their eyes stand out with fatness: they have more than heart could wish. [8] They are corrupt, and speak wickedly concerning oppression: they speak loftily. [9] They set their mouth against the heavens, and their tongue walketh through the earth. [10] Therefore his people return hither: and waters of a full cup are wrung out to them. Cup of affliction.

Esau doesn't have any problem, he's doing great. He has a lot of heathen wives and a lot of prosperity, but he hates his father.

Psalm 73:11-13 (KJV) And they say, How doth God know? and is there knowledge in the most High? [12] Behold, these are the ungodly, who prosper in the world; they increase in riches. [13] Verily I have cleansed my heart in vain, and washed my hands in innocency.

Psalm 73:14 (KJV) For all the day long have I been plagued, and chastened every morning.

Jacob, fear not, for you are chosen. The sons whom God loves he chastens. How many of you get mad when God chastens you as sons? Who do you blame for this chastening? Anyone will do. God can treat you as a son through your wife, husband, children, business, the civil realm, etc. A lot of people get "theological" because they don't want to face reality. A lot of people are offended because they think, "I'm in (this or that business, or this or that _____) and you owe me." If you want to find fault, it's not hard.

If you haven't been chastened yet today, don't worry, the day is not over.

Psalm 73:15-19 (KJV) If I say, I will speak thus; behold, I should offend against the generation of thy children. [16] When I thought to know this, it was too painful for me; [17] Until I went

into the sanctuary of God; then understood I their end. [18] Surely thou didst set them in slippery places: thou castedst them down into destruction. [19] How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

God is longsuffering and patient with us. But we don't want to try his patience or tempt him.

Psalm 73:20-22 (KJV) As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image. [21] Thus my heart was grieved, and I was pricked in my reins. [22] So foolish was I, and ignorant: I was as a beast before thee.

What was his ignorance about? He was envious of the evil doers. They didn't have the same troubles every morning that he had.

Psalm 73:23-25 (KJV) Nevertheless I am continually with thee: thou hast holden me by my right hand. [24] Thou shalt guide me with thy counsel, and afterward receive me to glory. [25] Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

Psalm 73:26 (KJV) My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Here is Esau and here is Jacob.

There are people who won't come near you because you smell like death to them. If you're like me, you need to be killed and made alive again every single day.

Here is law and gospel. Psalm 73:27 (KJV) For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

We're talking daily destructions here. As soon as there is an idolatrous thought that estranges me from the Lord, I need killed. You need a watchman. How many times during the day are you unaware of thoughts that enter your mind? You're so sloppy that you can be led by every single thought that comes down the pike, until you have a watchman. That watchman has a name, the Word of God. Meditate in it. "I can't, I soon forget and think about everything else, and it's usually me." You're caught up in that web of thinking about yourself all the time. Can you come to Romans 7, where you think about yourself all the time even though you don't want to think about yourself?

The young son wanted to still be in control of his life in that he wanted to be a hired servant, a craftsman. The father doesn't even care about all that. Saul of Tarsus, the Bible says, was called

from the womb to preach the gospel even though he was out persecuting the church. Couldn't God have prevented that? Yes, but maybe God has to let some people really get out there so they will stop judging even Pharisees.

Psalm 73:28 (KJV) But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

How near to God, to His presence, do you want to be? Do you want him to be kissing you with the kisses of his mouth - his Word? The mouth of the Lord had spoken through the prophet. You become his mouth as you separate the precious from the vile, flesh from spirit.

The sons God loves He chastens. It is good for me to put my trust in God so that I can declare - proclaiming the works of the Lord.

Jesus in Luke 15 is talking to the Pharisee in me.

Luke 15:28 (KJV) And he was angry, and would not go in: therefore came his father out, and intreated him.

The heart of man is to get angry when he sees the younger brother get blessed.

You are simultaneous. God has declared you to be a new creation - no longer Jacob but Israel. What does it mean? You have an inheritance.

The older brother will play some outward religious game of how good he has been all these years and how he never once.....

I care about parties, marriage feasts - Kingdom of God, because it is like a supper, a banquet, a party, a feast. This is what the parable is all about.

When he left home he said "Give me." He returned with a humble prayer, "Make me." In other words, if I'm not reconciled to those around me the law has not finished its work in me. I'm still not poor, but proud. Are you reconciled to those around you? Yes! Jim Durkin said, "I have no inner conflicts with anyone anymore." You will have inner conflicts, if you're still trying to control people.

We fight to defend the 1% of the iceberg. Why not just repent and be found. The younger son wasn't seeking the father anymore than the older brother. He wanted the father's hands, not His kiss. The Father was looking for the son in the famine. Every morning, like in Psalm 73, we get chastened, but only for a while because He loves us.

The law of famine does its work when I realize that I, in myself, can do nothing. If I'm not reconciled to those around me, the law has not finished its work in me.

People are feeding swine when they have separated themselves through judgment, distinctions, comparing, etc.

David said, "Before I was afflicted I went astray," didn't you? I trusted my own understanding. I could do nothing else because I was a sinner.

What is the parable about? The party, the grace of God.

Jesus loves the murmurers and watchers for evil (Scribes and Pharisees) he is telling this story to.

Luke 15:29-30 (KJV) And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: [30] But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

"I've served you all these years and you never _____ caused my gifts to be acknowledged, gave me a wife or a husband, etc." Just fill in the blank. You would have probably told the older son: "I have all the cattle on a thousand hills. You're worried about this one little calf when you could have had a hundred? You've decided to separate yourself."

The father said, Luke 15:31-32 (KJV) And he said unto him, Son, thou art ever with me, and all that I have is thine. [32] It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Even when Jacob gets out there he's still a son. Even when Jacob is dead he is still a son.

He told the older son, if you want to stay outside the party and murmur like the Scribes and Pharisees, go ahead, but it is right that we make merry.

When we come near to Him, he touches us, he forgives us and restores us to an inheritance incorruptible laid up for us. In the meantime, consider your calling. You're still chosen, a son. God is not going to stop chastening us. He doesn't do it more than I need on any given day. Some days, I want to tell the Lord, "Ok Lord, I believe you, thank you that I am a son. Now please, there are a lot of other sons around here, so can you please?" You're normal if you've thought like this. You still have a need to have every relationship with each person in this

church and in the whole world to be mediated by the blood. I'm afraid of not having mediated relationships.

Just because you forgive someone it doesn't mean that you agree with them or that you would invite them to dinner, but you do forgive them. But you would like to invite everyone to the marriage supper. The older brother is invited, so in that sense, everyone is invited.

I leave you with a prayer:

John 17:8-9 (KJV) For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. [9] I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

God does not love everyone. There is an Esau company He hates. There is where your reasoning is going to stop. You'll say, "I know nothing as I should," or you'll try to pierce through the veil. You cannot understand why some are chosen and some are not.

Jesus is praying for the ones God gave to Him.

John 17:10 (KJV) And all mine are thine, and thine are mine; and I am glorified in them.

You are elect by being here, because God put you here with the chosen. God loves you and will be glorified in you. God chastens those whom he love

It is good for me to confess my sins and not to say that I have no sin and thereby make God a liar.

Sola Gratia, free Grace through Christ alone. The grace that even gave me a famine. No one came here who wasn't in a famine of some kind, unless you were born here. Thank God that He chastens us. It is not pleasant, but consider the fruit. You are not the chastener, life is. It is good for me to draw near unto God because my heart and flesh fail me. I live in Romans 7 too. The wonderful thing is, God brings us to where we are pressed out, so that you would no longer trust in ourselves, but in God who raises the dead - the God who is far beyond all the things I'm trying to hold together - that I might turn to Him and be touched.

SOURCE

Sermon Notes - Don O'Connor - 9/5/04

The message through Jennifer's ears.