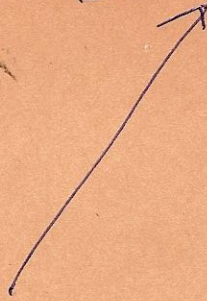


TEXT: Lk. 15 <sup>11-32</sup> The Prodigal Son.



SUBJECT: ~~The Wasting Father; the Sinful Child.~~  
Seven Similarities

GF

# THE PRODIGAL SON.

EVANG.  
Luke 15

## 1. What Is God like?

- (1) God is like a Father - see who have known a loving father. "Son, if you are need help, just call on dad."
  - (a) My dad, kissing my hand.
  - (b) When I went away to college - "Son, I wish I could help you. The Lord will. But I'll do all I can."
  - (c) Praying for me always - at my probation.
- (2) The conversion of deacon Penner - God like a Father.

## 2. What Is the Sinner like?

- (1) He is like a boy, away from home, wanting his life.
- (2) Old mother and dad Bennett, at Genesee. Now she's gone on.

## 3. What Is Sin like?

- (1) Sin is like the water that consumed the last's substance.
  - (a) The two brothers Cain & Abel.
  - (b) The young twins - every boy away from God subject to this.

## 4. What Is the Love of God like?

- (1) Like the welcome home that never wears out.
  - (a) God loving always - the greater sinners, the greater love. "When sin did abound, then grace..."  
(as the woman in Lk. 7)
  - (b) The last letter from mother - Carrie
  - (c) Welcome - me coming in at 4:00 o'clock.  
The Stetsonville mother - welcome, but she has the cancer of 2005, the father. "When sin did abound..."

## 5. What is Rejecting God like?

- (1) Like turning down your father.
  - (a) Old Ben Victor - his letter last week
- (2) The garden board.

## 6. What is Accepting God like?

- (1) Byron Scarborough father, sit at arm of his father

L.R. 15:11-24

## SEVEN SIMILITUDES

### 1. What is GOD like?

The loving father.  
(a) Conversion of Simon Brown, then my uncle. His son  
drowns - out to rescue brother of large family - father with him to the  
hill - fifty unit piece - presses into hand of boy - boy of hill  
looking back - waves of the hand. Brother's quality in God, my  
father, like that. Melted, yielded.

### 2. What is the SINNER like?

A prodigal son, who belongs home, but is out in  
world.

(a) Mother and Dad Bennett, Jonesboro. Home like  
in a picture. Path up hill, three gate with trees  
arching over. Cottage. Birth out. After dinner  
visit, at table, she breaking into tears. Son in  
oil field. Wayward. Prays for him.

### 3. What is SIN like?

The waste that consumed this lad's  
substance - material, physical, spiritual.

Eats like the voracious cancer cell. Drains upon  
ideals, vision, virtues, character. Leaves a wreck.

### 4. What is REPENTANCE like?

"I will arise and go."

(a) BB Morris.

### 5. What is REJECTING God like?

How this lad refused the welcome of his father.  
Forgiveness

L.R. 15:11-24

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Forgiveness

6. What is ACCEPTING God like?

Falling into the arms of his father.

(a) Byron Scarborough

7. What is HEAVEN like?

At home, joyous, happy.

(a) The old man testified. When a  
boy, thought heaven a place of much  
gold, pearl, stone, and a lot of people he  
didn't know. Mother died, father  
died, mother, little sister died,  
wife - now, heaven a place where  
mother, father are, baby is, wife, and  
my friends. And I shall be there soon.  
How - gold, silver, gems, pearl.

clix  
6/40

1940, January, in the revival meeting  
at Sweetwater, Texas, with J. M. Sibley.

Bob Morris.

Dinner & Spanish Gardens, road house on the  
Bardhead highway. To see him. In the  
the room - a beer, roadhouse scene. In  
the corner a group, one man openly making  
a woman. Small, fifties, country, back  
dance hall, all. Asked for him, in  
that corner. Told him who I was. We  
went to the back.

He a S. S. teacher in First Baptist  
Church of Hope, Arkansas. Taught "You  
Married Men" Bible Class. His wife  
a S. S. teacher in same church. Out  
there in the West - last held daughter  
into Capt. Bell business. Divorced. Married  
again - divorce by. Alone. A  
young man, broken, miserably unhappy.  
I spoke to him about the prodigal  
son, living with the hog, eating their food.  
"Yes, that he - in the pig pen, away from  
God." "Willing to get rid of the pig?"  
"Yes" "To church?" "Yes." And he came, but  
I left (Sunday night he came) Monday AM.

What can I do for him? a father and son to show.  
What can I do for him? His son has been sentenced to a  
year's imprisonment. I wish I could take his year's  
sentence to lay his year off from the fault, the year is  
his year, some from the distance it will never come  
directly to him.

of David, "Absalom!" I am sure so earnest  
redeem others, is it incredible that you will do for  
any?

---

When the prodigal son came to himself he said—  
well, what did he say? He might have said: "I am not  
to blame for this. There is no living at home with  
that brother of mine." But he didn't say that. He  
might have said: "It isn't my fault that I am here,  
penniless. I had an ancestor who was a gay dog. I am  
not to blame; charge it to hereditary influence." But  
he didn't say that. He might have said: "Oh well,  
this thing isn't so bad after all. I have had my little  
fling. It's part of my education." But he didn't say  
that. What he did say was: "I have sinned. I am  
no more worthy to be called the son of my father. I  
am going back home and ask his forgiveness." And he  
went. That is repentance.

Lh. 15: 11-24

The Prodigal Son

The message, but more the illustration itself

T. 11:24-25

of the father's love and of the father's right and life.  
"Did not say" I have been teaching you a great lesson at my school.  
I have given you of a responsibility, a discipline, I have been stern,  
and have made you aware of your own responsibility, yet I did not  
want to put you as an unwillingly going to school, to study and  
study, and to be a student, and to be a student.

what he did say (in regard) "I want to be your father, I am  
a father of fathers and the father's love is called. But we  
are not fathers."

It was hard to study and to be a student by the law  
and to be a student and to be a student by the law.

SUBJECT: THE PRODIGAL SON

to make justice and to be a student  
to be a student and to be a student by the law  
to be a student and to be a student by the law  
to be a student and to be a student by the law

"Father, give me."  
Growth is dependent through a gift! This is the essential  
element in our attempt to be without God. It is our only way  
to be a student and to be a student by the law.

"I am a student and to be a student by the law  
to be a student and to be a student by the law  
to be a student and to be a student by the law  
to be a student and to be a student by the law

GF

9/68



Lk. 15: 11-24

## The Prodigal Son.

The message built around three alliterated words.

### I. WEARY.

1. Of his father's house and of his father's righteous life.

Did not say: "I have been turning over a great problem in my mind. I have found that life is a responsibility, a discipline. I have been born, I have lived under circumstances of conspicuous advantage, yet I think it right to go out as so something for my own bread, to win my own position, establish my own title, to be treated, received as a man."

What he did say (in effect): "I want to be gone, to be free. I am a youth of fortune and the stability would be calling. This is what is mine."

He was bored to death with the colorless life at home.

Could not get without somebody saying grace at the table.  
"go to bed" "remembering him to say his prayers."  
"get through" "and we without church, S.S. or even  
"stay out at night without a refinement from parents."

He craves freedom without restraint  
liberty without law

Life becomes why be held in intolerable bonds, stale conventions, why red blood dancing in his veins? Titillations of the flesh beckoned him to an even more pleasurable life.

"Father, give me."

Craves independence through a gift! This is the essential absurdity in our attempt to do without God. We can only seemingly receive the essence of it by misusing this gift.

"Not many days after" The one who wishes to enjoy worldly pleasures without respect to God is obliged to breathe God out of his thoughts as soon and as completely as possible.

"Too far going... far country" The further away, sweeter, larger liberty. Far as possible from habit restraints. Now his is unfeigned joy. Out yonder, no more reach father's house.

Lk. 15: 11-24

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### I. WEARY.

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Did not say: "I have been turning over a great problem in my mind. I have found that life is a responsibility, a discipline. I have been born, I have lived under circumstances of conspicuous advantage, yet I think it right to go out as do so many, for my own bread, to win my own position, establish my own title, to be treated, received as a man."

What he did say (in effect): "I want to be gone, to be free. I am a youth of fortune and the stability would be calling. This is what is mine."

He was bored to death with the colorless life at home.

Couldn't rest without somebody saying grace at the table.  
"go to bed" "remembering him to say his prayers."  
"set things a-walk" "we without church, S.S. or on  
"stay out at night without a refinement from parents."

He craves freedom without restraint  
liberty without law

Life without... why be held in intolerable bonds, stale conventions,  
why red blood dancing in his veins? Titillations of the flesh  
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"Too far... far country" The further away, sweeter, larger liberty. Far as possible from habit restraints. Now his is unfeigned joy. Out yonder, no more reach father's house.

2. Of sin and the far country.

Never knew what meanness was until went away  
from God.

"spent all" All that he possessed admitted of being spent.  
He had nothing that would not be spent. All that he had was  
outside him. <sup>How different the spiritual man. One that faith was</sup> ~~all~~  
attested description: "by inheritance incorruptible, undefiled, ~~and~~  
fading not away."

"a mighty famine."

Always crisis - always famine in the land of forgetfulness, God.

"began to be in want" A man of experience. Here of face,  
when he was set of the physician <sup>with his</sup> call.

"felt as if" <sup>his</sup> ~~his~~ parents too ready to gratify  
looked around as if might see face of father, mother - but  
nothing but strangers, desolation. Called out - the mocking  
of the assurance him.

"no more gave unto him."

his friends of money days, gone.

II. WILL.

Self-will

Other two parables - lost like a sheep, straying, nibbling  
do partially explain the terrible fact that we go away from  
God. But my partial explanation. Drimmer treats his  
underneath. Below the, ignorance, in adventure, error, imprisonment,  
hardship, spirit order, lies the terrible fact that we cross to us.  
The rising up of a rebellious will against God. Desires separation.

*of Sociological explanation in the discipline: only practical*  
Father made no attempt to hold him. Home not  
come to a boy of alien will. Church, prayer meeting, S. S., heaven....  
of Dr. Howard writes of and his son Dan.

Lost to father

Left his father's house to be free. Unfettered. Unhindered.  
But look!

"joins himself to us: you -- sent him"  
whom his freedom? Now driven to find swine - a  
task where with shame only a Jew could feel. The gullies  
word of hard task-master.

Free to live in pleasure  
to delight  
to fantasize  
to irritate God. Love

The hard task-master - the word  
"no man goes with him"  
Singles his dog & runs him away  
with one hand.

The gentle drunkard - throws out  
the word. "Now the wrong depends: a day a  
hour and a hand of law."

conversion repentance  
the will to 'em.

"Come to himself?"  
thou unto himself. Bewick himself. All and is in severity  
Insanity to try to be free from God, shake off God, independence.  
Self-will not on true selves. For severity not our house.

His will to his father. "as one of thy hired servants"  
what before mercies of, now joy in heavy  
Only way to get it back. Give it to the father.  
receiving  
strong.

2/12

## III WELCOME.

No love for the father could keep him from going away. Filled  
love had died. Off to the far country.

But paternal love, yearning, lives in the father.

"his father saw him"  
recognize even in rags

knew the swing of the step  
" & lines of the body  
every feature treasured in memory  
wrote on  
grayed nose

"father ran"

when old love is right, possibly his resolution might fail him, oozed  
out his fingers' ends & had to march up alone, through gauntlet  
of servants. Father's seeing eye, meeting the shame-faced  
slow-stopping boy.

"kissed him" before any confession.

No word of sharp  
rebuke, no making men of a sufficient sense of guilt, no  
requirement of probation, no sentence to quarantine until  
the disease of his cure. Only fulness of father's love.

Notes:

Rebn. Emblem of character. All marks of the far country erased of her.

Reign. Honor, position.

Feat. Into family. Illness went banished. of land in Egl. "shod ..."

Feat. Haven keeping holiday.

For the love of God is broader  
than the measure of man's mind  
and the heart of the eternal  
is most wonderfully kind.

(9) ~~W. C. Cery~~: "A poor, mis-moth, helpless  
woman, on thy kind as we, 'fall."

9/68 P  
10/51

LA. 15: 11-24

THE PRODIGAL SON

I. NEARY.

1. Of his father house. Of goodness, righteousness.  
Born to death with waste life at home. Christ, S.S., B.V.P.U., grace, prayer.

He craved freedom without restraints. Life beloved. Liberty without law. Why be held in intolerable bonds, stale conventions, when red blood dancing in his veins? Titillation? the flesh

"Father, give me..." Craved independence, thought a gift! This the mental absurdity in an attempt to do without God. He can only seemingly succeed to do it by misusing the gifts.

"Not many days" - the man who wishes to enjoy worldly good without homage to God is obliged, in self-defense, to hustle God out of his thoughts as soon and as completely as possible.

"took his journey... far country" - as far as possible from the old hated restraints. Now he could live in unbridled joy; no wild oats, no never reach father's home.

"and a mighty famine" Such a "merry" life is sure to be "short." Always famine in the land of paganism, of God. Change of heart. And now

2. Of sin and the far-country.

Godless world a headach-mountain. Unclean animals fit companions for the rest of sin.

At the young woman, wife of a soldier, coming down to feast. belongs to another class. At father's invitation every wife another woman - girl not paid - she to see husband going out. But wrong - wanting to come back.

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constant excitement  
couldn't do it and without

II. Will.

Self-will

Other two parables - nibbling away, lost from neglect - do partially explain the terrible fact that we go away from God. But only partial explanation. Sinners truth makes like them. Below the sign, man's weakness, over, credit, dominion of it, towards the his individual choice is not lost. The man knows - knows he employs other of case - that he never not know does that they would be had down to do it.

Not following inclination like a wild sheep.  
" Nothing away in respect to death like the lost shepherd  
But the sting of a rebellion will that sin is separation.

Father made no attempt to see him. How could he? How would not be born to a boy of him will. Not church, S.S., B.Y.M.

Set to task-master

" sent him " no discipline ourselves or somebody else will do it for us. Where his vaunted freedom? Now driven to free world - a task master with slave only a few weeks fell. whipped along & promised by every ragged, mud, appetite. Freedom to smoke. . . . a slave.  
" " drink . . . " Near Kopy. Man.  
" " fornicate . . . " " enough.  
" " for pleasure. - " " "

Concessions, repentance on the will to God.

" Came to himself " - then not himself, beside himself, wisdom to try to be free from God, shake off God, win at independence. Self will not our true selves. For country not our home. I forgot remembered father's prayers; church; songs; what God he had arranged of.  
" I will arise and go. " I will say . . . a servant. " will to the Father. " My will . . . "

Welcome.

No love for the father crowd keep him, went away, fiftieth love did  
out. But paternal love, quarrel, blood on the father.  
"Father saw him, recognized him in song. Knew the name, the day, time of the body, every  
part of his body, his bones, weight, hair, prayer etc."  
Father ran... "When old love is right, possibly his resolution  
might fail him, oozed out his fingers, with a dash to march up  
above, through quantities of sinners. Father's seeing eye, eager  
meeting the slave, hand, slow-stepping way.

...kissed him. No welcome from any witnesses.  
No word of sharp rebuke, no making sure of a sufficient sense of  
guilt, no requirement of protection, no sentence to quarantine until the  
disease of sin cured. Only fulness of father's love.

Notes -

- Robt - weakness of character. All marks of the fox country raised, covered.
- Paul - father of wealth, large position. Delegated authority. So thorough & just.
- Fate - into family. Slaves went hangable. Had which preparation of your...  
preparation for journey of it
- Fate - became keeping along.

Where his friends in the fox country? "No more your next kin."  
Sucked him dry, threw him as far as pitch and road.

But the father.

For the love of God is broader  
Than the measures of man's mind,  
And the heart of the eternal  
Is most wonderfully kind.  
- F.M. FABER "Hymn"

(Wm Carey) gave: "A poor, miserable, helpless  
woman, on thy knees as me, fall."

Forney  
Munich  
Oct 13, '43



"came to mind" all day is working  
with a rubber

Had to that his more good, again  
of James, as numbers, as the boy's  
with it

of Gray's hand.

Thank you for proving it. Really, please  
to see it.

(\*) Leg angulated - ~~thrust~~ <sup>both legs, hit</sup>  
<sup>on leg, soon</sup>

By Powell: the legs ~~dead~~, not.