



World Christian Fellowship

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Story of 2 Sons – Part 03

Restoring Father

Luke 15:21-22

Luke 15:21-22, *And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’* ²² *“But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.*

What brings the Lord joy?

Recovery of the lost. The salvation of sinners.

The Pharisees and the scribes wanted nothing to do with sinners.

Jesus wanted everything to do with sinners.

These two parables draw the Pharisees in.

Jesus draws them in by making the first two parables questions.

Jesus draws them in as if they were the person in the story.

Drawing them into the experience and the thinking of the main character so that they really play the role in their minds.

V 1-2, they were grumbling and complaining and criticizing Jesus for the kind of people that He received and spent time with.

They always did the same throughout his ministry.

Sinners came to Jesus because He came to seek and save sinners.

When sinners came,

- ✓ He received them,
- ✓ He embraced them,
- ✓ He loved them,
- ✓ He forgave them,
- ✓ He gave them eternal life.

This outraged the religious leaders.

Our Lord gave them two stories for them to answer.

Our Lord's best known and most memorable parable, called the parable of the prodigal son.

This story is intended to demonstrate the same thing, the joy of God over the recovery of a lost sinner. But this story goes even beyond that and it identifies the nature of repentance.

The first two stories they were not part of it but now in this they are part of it. The first two stories they agreed with Lord Jesus spoke of the Ethical of the stories.

Jesus in a way lured them into the story. Slowly without them knowing that they get involved into the story.

The first two stories, about the sheep and the coin, emphasize God as the seeker, the one who finds and the one who rejoices.

But this the third story looks not so much at the divine side, but at the human side.

- Sin,
- Repentance,
- Recovery, and
- Rejection.

This is a dramatic and emotionally moving story. All of it is deeply interesting and impactful on the thinking of anyone who is gripped by divine truth.

This story can be divided into three parts.

1. Younger Son, Prodigal son
2. Older son
3. Loving Father.

I would like to rephrase it as loving father and two sons instead of Prodigal son.

Both sons neither loved their father nor had relationship with him.

When the younger son returned to his father, he did the following amazing things.

- 1. He saw him way far off.**
- 2. He had compassion on him**
- 3. He ran towards him**
- 4. Hugged him.**
- 5. Kissed him continually.**

V 21, And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

The younger son giving his speech.

Remember he had rehearsed the speech in

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

But the father would not complete his speech.

V 22, "But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Father does three important things which we will look at it in detail.

1. Best robe
2. Put a ring
3. Sandals

1. Best Robe- Symbol of identity

The families in those days had a special robe and it was the robe that was the most beautiful robe, the most finely crafted.

The Greek word *stolēn tain prōton*, which means the first ranking garment!

The robe belonged to the father!

It was the robe that belonged to the most prominent member of the family to wear in the most prominent setting at the most prominent event.

The father is about to call for the greatest celebration that's ever occurred in that family and in that village, and he's giving away the garment that he would normally wear.

This is a way of saying to the son, "Everything I have is yours."

This is a token of saying, "The best that I have is yours. You now have become fully restored as a son.

It's as if the king passes his robe to the prince, another self-emptying act by the father, clothing the son in his own glorious garment.

No father would ever do that.

Again, this father just seems not to be at all concerned about his own honour.

God's honour comes in his loving grace and forgiveness.

He came in stinking, he came in rags, he came unclean and nobody was ever going to see him that way again.

He came with nothing.

He came in his own stinking clothing.

He had barely been able to arrive.

That's how the sinner comes.

Isaiah 61:10, *I will greatly rejoice in the Lord, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.*

How about our unrighteous?

Isaiah 64:6, *But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away.*

a) Righteousness only comes by way of atonement.

Genesis 3:21, *Also for Adam and his wife the Lord God made tunics of skin, and clothed them.*

Revelation 7:14, *And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.*

b) Not only does righteousness come only through atonement, but under the New Covenant, righteousness only comes through Christ's death.

Revelation 7:13-14, *Then one of the elders answered, saying to me, "Who are these arrayed in white robes, and where did they come from?" And I said to him, "Sir, you know." So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.*

Revelation 22:14, *Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city.*

c) Righteousness is necessary for salvation.

Isaiah 61:10, *I will greatly rejoice in the Lord, My soul shall be joyful in my God; For He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, As a bridegroom decks himself with ornaments, And as a bride adorns herself with her jewels.*

Matthew 22:11-14, *“But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. ¹² So he said to him, ‘Friend, how did you come in here without a wedding garment?’ And he was speechless. ¹³ Then the king said to the servants, ‘Bind him hand and foot, ^[b]take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’ ¹⁴ “For many are called, but few are chosen.”*

Revelation 19:7-8, *Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” ⁸ And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

d) Only those who are righteous can dwell in God’s presence.

Zechariah 3:7, *“Thus says the Lord of hosts: ‘If you will walk in My ways, And if you will keep My command, Then you shall also judge My house, And likewise have charge of My courts; I will give you places to walk Among these who stand here.*

Revelation 7:9, *After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands,*

e) Only those who persevere in righteousness will enter glorification.

Ephesians 5:27, *that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.*

2 Peter 3:14, *Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;*

Jude 1:23, *but others save with fear, pulling them out of the fire, hating even the garment defiled by the flesh.*

Revelation 3:5, *He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.*

f) Our righteousness will be a permanent, present reality in heaven.

Revelation 4:4, *Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.*

Revelation 6:11, *Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.*

(Revelation 7:9, 7:13-14, 14:12, 19:6, 22:14)

Therefore, through the clothing metaphor we understand that we desperately need to be clothed in righteousness if we hope to be saved at the judgment.

This most essential of clothing is cleansed only by the blood of Christ.

This clothing must be kept clean if we are to obtain the prize. We are made righteous through the death of Christ and we are kept righteous through constant Holy Spirit-empowered submission to our Lord Jesus Christ in the relationship of covenant.

2. Put a ring – Symbol of Authority

V 22, *“But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.*

Rings, whether worn in the nose or on the fingers, were popular as jewellery throughout Scripture.

When they were given as gifts, they symbolized honour.

A Jewish boy comes of age at 13, the function happens is Bar Mitzvah. It's a ceremony to show that now son can operate like father.

Kings would often wear rings to symbolize their status and power. These were decorated with distinct carvings or shapes that became official signatures when the king pressed his ring into wax that sealed a document or letter.

The term signet ring indicates a object that was used for making a royal sign.

When Joseph graduated from prison to prince of Egypt, the Pharaoh publicly affirmed his new role.

Genesis 41:41-42, *And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." ⁴² Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck.*

This designated Joseph's position and status in the kingdom. Someone wearing the king's ring could exercise the king's authority.

In the story of Esther, King Xerxes' ring became a central symbol for danger and delivery for the Jewish people.

First, Haman received the ring and immediately set about to use its authority to pass a law dooming the Jews (Esther 3:8-14).

Later, when Haman's scheme was exposed, the ring was taken from him on his way to the gallows and presented instead to wise Mordecai, who then devised a way for the Jewish people to lawfully resist the previous law that would have meant their death.

He had to do this because the law passed by Haman could not be cancelled.

Esther 8:2, *So the king took off his signet ring, which he had taken from Haman, and gave it to Mordecai; and Esther appointed Mordecai over the house of Haman.*

Esther 8:7-8, *Then King Ahasuerus said to Queen Esther and Mordecai the Jew, "Indeed, I have given Esther the house of Haman, and they have hanged him on the gallows because he tried to lay his hand on the Jews. ⁸You yourselves write a decree concerning the Jews, as you please, in the king's name, and seal it with the king's signet ring; for whatever is written in the king's name and sealed with the king's signet ring no one can revoke."*

3. Sandals- symbol of Responsibility

V 22, *“But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.*

Ancient time there were two occasions they exchange their sandals.

When they make an agreement.

Ruth 4:7, *Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel.*

Also, they used it when they purchase a land or a property.

Ephesians 6:15, *and having shod your feet with the preparation of the gospel of peace;*

The third piece of Armor Paul mentions in Ephesians 6 is the shoes of "the preparation of the gospel of peace."

What purpose did shoes serve for a Roman soldier?

What purpose do these spiritual shoes serve for us?

Imagine a fully armed soldier.

He has his sword, his shield, his helmet, his breastplate, and his belt, but his feet are completely bare. The picture probably seems strange, and it should!

Just by thinking about it, we can tell something is missing.

But the problem goes beyond just looking odd. A shoeless soldier could run into real trouble in the heat of battle. It may be nothing more than twigs and pebbles, but to a bare foot that can cause serious pain and one of the last things you want to deal with in the middle of a fight is worrying about where you step.

In short, shoes allow us to step freely and without fear while we turn our full attention to the battle at hand.

The gospel of the Kingdom, the gospel of Jesus Christ, the gospel of the Kingdom of God, the gospel of the grace of God, the gospel of peace—these are some of descriptions attached to the word gospel throughout the New Testament.

Gospel is described!

Romans 10:9-10, *that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. ¹⁰For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*

Who the Gospel works?

Romans 10:11-13, *For the Scripture says, "Whoever believes on Him will not be put to shame."¹² For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.¹³ For "whoever calls on the name of the Lord shall be saved."*

How will they hear such a powerful Gospel?

Romans 10:14-15, *How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?¹⁵ And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"*

Apostle Paul quotes from **Isaiah 52:7**,

The younger son has made peace with his father and it also gives him the responsibility make others to peace with the heavenly Father.

Conclusion:

The message is clear, full reconciliation, full rights, privileges, authority, honour, respect, responsibility as a son.

By giving him the robe, which is reserved for the father and he had been accepted a son completely.

By putting ring on his finger, he had been delegated authority to operate like his father.

By putting sandal on his feet, he had given the responsibility to be peace a maker.

The whole crowd would just be stunned with incredulity. This is just completely opposite the way they thought. Grace triumphs over sin at its worst.

Do you know what?

Our Father is not looking for servants but sons.

V 21, And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

Romans 8:14-15, *For as many as are led by the Spirit of God, these are sons of God. ¹⁵For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."*

Galatians 4:4-7, *But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵to redeem those who were under the law, that we might receive the adoption as sons. ⁶And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" ⁷Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.*