

SPRING QUARTER SUNDAY SCHOOL 2016

THEME: FORSAKING ALL I TRUST HIM...THE FAITH STORY UNIT TWO – “RESTORATIVE FAITH”

“Reckless Living Meets Reconciling Faith...The Testimony of the Prodigal Son”



Sunday School Lesson No. VIII – April 24, 2016 Presented by Rev. Frank A. Davis, III, Pastor-Teacher

Lesson Text: Luke 15:11-24
Required Reading: Luke 15:1-32
Motto Text: Luke 15:24, *“For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.”*

Reliable Resources: What the Bible Teaches by R. A. Torrey; New Pilgrim Edition Study Bible; Easton’s Illustrated Dictionary; Word Search 10 Electronic Library; Union Gospel Press Expositor and Illuminator; Wilmington’s Bible

Handbook; Standard Lesson Commentary; Precepts for Living (UMI Publishing); Master Outlines from “The Open Bible” Thomas Nelson; The Outline Bible by H. L. Wilmington; Analytical Bible Expositor by Butler

INTRODUCTION

“On this particular day, Jesus was speaking to a mixed audience. Two distinct groups are mentioned (Luke 15:1-2). Tax collectors and others considered to be sinners by the religious elite were there for the specific purpose of hearing Jesus teach.

Since tax collectors worked for the Roman government, they were viewed as traitors and outcasts. The problem for the religious leaders was that Jesus sat and ate with these less-than-desirable people! Such action indicated identification and welcome, something they avoided at all costs. In their minds, Jesus was also guilty because of His association with such bad people of low reputation.

Because of their condescending attitudes, Jesus decided to instruct them in His special style of teaching—namely, parables. On this particular occasion, He used a series of three parables with a lost object being found in each one. What we learn is that such reconciling causes joy in heaven.” Union Gospel Press Expositor and Illuminator

My Anticipated Power Points and lesson outline are taken exclusively and directly from “Analytical Bible Expositor” by Butler. All credits go to this resource. **Anticipated Power Points:**

- **The Demand of the Son. Luke 15:11-12**
- **The Departure of the Son. Luke 15:13**
- **The Degradation of the Son. Luke 15:13, 30**
- **The Destitution of the Son. Luke 15:14-17**
- **The Deliberation of the Son. Luke 15:17-18**
- **The Deliverance of the Son. Luke 15:20-22**
- **The Delight in the Son. Luke 15:23-25**

LESSON OUTLINE

I. The Demand of the Son. Luke 15:11-12

- A, The person making the demand. v. 12 *“the younger of them”*
- B. The priority manifested in the demand. v. 12 *“give me the portion of goods that falleth to me”*
- C. The purpose motivating the demand. v. 13 *“wasted his substance with riotous living”*
- D. The privilege mentioned in the demand. v. 12
- E. The patience missing in the demand. v. 12 *“Father, give me the portion of goods that falleth to me”*
The prodigal could not wait for the proper time to obtain his inheritance.
- F. The provisions meted out for the demand. v. 12

II. The Departure of the Son. Luke 15:13

- A. The cause of the departure. *“riotous living”*
- B. The country in the departure. *“far country”*
- C. The celerity in the departure. *“not many days after”*

III. The Degradation of the Son. Luke 15:13, 30

The lifestyle of the prodigal was very degraded. This lifestyle was both wicked and wasteful.

A. A wicked lifestyle. *"Wasted his substance with riotous living... devoured thy living with harlots"* (Luke 15:13, 30).

B. A wasteful lifestyle. *"Wasted his substance with riotous living"* (Luke 15:13). Wicked living is not economical living.

IV. The Destitution of the Son. Luke 15:14-17

Degraded living leads to destitution. Sin is a hard taskmaster. We have just noted the wasteful lifestyle of the prodigal, now we see details of the consequences of this lifestyle.

A. He was empty. *"He had spent all... and he began to be in want"* (Luke 15:14).

B. He was endangered. *"When he had spent all, there arose a mighty famine in that land"* (Luke 15:14).

C. He was enslaved. *"He went and joined himself to a citizen of that country; and he sent him into his fields to feed swine"* (Luke 15:15).

D. He was emaciated. *"He fain would have filled his belly with the husks that the swine did eat... I perish with hunger"* (Luke 15:16, 17). The prodigal's sinful life had reduced his waistline.

E. He was excluded. *"No man gave unto him"* (Luke 15:16).

V. The Deliberation of the Son. Luke 15:17-18

A. The rationale in the deliberations. *"When he came to himself"* (Luke 15:17).

B. The remembering in the deliberations. *"He said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger"* (Luke 15:17).

C. The reason for the deliberations. *"I perish with hunger"* (Luke 15:17). D.

D. The repentance in the deliberations. *"I have sinned against heaven, and before thee"* (Luke 15:18).

E. The resolve in the deliberations. *"I will arise and go to my father"* (Luke 15:18).

F. The rise from the deliberations. *"I will arise and go to my father"* (Luke 15:18).

VI. The Deliverance of the Son. Luke 15:20-22

When the son came home, he was delivered from his poverty and hunger.

A. The coming for the deliverance.

B. The compassion in the deliverance. *"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). The compassion of the father for the prodigal was very great as is seen in his actions.

1. First, the looking in the compassion. *"His father saw him."*

2. Second, the running in the compassion. *"Ran."*

3. Third, the embracing in the compassion. *"Fell on his neck."*

The prodigal would not be attractive outwardly and doubtless smelled of hog manure, but the father still embraced him, for the father's compassion for sinners is not based on the sinner's attractiveness but on the Father's heart.

4. Fourth, the kissing in the compassion. *"Kissed him."* The Greek meaning of the word translated *"kissed"* means the father kissed the prodigal many times. Also the kissing mean acquittal. Trench says that in the East, "The kiss...[is] well understood, [as a] pledge of reconciliation and peace."

C. The confession in the deliverance. *"Father, I have sinned against heaven, and in thy sight, and am not more worthy to be called thy son"* (Luke 15:21).

D. The compensations in the deliverance. The compensations for returning home were many.

1. First, the robe. The robe was the *"best"* robe and represented position.

2. Second, the ring. The ring gave the prodigal authority.

3. Third, the shoes. Slaves did not wear shoes, so again the son is informed that his position is that of a son, not a servant.

VII. The Delight in the Son. Luke 15:23-25

As it was in the case of the lost sheep and lost silver, so it was in the case of the lost son, for when the prodigal arrived home, there was great jubilation.

A. The reason for the delight. *"Let us... be merry, for this my son was dead, and is alive again; he was lost, and is found"* (Luke 15:23, 24).

B. The repast for the delight. *"Bring hither the fatted calf, and kill it; and let us eat"* (Luke 15:23). The prodigal comes from the *"far country"* where a famine is, to a land where abundance is found.

C. The reveling in the delight. *"They began to be merry... music and dancing"* (Luke 15:24, 25).

CLOSING

All these things were done to demonstrate the overwhelming reconciling love of our Heavenly Father who sent His Son Jesus Christ into this world to reconcile the reckless living saints and sinners who would repent and by faith receive the gospel! Matthew 11:28-30, *"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."*

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Looking Ahead: May 1, 2016 Luke 17:1-10

Please join us each Wednesday noon at Bibleway as Pastor Davis teaches the Sunday School Lesson

