THE PRODIGAL SON

by ARTHUR W. PINK
Luke 18:15-32

Before we attempt to expand this portion of Scripture in detail, let us first make a few general observations. Who uses the word "progenies"? It appears in its engagement in a few situations in the New Testament, always in a collective sense. The question as to whether this is a collective or individual use is not clear. It is difficult to determine if the word is used in the Hebrew or Greek text or if it is a translation issue. There are no other occurrences of the word in the KJV, NRSV, or ESV.

In the New Testament, "progenies" is used to refer to the descendants of a particular person or group. It is used in both a collective and individual sense. In the context of the parable of the Prodigal Son, the father refers to his children as his "progenies." This usage is consistent with the idea that the father wants to distribute his property among his progenies, which includes both his sons and daughters. The use of "progenies" in this context is consistent with the idea that the father has more than one son, and he is about to divide his estate among them. In the context of the parable of the Prodigal Son, "progenies" refers to the sons of the man who has returned from his travels, who have been living a life of excess and wantonness. The use of "progenies" in this context is consistent with the idea that the man who has returned from his travels has more than one son, and he is about to divide his estate among them.

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children of God." Another Scripture which enunciates the same principle is John 10:16 where we find the Savior declaring, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd." (John 10:16). Hence, the King James Version adds, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, one shepherd." (John 10:16). Thus, the concept of "one fold, one shepherd" is further emphasized, highlighting the unity and harmony within the Church through the guidance of the Holy Spirit.

In conclusion, the concept of "one fold, one shepherd" signifies the unity and harmonious guidance of the Church under the leadership of the Holy Spirit. This principle is rooted in the Bible and is reinforced by the teachings of Jesus Christ, emphasizing the importance of unity and spiritual guidance in the Christian community.

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by nature are rebels, is here put forth as the fact that we are told the作文 will "work diligently till the end." The result of the first part of the parable which portrays the work of Christ, and of the second part of the parable which depicts the work of the Holy Spirit, is brought before us in the

third part of the parable which shows the poor sinner subduing the presence of the Father.

We are taught that the thoughts of the Shepherd and the Spirit's search, and the heart's welcome which the Father gives to the sinner that comes back to Himself. But there is still the stirring thing in that we have here a marvelous representation of the mystery of the Holy Trinity. As already pointed out, Luke 15 does not give us three parables, but instead one parable in three parts, and each one of these three parts being before us separately, each one of these persons in the parable so that we have here one in these, and three in one.

We are also taught these controlling things in connection with the sinper. In the first part of the parable he is reduced to the figure of a sheep that is lost. This ordinarily the simplicity of the sinner, a lost sheep, is sought to find his way home, and if he is to be restored must be sought. In the second part of the parable he is seen under the figure of a son and is lost. Here we have an important object, in other words, that which actually portrays the solemn fact that the sinner is spiritually dead. In the third part of the parable he is even under the figure of a beautiful gone, away in the far country. This gives us a representation of the sinner's mental condition.

It is the third part of the parable which is new to engage our attention, that part of the parable while the son comes into the presence of God. As the human side it is once again prominent. Here we are shown the son's consciousness of his need; he began to be in want. Here we are shown the son's repenting heart. "I will arise," says he, and ven the son's change of heart, "I will go to my father." But let it be borne in mind that before the sinner thus any of these three things God has previously been at work upon it. Let us not forget that in this wonderful and blessed parable the Lord has given to us the entire story first. Before he makes mention of the human side, therefore, let these things be taken to "follow his steps" give us careful heed to this principle. We shall more consider.

I. THE PRODIGAL HIMSELF

1. He had a "substance" or a portion.

2. A certain man had two sons, 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 (verse 11, 12). In addition to our natural needs and wants, and our time and strength, God has given us all of our creature a soul. This soul may be regarded as capital in land with subject to do-}

3. In the text of the parable before, he was "sent his journey into a far country." It was while in the father's house that he received his portion of goods, and that "the father divided unto them their living," so that the portion received was a living portion. This was only relative to the content, prior to his birth into this world, receiving from the Father of spirits (John 12:36) a "living soul."
2. He "took his journey into a far country" (verse 13).

The "far country" is a word which is often from God, as for example that "for which would fail in the walled one" (Psalm 11:19). In the result of Adam's sin man was separated from God, and all of humanity was left in the "far country." In the Bible, the "far country" is a great gulf between the three: God, the evil one, and all the creatures which were but Christ's bridge. The name is never from God in his heart, it is always, as a way of explaining it, Elohim's name. Elohim's name, as it is, only to see it, is "the far country" (Luke 1:30); the real reason is that man is determined to get away from the authority and judgment of God.

This explains the general neglect among men of the Bible. They will give you many reasons as to why they do not read it—because they do not understand it. They say that it is too difficult, too hard to understand, and that there is nothing in it that they cannot understand. They say that the holy Word of God has little to do with the writings of their fellow man. And yet the Scripture flight of many subjects of profound importance: the saving of the soul of man, the saving of man's purpose of man, the call of man, the purpose of man, and the life of man, all of which will be explained in the Bible. It is a very simple principle, not found in the Bible, that the reason for this is because the Bible brings man into the presence of God, and that is the very thing that man has always feared. What is proved in this, then, that he is in the "far country," that at least he is away from the Father?

This explains why it is that man has no real insight into God. God is a very real presence in God through the mediation of Christ. It is that which brings us into contact and communion with Christ. The whole structure has no heart for it. He is in no way concerned in having his own soul saved. The reason for this is because he wants to keep himself from God.

This explains why it is that the man has no real insight into the public worship of God. It is true that he may go to church, and sing a song of duty may be sung there, or it may be from force of habit or a religious upbringing, but it may be an empty form which is merely for a practical advantage. Yet in order to secure an inward salvation to bring the message with emotional force and with the power of emotions, that is pleasing to the eye, to the ear, and to the heart, unless there is an inward saving power of knowledge, it is not possible for him to address himself freely to the Holy Spirit's convictions, and to say, "This is the way," for him to be brought into the presence of God, and the power of salvation will rest if it be considered, and if it is more than a formalism, whether he will forget any more to have that presence.

3. He "wasted his substance with riotous living" (verse 13).

As pointed out above, the "waste" is the living and which every man receives from the Creator, and which is to be regarded as capital or bond of life which he is to deal with both for time and eternity. And here is how the reason, every reason, the "waste" that he has received from the Father of spirits. He squandered it.

Let it be noted emphatically that the "prodigal son" is not merely a representation of some particular class of men who are more wicked than others, whose affluence against God and are more ignorant than the general run of men, but instead, the "prodigal son" pictures the condition that is followed by every descendant of Adam.
And there entered into his heart the unaided man has never experienced a single feeling, exercised a single thought, or performed a single deed that is acceptable to God. So far as eternity is concerned, his life is as futile as if it had never been. In this life, he is like a man who, because he neglected the things of God, and only for the sake of self, has wasted his time, abused his talents, and lived only for himself.

He experienced "a mighty furnace" (verse 14).

And when he had passed all, there arose a mighty furnace in that land (verse 14). "That land" is the "far country." It is the world, that world which is away from God, and which, in consequence, is "like the wicked one." And that land there is "a mighty furnace" all the while. It is to be noted, however, that we are told, "They arose a mighty furnace in that land." It was not as there, always, the furnace arose when man became separated from God, i.e. at the Fall. "Furnace" has reference to the fact that there is nothing whatever in this world that can minister to man's soul.

5. He "began to be in want" (verse 14).

Here, as the history of a person who is saved eventually, where hope began. There was no saving in the "far country." Today where there is "a mighty furnace," but the tragic thing is, that they are manifestations of it. They are satisfied with what they find here. They are satisfied with as much as they can find whichever world they live in. In it only after God begins His work upon the soul that he enters into salvation. Everything has in each "soul" and voice of God. Happy the one who has reached this point. Happy the one who has begun to "be in want." Happy the one who is conscious of an empty soul, in the heart of "nothing in his soul, is filled in the spirit, which the things of the world and the pleasures of sin have failed to satisfy. Such a one is "not far from the kingdom." Nevertheless, the beginning to be "in want" is the initial experience. There are other experiences, painful experiences, to be passed through before the inner man actually comes to God. Yet we follow further the history of "the prodigal son" which so accurately traces the course pursued by each of us.

6. He "rose and joined himself to a citizen of that country" (verse 15).

There was to live "He did not decide, or was not content in his father's house. He did not come until later. Instead of returning to the father, he turned to man for relief, and went to work. So we read, "He did not rise up at the instance of the father." The Christian reader need not interpret this. Does not his own past experience supply the key to the meaning of verse 15? The beginning of the "rose and joined himself to a citizen of that country" is not a concept of the resurrection of the soul, or to some other term. It corresponds to contrition of sin, and that the Lord has been awakened, when it has been converted of sin, when it has been made conscious of a sin, and has voluntarily, what does such an act, intentionally do? Did you, dear reader, turn from the Savior? Not if your experience was anything like that of the father and the prodigal of other Christian he has talked with. If your experience corresponds in any way with his and the father, after you were then awakened you begin to attack each of your sins, you broke yourself to the world of redemption, and to you you the father turned to man for comfort and help. And unless the consequence of God's work is not, instead of looking help from a real Christian who has left imagination in the things of God. But when one has received from the Savior the Spirit in your heart, you become in Christ, you are only a "citizen"
of that country, to the world. And if you turned to one on one, he did for you precisely what we read here in the parallel do count you "to lead rouse." Allowing Scripture to interpret Scripture, the "Scripture" represents profaning a Christian, who already apprehends (2 Pet 3:18-20). The one for whom you read (or who told you that you were told, etc.) to "engage an Christian service," your "heart for Lord," get into the leading others—and this object was never told at all.

School, to be an effect of a young people's society (the majority of whom were, probably, like yourself—uncritical), and we, "lead the way."

1. He "came to himself" (verse 17)

"And he would find that the wine was out, and no man gave unto him. And when he came to himself, he said, 'The third time I answer to that what effect did a giving of his body to a nation of that country, and then working in the field amount? What effect did having to talk longer? Not nothing. All there was for him there was 'the hope that the wine was still', And what did all its fingers, as an explanation but

that man cannot amount to? 'What effect did they think you good heart? None whatever. All more cool and inaccurate of your called Christians which prevailed you with nothing the more? Will you not take account of your called?' 

And no man goes unto him?' All the rest of the renowned him has thought you 'may', can understand. He is the basis that the vine must first be weighed. He must lead to them every hour

man and look unto Christ Himself. It is not until he does that this will be an effect.

'And when he came to himself.' This means that he had recovered his sanity; for previously he was "beside himself", out of his mind. The Scriptures represent the manner as suffering from spiritual insanity, and ignorance of the best manner of right mind. In Ephesians 4:17.18 the work of God are enjoined to "walk not as clothed with the habit of old mind being the understanding darkened. Being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Again, in 1 Thessalonians 5:22, we have in the direction a type of the manner is brought to them who, when delivered by our Lord, are "walking' and "called, and in his right mind." Finally, in 2 Timothy 3:17, the change which he has called "perfect" as described in the following: "For God has not given the spirit of fear, but of power, and of love, and of a sound mind."

Importantly, the lack of capacity to think, correctly, and to form proper estimates of oneself and

the world, leading them various forms of delusion, as an understandable essence of humanity it, that the one whose mind is dispersed is quite ignorant of the fact, and impugns him to be all evil. What is more, the counterpart is his counterpart in the spiritual. The human understanding is discredited, his mind is full of strange deceptions; he is unable to arrive at correct conclusions, and what is the saddest part of all is, that he is totally unconscious of this spiritual deception. But when the Holy Spirit of God has revealed upon a man, these delusions are removed, the darkness is taken away; for such understanding and, like the 'prophet,' he "comes to himself."

8. He said, "I will arise and go to my father" (verse 18).

It is not until after the sinners have been made to feel "the mighty furnace" that exists in the far country, it is not until he has discovered that "no man" can give unto him, and it is not until he has "come to himself," that he begins to reason rightly and soundly. And it is his father's house there: "Lord, enough is enough." And it is only then that he says this, "I will arise and go to my father," which means, it is only then that the will begins to move Godward. And what is the next...
thing that we read? Why, that the prodigal not only determines to arise and go to his father, but he announced that he will "say unto him, Father, I have sinned against heaven and before thee." In other words, he is now willing to take the place of a lost sheep before God. That is what repentance is.

9. He is still legitimate. I tell you, "I have sinned against heaven, and before thee," and an even more weighty to be called the son, and made me one of the 'lost sheep'" (verse 18, 19), applying the language of the to the history of the son coming to God, we have reached the point where, through the Holy Spirit has done mighty for the eternal one discovering the good, and enlightening the mind, drawing his will, and producing convictions—the work of grace is now complete. The son is now deeply conscious of his creature weaknesses, but yet has he awakened of the more divine grace of God which more than covers his deep need. This comes out in the fact that the highest conception that the mind of the remaining 'prodigal' now sees of it being made one of the 'lost sheep,' it is simply the mind of man alone. How treacherously he changes his own performance! How treacherously he will change for the need of bringing in his own words! A 'real son' is one who has to work for all he gets.

10. He "awake and come to his father" (verse 20).

Shocked by the name, God does not cause the parent to work within us until the point has been reached. But we come to the point, if we are ever going to meet the Father, we must essentially opposed to Him. The graciousness and power with us until our understandings have been enlightened, once routed its been removed, one will be obliged that we come and home to Him. And that was the reasoning the prodigal must be. We can know what happens man who an is a "prodigal″ under the law. Read with me the following passage. "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother; and they, when they have chastened him, will not hearken unto them, then shall his father and his mother lay hold on him, and bring him unto the elders of his city, and unto the gate of his place. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey the voice of his father, or the voice of his mother; and they, when they have chastened him, will not hearken unto them; then shall they take of his aged men of the city, and bring them unto the man that sinned against his father and mother." (Deuteronomy 21:18-21). Then the did he receive this prodigal? And this brings us to consider.
2. The Heavenly Welcome He Received

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 (Luke 15:20).

Second, his father's "sad compassion." The "prodigal" must have presented a miserable appearance. He had rented his fine cloaks to swine. He bore the marks of the things of the world, instead of walking with God. with all our heart, he had realized the effects of the "negligent state" (v. 11), and he had gone out into the far country (v. 14). What a pitiable sight he must have been! Yet did his father have "compassion" on him! And Other Christian reader, how did you? Do you look just before the Father received an understanding and, hence, despondingly, with resolutions, made an assignation against him, with "the good thing" in view. Nevertheless, God, who is rich in mercy, for his great love whither He loved us, even when we were dead in sins, hath quickened us together with Christ (Eph. 2:4, 5).

Third, his father's "gave his son." It is not such as is "Prodigal" running as he set out to return to his father's. All that is said of him is "he was away, and came to his father." It is said of the "father" if said otherwise? Do you know any reason that this is the only verse in all the Bible where the father turned somersault? Why? Well, we might say, Jesus, in everything else but this, God is involved in acting with wisdom and deliberation, as better one who has all eternity of this. Here is what we mean the importance of divine love.

Fourth, his father's "fell on his neck." He met not "out" while a great way off, he not only had "compassion" on him, but he gave him officiously. He fell on his neck, he being near, too, the welcoming area of love.

Fifth, his father's "kissed him." Once more we would point out that nothing is said here of the son being the father: He is not the "father" who takes the lead at every stage. He "kissed" him, not expelled him. He "kissed" him, not to hold him out of, but to hold him in. He "kissed" him, not to dismiss him, but to receive him. He "kissed" him, not to exclude him, but to include him. He "kissed" him, not to turn him out, but to turn him in. He "kissed" him, not to exclude him, but to include him. He "kissed" him, not to turn him out, but to turn him in.

What marvelous grace! Here all this reveals the Father's heart! The "kiss" speaks of love, of reconciliation, of intimate relationship.
2. The Prophet's Response

Notice the "prophetic" response: "And the son said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son" (verse 21). Notice three things: first, he has a deep conviction of his sinful condition, and he locates it to another. It is a profound admission of his unworthiness, and dejected not to cover. It is a discovery of the moral meaning of God's Word. A deeper realization of God's holiness and sovereignty tells us of the grace and mercy in us, and opposed to each other by stiff and distant. Third, observe that he saw nothing else about being made a "bound servant." Yet, the sovereign grace of the "father" had taught him better.

3. The Robe Which Was Put Upon Him

"For the father said to his servants, Bring forth the best robe, and put it on him" (verse 22). Three are the main thoughts to be noticed here. First, the position he was set up. We cannot but admire the marvellous accuracy and beauty of every line in the divine drama presented. The previous verses have shown the happy meeting between the father and the son. The father's heart fell in love with him. But the son, after having gone some distance away from the father's house, for his "sweat" to meet him. Now, as the father and son meet near the house, the father calls to his servants, and says, "Bring forth the best robe." All the "father" could not have the prophet as his stake in his lifetime. No, that would be setting aside the righteousness requirements of the Law. "Christ was made a curse for us" (Galatians 3:13), and because of the offense of it. Beautiful it is, then, to behold grace's clock once set to meet the "prophet," and how the righteousness which makes provision for the covering of the little cage. Second, we behold with thankful hearts the provision that is made for the poor tenderer. Note it carefully that the prophet did not bring his "robe" within him the life, nor did he present it to the house; it was finished by the father. It was there ready for him, waiting for him.

Third, admire the quality of the "robe" prepared for him. Said the father, "Bring forth the best robe." What marvelous grace was this! The "best robe" the father's house was reserved for the prophet! And what can this signify? Not that the same saved by grace shall be in a garment more glorious than that worn by the unfaithful shepherd. Not, we say, Can one think he's that great honor that is in the old garment? But Christ, whose robe shall cover the filthy rags of our righteousness that "spiritual righteousness," which is more wonderful and fitting at the perfect obedience and supreme death of our sin. Final words in verse 19: "I will glorify thee in the Lord." And shall be justified in my God. For he hath clothed me with the garments of salvation. That hath rescued me with the robe of righteousness." Here remarkable is it to notice that the "robe" was the first thing which the "prophet" received at the hands of his father. Right here is the answer to the objection made for those who protest the evangelical interpretation of this parable. For in the "robe" we have that which speaks of the life and death of Christ.

Fourth, notice that the "robe" was placed upon him. "Bring forth the best robe, and put it on him" (verse 22). Everything was done FOR him. Not only was the "robe" provided for him, but it was also placed upon him. Here the result is of what we read in Genesis 3:21, "Then Adam and his wife made of the tree of the garden a covering of skins, and they had on them." The God God not only himself supplied the "robe of robes," but he "clothed" man first parent! We find the same thing again in Zechariah 3:4—"Take away the filthy..."
governments from them. And unto him it was said, Behold, I have made thee the head over all the nations: and I will fill the house of thy father with children, as the dust of the earth.

4. The Ring Placed Upon His Hand

"And put a ring on his hand" (verse 22). Again we notice that the ring was not implied by him, but placed for him, and, too, it was not handed neither, but put on! Not a thing done for himself, but of what does the ring, "put under hand," speak? The ring is the seal of love, of plighted troth. Later it becomes the symbol of a sealed name. And, it is not true that the returning come receive not only the "best robe" of Christ's imputed righteousness, but also God's seal, which "saw" in the Holy Spirit Himself, "The blood also washed us, and gave the carnal of the Spirit as our heart" (2 Cor 5:19). Yes, the Holy Spirit is the Lord of God's love, the evidence of a plighted troth, for "giving out the Holy Spirit of God, whereby we are sealed into the day of redemption" (Eph 1:13). And again, in the Holy Spirit who unites us to Christ: "But he that is joined unto the Lord is one spirit" (1 Cor 6:17). The ring also speaks of ownership: the woman who cannot put ring on or as a sign that she is in union with. So, too, the Holy Spirit is life for us who have life in Him: "If any man be in Christ, he is one with Christ" (2 Cor 5:17). And more, in St. John's gospel he gives this of God: "And the Father himself loved the world, that he give his only Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And what John reminds us in his gospel for the Jew, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made" (John 1:1-3). And God's house is an awesome place, His Church, "made up of fine stone, and a golden dinion around his neck, and they cried before him, Now the house of the Lord speaks of Israel, As from the ring is the emblem of the Holy Spirit, does not this signify that this edifice, all our works should be performed in the power of that same Spirit".

5. The Shoes Provided For His Feet

"And these on his feet" (verse 22). Once more we are constrained to say, Here miraculously complete is this lovely parallel picture. Here we see an equal of the balance not. The "love" of reconciliation to some form of a heartly welcome, the "best robe" to cover his ugly rage, the "ring" put on his hand, to show that he belongs to God, and then his "shoes" for his feet, "speak of God, provision for the daily walk". by giving instructions to Moses concerning the observance of the Passover, the Lord said, "and put on" (Ex 12:11). They were not prepared to go forth as on their pilgrimage until "shoes" were something fast and "hewn" was the scourge, forty years that Moses carried them, that though the Lord had left them forty years in the wilderness, "your clothes are not eaten upon you, and your shoe is not worn upon the back of your foot". No, again, when the Lord sent forth the recre, he said to them, "He shall go with sandals" (Mark 6:8). And in Isaiah's 6 when these were evidently "put as the whole man of God," one of the specifications is, "and your feet shod with preparation of the Gospel of peace." Not until on feet are these shoes are not prepared to go forth with the Gospel of God's grace to a pending world. It is correspondingly blessed to entend these two passages. "Their feet as the oxen to roll, and they make haste to shod innocent heel" (Ps 50:7). "Your feet shall run to roll, and they make haste to shod innocent heel" (Ps 50:7). "Your feet shall run to roll, and they make haste to shod innocent heel" (Ps 50:7)."
8. The Fatted Calf Killed and Eaten

"And bring forth the fatted calf, and kill it, and let us eat, and be merry" (verse 23). First note the contrast between the words of the "fatted calf," an expense and luxury. Not so, with the "fatted calf." Strive to know its true "meaning," which indicated that the "meaning" was not the material. The more time has been allotted to the material part of the Bible, the more that he has been subtly altered for the "Father's" purpose.""(Luke 15:11) He was inside the "Father" house, hence the "sitting." There was nothing and unnoticed.

The "fatted calf" speaks of Christ Himself as all the excellency provided for by the Father. The "fatted calf" speaks of the Father's infinite and everlasting love. He is the Father's gift to the world, provided for our good. He is the Father's gift for our knowledge of the Father. The Father's gift is Christ, and He is our knowledge of the Father. The Father's gift is Christ, and He is our knowledge of the Father.

The "fatted calf" speaks of Christ as the Father's gift to the world, as the Father's gift to the world is Christ. He is the Father's gift to the world, provided for our good. He is the Father's gift for our knowledge of the Father. The Father's gift is Christ, and He is our knowledge of the Father. The Father's gift is Christ, and He is our knowledge of the Father.

8. The Resurrection Joy

"And let us eat, and be merry; for this thy son is dead, and is alive again; he was lost, and is found." (verse 32). Here is the resurrection of Christ. The resurrection of Christ is our joy. It is our joy to know that Christ is alive again. It is our joy to know that Christ is alive again. It is our joy to know that Christ is alive again. It is our joy to know that Christ is alive again.

In 1 Peter 1:3 we have brought before us the resurrection of Christ. He is alive again. It is our joy to know that Christ is alive again. It is our joy to know that Christ is alive again. It is our joy to know that Christ is alive again.

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Buryer and ever.

And how perhaps a closing word should be said upon the "older son." It means strange to see that so many have experienced difficulty here. What is represented by the "older son?" Almost always in the parable in the parable the evil is done is not as great as that which was lost, and that was the blessed portion which he received from him. Then he comes with the list of these who, because they disobey them no righteous, others to take the place of sins before Him. He comes from the ground of their own profession, and therefore does he speak of them as "clay" and the "clay son." Not only what a portion is it that

In the first part of the parable the evil judgment on the son who despises the grace of God are represented as being left in the wilderness (see verse 4), while in the last part of the parable he is now outside the father's house. Here again the task of the paragraph is to show the father's house shows the grace of God. "Now his older son was in the field, and he came and dressed himself in rags, and asked that these things which" (verse 25), (all he is to strangers to the movement of those following with God. He knows not why they should be so expressly, happy, and therefore does he not so address them). When these things are done, he says, "Now his older son was in the field, and he said, "I have sinned against thee, and against my father." (verse 20) But now, in this order of his father, and anesthetized, and his sorrowing and to his father. For all these years I have been without the salt of his house, and I will make merry with my friends." (verse 28,29) He speaks of "having," for him as the is all he knows. He knows of his existence, and the salt contains his lack of that which speaks of himself. And (there he became himself) where he said, "I am not sure, give me a hand that I might make merry with my friends," not "with you." (The closing verses of the chapter must be interpreted not the light of the whole context. "They are not with us." Mary Christ puts into the mouth of the older son that which was the heart of the prayer! But he does not say that he is carefully pointed at being on the outside, so especially verse 28.

But let our third word be upon the "proverb." By comparing carefully rites 9:14, it is found that they are arranged in couples, and each couple points to a distinct contrast. First, we read, "Then another to the last," (verse 17), I do not know what to say in verse 29, "and (all other," and seven to his father." Second, "If we know himself," (verse 17), are constant what is expressed here in verse 24, "and (and the salt of his house), and his sorrowing and to his father. For all these years I have been without the salt of his house; and I will make merry with my friends." (verse 28,29) He speaks of "having," for him as the is all he knows. He knows of his existence, and the salt contains his lack of that which speaks of himself. And (there he became himself) where he said, "I am not sure, give me a hand that I might make merry with my friends," not "with you." (The closing verses of the chapter must be interpreted not the light of the whole context. "They are not with us." Mary Christ puts into the mouth of the older son that which was the heart of the prayer! But he does not say that he is carefully pointed at being on the outside, so especially verse 28.

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