

Luke 15:11-16. the Departure of the Prodigal Son.

by Favell Lee Mortimer

The parable of the prodigal son teaches us about the consequences of sin and the love and forgiveness of God.

Scripture: Psalm 84:10, Proverbs 14:12, Isaiah 53:6, Matthew 6:19, Luke 15:11

Topics: "Repentance", "Spiritual Poverty"

Description

Favell Lee Mortimer preaches on the parable of the prodigal son, highlighting the contrast between the hard-hearted Pharisees and the repentant sinners who recognized their own waywardness. The prodigal son's ingratitude and wasteful living serve as a cautionary tale for those who seek fulfillment in earthly pleasures rather than in God. The consequences of spiritual poverty and God's ability to disrupt sinful plans are emphasized, showing the fleeting nature of worldly comforts and companionship compared to the eternal love and provision of God.

Transcript

Though the Pharisees were hard-hearted men, yet they possessed the feelings of parents. The parable of the prodigal son was suited to touch every father's heart. But even if the proud Pharisees listened unmoved to the Savior's representation of the father's generous compassion, the poor publicans must have heard the wonderful history with grateful astonishment. When the Lord described the conduct of the younger son, they were reminded of their own base departure from God. The Pharisees also had wandered far from their Father's house; but they knew it not. They imagined that, like the elder son in the parable, they had always been faithful and obedient. Many people entertain the same false notion of their own goodness, and forget that it is written, "All we like sheep have gone astray."

Every penitent sinner sees his own likeness in the prodigal son. The most striking feature in his character is his ingratitude. Instead of being thankful for his daily bread, and his shelter beneath his father's roof, and for all the comforts and privileges he enjoyed, he claims fortune as his right, saying, "Give me the portion of goods that falls to me." This is our spirit by nature. Instead of being overwhelmed with a sense of God's wonderful goodness, we conceive ourselves entitled to further gifts.

When the prodigal had obtained his desire, he showed his ingratitude by going into a country a great way off, and there wasting his father's gifts in riotous living. And have we not acted like this prodigal? We need not move from the spot where we were born in order to do this--it is sufficient that shutting up our hearts

from God, and banishing him from our thoughts, we seek our gratification in earthly things.

But behold the consequence of this conduct; the prodigal comes to poverty. He has at last spent all. It is well when we discover before death that we have spent all--that we have wasted our hopes and affections upon the world, and have obtained no lasting satisfaction in return. But what will be the despair of those who never discover their poverty, until they are removed to the place where the uttermost farthing is required, but not even a drop of water granted!

Perhaps the prodigal in his days of revelry may have looked forward to the time when he should have spent all, and he may have intended then to enter some service that would preserve him from want. But God defeated his design, and caused a mighty famine to arise at the very moment when he was destitute. Now there were few masters who could afford to hire, and many servants to be hired, so that the prodigal was forced to engage in the lowest service at the lowest wages; he became a swineherd for a less reward than would provide him with a meal of husks, such as the pigs fed upon.

How easily God can disappoint the sinner, and blast all his devices! Many think, "When this enjoyment is passed, I will betake myself to another," forgetting how God can in a moment take away every idol, shut up every way of escape, and dry up every stream of happiness.

The thoughtless companions of his mirth remembered not the prodigal in his distress. "No one gave unto him." Those who had gladly partaken of his riotous feasts, forsook him in his poverty and hunger. Accomplices in guilt are not comforters in sorrow. For what unfeeling creatures the prodigal had forsaken his loving father, and his happy home! O the folly and the madness that sinners show in preferring the society of the wicked to the favor of the ever-blessed God! Can the world console them in sickness? Will the world be faithful to them in old age? Can the world receive them into glory after death? Happy are they who have made this blessed choice, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

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