

AGAPE LESSON 20

FREEDOM TO ENTER

Put together by Bongie Kuzwayo

[Luke13v24] Strive to enter through the narrow gate, for many I say to you, will seek to enter and will not be able.

Expose' of Luke chapter 15

[Luke 15v1—2] Then all the tax collectors and the sinners drew near to Him to hear Him. (2) And the Pharisees and Scribes complained, saying, "This Man receives sinners and eats with them."

(v1) Tax collectors and sinners:

This lot were able to perceive the light and they drew near to hear Him. [Matthew4v16] The people who sat in darkness have seen the great Light, and upon those who sat in the region and shadow of death, Light has dawned.

[Matthew21v31b] Jesus said to them, "Assuredly, I say to you that the tax collectors and harlots enter the kingdom of God before you.

(v2) The Pharisees and the Scribes:

This lot were judgemental, labelling others as sinners, and priding themselves as righteous because they were teachers of the Law. They desired that Jesus should be selective on who to associate with, and they were feeling left out. They drew near to judge and complain. In their legalistic attitude they always found fault and resisted Jesus' ministry.

[Luke18v11—12] The Pharisee stood and prayed thus with himself, "God, I thank You that I am not like other men –extortioners, unjust, adulterers or even as this tax collector. (12) I fast twice every week; I give tithes of all that I possess."

(Luke15v4—7) The sheep owner:

This one teaches us that God places value in every soul. The Lover of our souls loves every soul He has created. He will go out of His way to reach whoever; and has made sure that all are saved, by sending Jesus to die on the cross.

[Luke19v10] The Son of Man has come to seek and save that which was lost.

(Luke15v8—9) The (church) woman: Woman in the Bible is a metaphor for the church.

This church displayed a lot of passion and patience. This was no ordinary coin that she was looking for, hence the celebration when she found it. Married women in olden days wore a wedding bend of ten coins on their foreheads which speaks of covenant; just like they wear a wedding ring on their fingers today. With a missing coin on her forehead – that would tarnish her image. The church has to showcase Christ. We wear His name on our foreheads.

[Exodus25v37] You shall make seven lamps for it, and they shall arrange its lamps so that they give light in front of it.

The lamps (believers) to give light in front of the Lamp-stand (Christ) to reflect. A man was known at the gate where he takes his place; because of his virtuous wife (Proverbs31v23).

The Lord is patient with us. We may be slow to learn, but He does not give up on us. [Psalm138v8] The Lord will perfect that which concerns me; Your mercy, O Lord, endures forever. Do not forsake the works of Your hands.

(Luke 15v12—21) **The younger son:**

This son represents a lot of believers in the church today. Like the litche's daughters, "Give me, give me."

(v12) "Give me the portion of goods that falls on me."

He is despising the grace of his father, under whose covering he is supposed to be submitting. The father is irrelevant to him. He is ruled by the spirit of an orphan. This one represents a believer who wants God's blessings and breakthroughs; but does not love or care about God. As long as God gives him that which matters to them.

(v13) 'Journeyed to a far country.'

He disconnects from his father and falls from grace, just like Adam. For as long as he remained in his father's house, his goods were intact. For some believers, as long as all goes well with them; they will walk away from God and the church. To them the church family is irrelevant. This one is no different from the apostate Nation of Israel who turned their back from God.

[Hosea 2v5] For their mother has played the harlot; she who conceived them has behaved shamefully, for she said, "I will go after my lovers, who give me my bread and my water, my wool and my linen, my oil and my drink."

He wasted his possessions with prodigal living; he was now possessed by his possessions. This type of believer has no value for whatever God has done for them. Possessions make them lose all reasoning.

(v14) 'No one gave him anything.' He is the one who was experiencing the famine and not the country where he was.

(v16) The pigs would not have pods to feed on. He is now an orphan (alone) and is dependent on himself. He thinks he is the only one who can give himself direction. Without the father, he has no place of reference. He has lost his identity, purpose, understanding and reasoning. Famine was a sobering experience; **'he came to himself.'**

(v17) This believer will run back to the church when situations become tough.

(v18) He made a sensible decision to go back to his father and repent. He came back to his father, sincerely repenting

(v19) **'Make me** one of your servants.'

That expression, **'Make me.'** = means; rearrange my life, pattern my life; I am giving up all the rights that I thought I had.

God created Jacob, but He formed Israel (Isaiah43v1). As an overcomer, he was now given a new name (Revelation2v17).

(v20) **'He arose,'** = he is now taking a decision he had made; he did not hesitate to arise. Some people will make a decision but end up not acting on it. He **came back to the father of the house.** Unlike the older brother who came to the house of the father.

(v21) He wholeheartedly repented, prepared to submit and serve as a bond-servant.

[Philippians2v7—8] But He made Himself of no reputation, taking the form of a bond servant and coming in the likeness of men. (8) And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even death to the cross.

(v20, 22—24, 28—32) **The father of the house:**

(v20) When he was a great way off, his father saw him and had compassion.

[Isaiah30v18] And therefore the Lord (earnestly) waits—expectant, looking and longing to be gracious to you, and therefore He lifts Himself up that He may have mercy on you, and show loving kindness to you; for the Lord is a God of justice.

Just like our heavenly Father, he had compassion on his son.

[Lamentations3v22] Through the Lord’s mercies we are not consumed, because His compassions fail not.

What matters to him is that his son who was dead is alive again; he was lost and has been found

(V24) **This speaks of regeneration.**

[Ephesians2v5] Even when we were dead in trespasses, made us alive together with Christ, (by grace we have been saved)

(v20) ‘He ran and fell on his neck and kissed him’. He does not ask him where he has been. This speaks of the reunion of the loved ones, who have been apart for a while.

[Genesis 46v29—30] So, Joseph made ready his chariot and went to Goshen to meet his father, Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while. (30) And Israel said to Joseph, “Now let me die, since I have seen your face, because you are still alive.”

(v22) ‘Bring out the best robe and put it on him.’ **The robe of righteousness is a garment that a son wears in his father’s house. In the degree we grow to maturity, the robe increases to fit our level.**

(v22) ‘And put a signet ring on his finger.’ He is given authority to rule and deputize on his father’s behalf. This is a first-born status. There is no last born in the kingdom of our Father.

[Genesis 41v41—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 he put a golden chain around his neck.

(v22) ‘Put sandals on his feet.’ = his feet are to be shod with the preparation of the gospel of peace (Ephesians6v15).

(v23) ‘And bring a fatted calf here and kill it, and let us eat and be merry. [Luke15v7] I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

(v23) ‘His father came out and pleaded with him.’ The humility on the part of the father is remarkable.

[Philippians 2v5—7] Let this mind be in you which was also in Christ Jesus, (6) who, being in the form of God, did not consider it robbery to be equal with God, (7) but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of man.

(v25—30) **The older son:**

(v25) He comes to the house of the father and not to the father of the house.

(v26) He behaves like an outsider and an orphan. He does not come into the house to find out what is happening but seeks information from a servant. He does not understand his position as first-born son in the house.

(v28) He behaves like a child who would throw tantrums to express his anger. He despises the actions and grace of his father; he would not come into the house and be part of the celebration.

(v30) **'This son of yours.'** His approach is offensive; shows zero respect, and has disowned his family. He does not see the younger son as his brother.

(v31) He does not have a clue that he is legible to double his father's estate.