

# Luke (Quality: Average)

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Preacher: Falkner, Leslie Walter (1904-1985)

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Verse 20. And he arose and came to his father. But 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.

[ 5 : 14 ] In the previous chapter to the one in which our text is found, we find how that our Lord had gone into the house of the Pharisee.

It is a very remarkable thing when you read the Gospels. So to observe that wherever our Lord seems to be and wherever he is found addressing the people, there somewhat near or at a distance are always to be found the Pharisees and the scribes.

But they could not leave him alone. The envy and the jealousy that so filled their hearts was such that it looked for any occasion whatsoever whereby they might call him to account for that wherein the law had been disregarded by him.

So it is a good thing for us that the Pharisees and the scribes did so observe him. Because we find that in every case where they are seeking so to bring him to account that he silences them.

And they have nothing whatsoever to bring against him or to accuse him of. Save that which was not grounded upon the word or the commandment of God, but simply rising out of the wickedness of their own hearts.

[ 7 : 09 ] So we find that in that case wherein he is in contact with this Pharisee, he put a question to them. He said, is it lawful, is it lawful to heal a man on the Sabbath day?

And they made no reply. And he called the man with the dropsy unto him. And he healed him.

And he addressed the Pharisees and he said, which man of you, having an axe or an axe fallen into a pit, on the Sabbath day will not at once seek to recover it?

And we find that they had nothing whatsoever to say in reply unto him. They were completely silenced.

They could not answer him again to these things. And so we find, as a result of this, that he put various parables unto the people, even as he sat within that house of the Pharisee.

[ 8 : 31 ] And he had once, so brings before these Pharisees the fact of their own self-interest.

Everything that was to their own advantage and for the praise of themselves, they would seek so in all things, whether it be at a wedding or wherever it might be, they would seek to take the highest room.

Why does he mention this? And why does he speak these parables? To reveal unto them that that which related unto their interest, even in religion, in the profession that they made, was a self-interest.

And that he had not that self-interest. But he had that interest which was interested in others.

The lost, the sinners, those who were afar off, the very characters that you Pharisees and scribes despise, and will have nothing else.

[ 9 : 54 ] Well, they couldn't stop the multitude from following after him. That is what so riled them. And so when he went, great multitudes with him, and he turned.

And he told them this, If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple.

The crucifixion of any self-interest. If anything comes between you and him, that which is, as it were, taking up your heart and your thoughts, you cannot be his disciple.

You may take your wife, you may take your husband, you may take your children, those who are near and dear as done to you. Those who by the great eyes of nature bring forth that kingship of affection.

But when it comes to the Lord Jesus Christ, they are not to be accounted of. You are not to seek their interests, but you are to seek that which is relating unto his interest in that which is relative unto you individually.

[ 11 : 37 ] Everything that comes before him is to be parted with it, is to be, as it were, put on one side. He doesn't mean by these words, you know, that you are to turn round and to detest your wife and so on.

If it is, that they do try to take up your thoughts and your interests in life, but rather he would have you to know that that which is relative unto natural love still exists, but that this spiritual love outweighs and overtops all that which is natural and will enable a man in all things so to have regard unto him that all these other things are seen as his gifts.

Yes, if any man hate, no rather, if any man come to me and hate not his father and mother and wife, children and brethren and sisters, you know, you can often come across those who say, oh no, I could not, as it were, make a profession.

Why not? Well, think of what my husband may say. Think of what my wife may say. Think of what my children may say. Yes, you're putting them first and the Lord will not have it.

He will be the Alpha and the Omega and the beginning and the end and the first and the last. And so he goes on to tell them this.

[ 13 : 18 ] He says, if that is where your wrath is, then bear it and come after me because if you do not, you cannot be my disciple.

he demands that your first interest in life should be regarding himself. And now in the parable which we have in this recount to the prodigal boy, you will see how this, all as it were, turns on a very gracious hinge, that it opens the door unto another truth.

we think that he has been telling them in regard to the bearing the frost and so on, that they were to count the cost, that they were not to enter into it lightly, that they were not, as it were, to treat it as though it was something that could easily be borne.

No, it is going to cost them something. He said, now he said, you count the cost. And then he comes to that point.

He says, whosoever he be of you that forsake, if not all that he hath, he cannot be my disciple. For now you would have thought that all the people on hearing those searching truths would have departed and gone away.

[ 14 : 45 ] But not so. Then drew near unto him all the publicans, those hated tax gatherers and sinners, for to hear him.

They drew near unto him with a purpose. What they had heard and he had said, he that hath ears to hear, let him hear, they wanted to hear more of.

They wanted to be further instructed these truths, searching though they were. What a good mark that is. If however searching the truth may be unto you, you are riveted by it unto him who hath declared it.

If your heart is bound unto the truth of that which he received, though it may cost you much. they drew near unto him, for to hear him.

And the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them. they would rather that it should, as it were, be recorded, This man receiveth saints and eateth with them, because they counted themselves.

[ 16 : 07 ] If anybody was worthy of the name of a saint, then they were indeed the first in the list, these Pharisees and these scribes, and they had no sympathy for anybody else.

So the Lord tells them, wherein the divine sympathy doth lie. It is not found with those who consider themselves just and righteous and have no need of repentance.

His sympathy lay with the sinner who was down and out. the one who was brought down into the lowest ranks of society, those who were worthless, valueless, even unto their fellow men, those who had come into the worst possible position, wherein there is no respect or esteem for any of them, and these are the ones who he is singling out.

He said, you look upon all these other characters with scorn and derision. My friend, when you go forth into the world, when you walk down the road, when you see certain types of men, do you scorn them?

Is there a feeling of nausea within your own heart regarding them? you know, that's a very wrong spirit. If you know anything of the love of God within your own heart, you will not be of that mind nor of that spirit.

[ 17 : 53 ] You will be exceedingly grieved and sorry that they do not know the secret of those things that the Lord has indeed made known unto you.

O, can you pass one of your fellow men without that feeling within your heart? O, that you knew. Yes, you are sad by reason of that wherein they walk on in the darkness of their mind and in the blindness of their sight.

well, he spake this parable. Now, I want you to notice this, that in this parable he is dwelling upon the unit.

He is not dwelling upon the many. People today talk much of the majority of the bulk of the people. The Lord never spake like that.

In that wherein he would so make known his grace he spake of the unit, the one, the one who was of special interest unto him, the one in whose eyes he beheld them with great esteem, notwithstanding what they were or where they were or what they had done.

[ 19 : 18 ] He saw it in that wherein was the Savior and the Redeemer that there is no hopeless character so far as he is concerned. Oh, you say, then are you not taking away that which is relative unto election?

Are you not taking away that which is relative to predestination? Not at all. God looketh upon mankind. he knoweth them that are his.

He sees them in the mass as that wherein they are altogether fallen in sin and yet he beholds his jewels, his hidden ones amongst them.

He sees the units and they are of tremendous value and worth unto him. Thus you find it with the sheep, the one sheep that was lost.

And I can't pass away from that without just mentioning this. When he found that poor sheep that strayed away from the nineteen and nine who needed no repentance, what did he do?

[ 20 : 37 ] Did he leave the sheep as it were with a few words of direction and so forth? I don't find that I find that he stoopeth down.

He reacheth down unto that one's condition. Was not that the cause and the reason of his coming here upon earth? And so he stoopeth down and he lifteth that one up, separates them from that condition in which he has found that one.

one. And where does he place that one? Upon his shoulders. He was to be their way in future. He was to direct them in that wherein the burden of their own person and all that related unto them was to be carried by him.

He carried our grief. He hath borne our sorrows. there is nothing that related unto this one whom he findeth, but what he completely comprehends the fullness of the need of that one.

And he meets it. And he bears it. And he takes it home. And now he brings before us this case of this prodigal boy.

[ 22 : 02 ] as we come to it more directly, have you noticed the turning points in the experience of this lad?

And have you noticed in regard to the turning points in his life how there was a fullness of grace so to meet that need?

look at it just in three cases. We read of when he had spent all, he began to be in one. We read of how that when he came to himself, that is, to his senses, that he had been as one who was insane or acted as a lunatic.

And again in our text, when he was yet a great way off. and against that when you have two buts.

And those buts exhibit the fullness which is in the one who is so dealing with the character, undertaking for them.

[ 23 : 22 ] So you find he arose and he came to his father, but when but 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. You find it further down in the chapter where the son comes and he confesses that he has sinned against heaven and in his sight and was no more worthy to be called my son.

And the father didn't stop as it were to listen to that wherein he would say make me as one of thy hired servants. He wasn't going to listen to that. Why not?

But the father said to his servants bring forth the best robe and put it on him and so on. Oh the blessedness of the but that meets the condition and the need that it exhibited in those turning points in the experiences of them that are brought nigh unto God.

Now we notice in regard to this to the words that are in our text that he arose and he came to his father. Let us for a moment consider his position.

[ 24 : 48 ] His position is one of reality. The facts can no longer be denied. He is brought face to face with what his sin hath indeed brought upon himself his folly his madness.

Yes he has left his father's house he had left with that portion of goods that falleth unto him. And every one of us has done that you know. God has given unto us various gifts natural gifts he has given us abilities and he has given us our reason he has given us those things whereby if they are enjoyed and employed rightly shall indeed minister unto our good and our welfare.

they are. But this boy no. Those goods have been given unto him what does he do? He gathers all together he's had enough of his father's house he's had enough of those restraints that are put upon him he doesn't want as it were to be bound down by the conduct which his father would so bring into effect within that home.

People say sometimes what a lovely story that is of the prodigal boy. It is a lovely story. There are thousands that read it.

I remember going to what they call the sons of rest meeting up at Black Heath. A meeting where a lot of the old age pensioners used to gather together on a Wednesday afternoon and they used to have a little service.

[ 26 : 47 ] And when the chairman asked me what my subject was going to be I said the prodigal boy. He said not again. He said we keep on hearing about the prodigal boy.

Well I said that's what I going to speak about. You see it's like this. You may have heard about the prodigal boy so much and become so familiar with it that it really actually means nothing to you nothing whatsoever.

you've never been in the position of that boy. You've never known the agonies that that boy had to endure in consequence of his sin.

You've never known what it is to be brought to yourself. Yea, to have that wherein the insanity did consist in the pursuit of your own way and the wasting of your own goods.

You've never been brought to the reality of it. It's a great thing to be brought to know that the character that is here exhibited is exhibited not simply for us to read or to look upon but to look into ourselves and say here he is.

[ 28 : 12 ] It is myself true to life. You know there were times when you were in the father's house you sat in the courts of the Lord you heard the truth of the gospel but your mind wasn't there you didn't desire to know anything or thing at all your body was there but your mind and your thoughts were completely outside the place of worship you were contriving and you were thinking about what you were going to do once you got away from that atmosphere no you had no interest in those things isn't it true of all of us didn't we in the days of our youth or even maybe later on in life did we not find the worship of God of boredom we weren't in heart and mind fully in accord with it we longed to see the time come when we could escape from it

I remember as a young man watching on the chapel wall that which was relative to the shining of the sun upon that wall and you know I used to look at that shadow and I used to say to my soul yes and when it gets so and so then the minister will shut up they are finished and I shall be able to get out of this place yes I believe that in the nature of all of us before we are brought to know what we are in ourselves as prodigals well the position of this prodigal boy was then a position of reality he's got now to face the facts he's lost everything his so-called friends have deserted him they don't want him any longer while he had something to bestow upon them oh yes they were all around him but when he is brought to penury and poverty then they don't want anything more to do with him he's got nothing to give to them and here he is isolated one on his own and

I've often thought what a good job it was that he could never find a job in that far off country he came into that position wherein he could only go into the field to feed the swine and no man gave unto him the reality the fact of his own sin cursed life brought home unto him looking him in the face can he blame his father for it he cannot yet you may be apt to blame God for some of those things that come upon you this boy could not he knew that that which had come upon him was the direct consequence of his own act of his own sin and therefore he is convicted convicted of what convicted of that wherein he had sinned oh yes it was no simple fact to him when he declared

I have sinned against heaven and in thy sight he felt the reality of that fact in that wherein sin stared him in the face and he saw that it was his own personal sin yes he had left the father's house he had forgotten his father until now he was dead so far as that was concerned I don't suppose he ever mentioned unto others concerning the relationship that existed between him and his father no it was dead it was gone a thing of the past then suddenly it all comes before him and he feels what a thorough fool he's been how mad he's been yea he has been as one bereft of all his senses to have so come to this end in which he now finds himself to be ah we can soon spend our all in the double service we can soon lose our health and everything that relates to wealth and so on in the double service and then we find ourselves with nothing conviction stares us in the face because of the position in which you find yourself to be of dire need there is a necessity that is laid upon you you're hungry you want food you're thirsty you want drink he would fain have fued his belly with the hush that the swine did eat and no man gave unto him cast out ostracized by mankind nobody wants to know him and he finds that in that state is brought into the dire streets and the need it groweth and it groweth and it groweth every day that pass it by oh the hunger that he feels

PLA And he began to think of his father's house. You see, it is a position of consideration.

[ 35 : 03 ] He not only considers his own position and his need, but he considers the blessings that he has despised. He considers the goodness that he has conned.

He considers the love that he had had no time for. And then he thinks of the servants that are in the father's house.

And how much more they were abundantly favored and blessed than he was. Yes. It all comes into the place of consideration.

He meditates on it. And as he meditates upon it, he comes to a resolution. He says, I will arise and go unto my father.

There is no hope here. There is no future here. If I stop here, I am going to perish.

[ 36 : 12 ] If I live in this position, I shall indeed die. I shall come to naught. There is only one way open to me.

There is only one passage that I can take, and that is the passage that leads me to the father. Yes. Yes. Yes.

It is a matter of resolution. He is resolved. In that wherein he is in this extremity. So to leave everything.

And to seek once again unto his father. I said he is prepared in his resolution to leave everything.

That is the very spirit of repentance. Repentance. It's no good wishing that you were in the father's house.

[ 37 : 14 ] It's no good desiring and longing. Simply after those things which pertain unto the father's house. That boy could have sat there for days desiring and longing and hungering.

But it wouldn't have brought him any relief. It wouldn't have brought him any substance or satisfaction. There is only one way to do it.

And he knew it. And that was to go to his father. How apt we are to go to other things.

We hear of them who go to the priest. That he may intervene on their behalf. We hear of others who turn unto various people.

And would seek some relief at their hands. Not this boy. That he was deprived of that. All he knew was.

[ 38 : 18 ] That that which was relative unto his father's house. Was now all essential. For he saw in it all blessedness. And all loveliness.

And he arose. And he arose. And he came to his father. He arose.

He was full of purpose. It was with full purpose of heart. That in that repentance. That he now felt concerning the sin.

Which was such a reality unto him. He was going to leave everything else. All the past life. Everything that at one time had been so attractive. So alluring unto him.

No. It's all got to be put behind him now. It doesn't mean a thing. So far as his own happiness is concerned. And so we come.

[ 39 : 15 ] And we see his action. He arose. He seems almost to have been an immediate action. No good longing to be there.

No good simply desiring these things. I get so fearful of people sometimes. When they talk about their longings.

And their desirings and so forth. And yet do not know. That which is relative unto the love of the father. There is only one way.

And that is through Christ. And to the father. And that should be the spur. And the purpose. Which is so wrought within our hearts.

That we are willing to leave everything. And to seek. Unto him. The one whom we have wronged.

[ 40 : 16 ] The one whom we have despised. The one whom we have scorned. And would have nothing to do with. But now. In the need which is so rampant.

Within the heart. There is a way open. And that way is the way that leadeth. Unto the father. There is no hope anywhere else.

And he knew it. Without him being able. To reach his father. He was lost. And he knew it.

Do you know it? That unless you come to God. You are lost. That unless you see in him. That which is.

The very essence of all blessedness. You are lost. When the spirit of conviction. Enters into the soul.

[ 41 : 17 ] Of the poor prodigal. Then his mind. And his heart. Not only goeth toward the father. But his whole attitude. Changes. His life.

Is transformed. He arose. To himself. He arose. He arose. He could no longer remain.

Where he was. It must have seemed to him. As though it was a veritable hell. Where he was. And he wanted to come. To that place.

Which must have been. Of very heaven. In prospect. Unto him. So he arose. He arose. To himself. Oh if we have desires.

If we have longings. Let them be put into action. Let them as it were. Become the very exercise. Of our hearts. And our minds.

[ 42 : 13 ] That our whole life. May be found consistent. With those desires. And those longings. That we may not remain still. And become stagnant.

As it were. By reason. Of inactivity. But that we may be moved. Moved. By the very realization. Of our position.

And our need. So to arouse ourselves. And then to turn ourselves. For now his face. Is turned.

Toward his father. Yes. He has turned. What a blessed thing for you.

If you know anything. Of the turning. Like this boy did. In the turning points. Of his life. When you come to yourself. When you realize.

[ 43 : 09 ] That everything. Is of no value. To you. Save that. Which is relative. Than to your father's house. Then.

The eyes. Will be looking. As it were. Toward the father's house. And you. Yes. Will yield yourself.

There's no longer. Any hesitation. There's no longer. Any demurring. There's no longer.

Saying to himself. Oh yes. A little longer. Perhaps things. Will. Turn for the better. No. He cannot.

For a moment. Any longer. Remain where he is. He must go. And go. He will. And he will go.

[ 44 : 08 ] Willingly. There was a time. When he had not. That will. To go. To his father. His father. Was out of mind. And out of heart.

And out of his life. But now. He is given. The will. To go. When God. Turns us. Toward himself. Then he gives us.

A will. His people. Shall be made. Willing. In the day. Of his power. And he went.

Willing. And he went. Completely. He went. With all his rags. He went. With all his. Filth.

He went. With the smell. Of the swine. Upon him. Oh. Nothing. Whereby. He could look. For any look.

[ 45 : 01 ] As it were. Of sympathy. Or affection. In that. Which pertained. To the condition. Of which he was. So unaware. But he must go.

He must yield. Himself. Actively. In this matter. And he arose. And he came. To his father.

But there is something. Here. That we need. Well. Just to think upon. The condition. Of the prodigal. We have been speaking.

Of his need. He is coming. To his father. He is in want. He was in want.

Of strength. What he had been through. By hunger. Must have debilitated him. A great deal. Every step. Must have been. Very very painful. For him to take.

[ 46 : 01 ] Want of courage. Will his father receive him. Or will he thrust him. From the door. Love. It was the want. Of knowledge. He did not know.

His father's love. How great it was. And it was the want. Of faith. That he should believe. That there should be. A reception.

Given unto him. In other words. When he went. He felt the want. Of everything. And so. We come. To the father's reception. He came.

To his father. There is the divine observation. That I had been upon him. All the while.

He had been in that far country. That I is upon everyone. But here is the difference. His father.

[ 47 : 00 ] Saw him. That makes all the difference. It was his father. That saw him. And what a look of love that was.

Oh. Oh. Oh. Oh. You might have had a boy. As it were. Who gone away. And disgraced you. And dragged your very name. Down into the mire.

But I guarantee. But I guarantee. If you have a natural love. For that boy. When he came. And he knocked on the door. Seeking your forgiveness. You would be very ready. To receive him.

And to take him in. If you had a true love at all. And here was the love of the father. That saw him. Saw him in his repentance.

Saw him in his drawing near. Though with so slow steps. He saw him afar off. Yes.



- [ 47 : 58 ] When he was a great whale. He saw him. And. What is the result? Well. The text tells us. He had compassion. Divine compassion. You know what the meaning. Of the word compassion is. It means suffering with.
- We have a blessed high priest. One who is touched. With the feelings. Of their infirmities. One who has been tempted.
- Even as we are. One who has known what it is. To be brought very very low. The same one who can lift up the sheep.
- And bear it safely home. The father saw him. And had compassion. He felt for the boy. His heart went out unto the boy.
- [ 49 : 02 ] That's wonderful isn't it? When you find yourself. In the same position. As this boy. And you see your own unworthiness. And your filthiness.
- And all the stains. Of your sin upon you. And yet here is one. Who has compassion. And I speak it reverently. Such compassion.
- As loses all its dignity. Can you see this father? The father. As he is drawn in the parable. The father sees the boy.
- He sees him struggling homeward. The father has compassion on him. And he ran. And he ran.
- Oh yes. There is no obstacle now. That is going to keep him from his boy. There is nothing that is going to come betwixt him.
- [ 50 : 01 ] Anymore. He might indeed say. My boy. My boy. Yes. This is my son. He was dead. And is alive again. He was lost. And is found. The divine compassion. And the divine swiftness.
- The swiftness of the love. That runs toward. A returning prodigal. And not only swiftness. He fell on his neck. Before the lad was aware of it. His father was with him. Near unto him. Fell on his neck.
- The divine neoners. Unto the returning prodigal. And the divine forgiveness. And kissed him. That word kiss.
- [ 51 : 00 ] In the original Greek. Means. That he kissed him again. And again. And again. And again. And again. He rained his kisses.
- Upon his son. Oh. The son may indeed. Have said. He would go to his father. With that confession. And so on. But his father got in.
- Didn't he. With his kisses first. And then the father. And then the son. Shall make his confession. And then he'll have to leave. A part of it out. Won't he. In view of the very fact. Of the reception. That he has been given. He can't say. Now make me as one of thy hired servants. Because he has been received. As a son. So we must close.
- Though there might be so much. That might be said. On this blessed subject. But behold here. That divine. Reception.
- [ 52 : 00 ] So ready. So quick. So near. And then. So. Have I. You and poor soul. Here this afternoon.
- That is like that poor prodigal. You feel so unworthy. So filthy. So. Bestained with your sin. Can you come to your father.
- Here is the answer. His father saw him. And ran. And fell on his neck. And kissed him.
- The poor pardon. Of the father. And a permanent. Reception. We read. That when they were in the house.

They began. To be merry. And you don't find any end. To that merriment. There is rejoicing.

[ 53 : 01 ] In the presence of God. And of the angels of God. O thou one sinner. That repenteth. O that such a one.

May be found in our midst. This afternoon. That they may know the truth. Of this blessed fact. That the father loves you.

The father sees. The father runs. The father is near. And the father kisses you. And it is the kiss.

Of eternal love. Amen. Amen. And the■.

Does that. O Heil. Amen.

[ 54 : 23 ] Thank you.

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you.

[ 57 : 53 ] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. May the grace of the Lord Jesus Christ, the love of God the Father, and the communion and fellowship, of God the Holy Spirit, be with us each, now and evermore. Amen.

Amen. Amen. Amen.