

The Portrait of Sin – Luke 15:11 – 32

¹¹Jesus continued: "There was a man who had two sons. ¹²The younger one said to his father, 'Father, give me my share of the estate.' (A) So he divided his property between them. ¹³"Not long after that, the younger son got together all he had, set off for a distant country (B) and there squandered his wealth in wild living. (C) ¹⁴After he had spent everything, there was a severe famine in that whole country, and he began to be in need. ¹⁵So he went and hired himself out to a citizen of that country (D), who sent him to his fields to feed pigs (E). ¹⁶He longed to fill his stomach with the pods that the pigs were eating (F), but no one gave him anything.

These verses deal with redemption from sin:

¹⁷"When he came to his senses, he said, 'How many of my father's hired men have food to spare, and here I am starving to death! ¹⁸I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. ¹⁹I am no longer worthy to be called your son; make me like one of your hired men.' ²⁰So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. ²¹"The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son. ²²"But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. ²³Bring the fattened calf and kill it. Let's have a feast and celebrate. ²⁴For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.

²⁵"Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. ²⁶So he called one of the servants and asked him what was going on. ²⁷"Your brother has come," he replied, 'and your father has killed the fattened calf because he has him back safe and sound.' ²⁸The older brother became angry and refused to go in (G). So his father went out and pleaded with him. ²⁹But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends.' (H) ³⁰But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him! (I) ³¹" 'My son,' the father said, 'you are always with me, and everything I have is yours. ³²But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.' "

- (A) Independence / Arrogance
- (B) Alienation: he left the Father
- (C) Depravity / Contamination: squandered his wealth in wild living vs. spent wisely in righteous living
- (D) Alienation: the heir became a hired hand - he lost his rightful position
- (E) Depravity / Contamination: pigs were considered unclean to the Jewish culture
- (F) Deterioration: was tempted to eat slop
- (G) Alienation: because he felt unappreciated, he refused to go inside to the party / "separated"
- (H) Indifference toward the father. In the same place / doing the same thing too long, "I've been slaving and never disobeyed, yet you never gave me anything" vs. perhaps "I've been serving because I love you Father and your love is enough" It's like going to church "Because it's what I do on Sunday vs. having a relationship with God that causes us to look forward to Sunday morning"
- (I) Arrogance: the older son was self righteous (I've done right/he's done wrong)

Universal (ALL) - Both sons were guilty – the younger for his arrogance toward the father and the actions that followed. The older for his anger and indifference toward the father and the actions that followed = "Universal"

"SALVATION" BEFORE THE CROSS

Question: What has God done to deal with the sin problem in the Old Testament/Covenant?

I. The Relational Solution

A. The Fall (Genesis 3:23)

B. The Flood (Genesis 6:5-8)

C. The Faithful (Genesis 12:1-3)

- God decides to create a new people
- The new people are established by a covenant
- The covenantal people are to be blessing
- Within this covenantal people God established ways of dealing with the sin problem.

II. The Ceremonial Solution (Leviticus 5:13)

- The meaning: "Kaphar" (Kippur)
 - See Genesis 6:14 (first usage)
 - See Isaiah 6:17 (sin is purged)
 - Yom Kippur – Day of Atonement

- “Kaphar” (Atonement)
 - “at-one-ment”
 - Payment to restore harmony
 - Covering

B. The Practice (Leviticus 4:4-12)

- A sacrifice is chosen
- Hands are laid on the sacrifice
- Sacrifice is slain
- Blood is sprinkled
- Fat is burned (pleasing to God; purifies the people)

C. The Old Covenant practice foreshadows the New Covenant reality!