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***"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH  
ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."***  
COL.3.1

***THE PRODIGAL SON.***

***An Address (revised)***

***At Aldgate,***

***14<sup>th</sup> March, 1922***

***by***

***PERCY W. HEWARD***

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THE PRODIGAL SON.

An Address by Mr. P.W. Heward.

Aldgate, 14th March, 1922.

## OUTLINE:-

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1. The Divinely Chosen Context.
2. The Unveiling of Grace:- "Had Compassion",  
"Ran". "Dead and is Alive Again", etc.
3. The Gifts of Verses 22, 23.
4. Difficulties; including The Elder Brother.
5. The Effect of the Parable on a Loving Christian Life.

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It is a pleasure, dear friends, to realise that all Scripture is given by inspiration of God and is profitable; and how our hearts long that the Holy Spirit may apply with living power the passage before us to-night. We believe the Lord Jesus Christ SPOKE these words to certain men who stood in front of Him on that occasion; But for our sakes were they WRITTEN, and words spoken to a few INDIVIDUALS have been handed down to be a blessing to THOUSANDS upon THOUSANDS. God has been pleased in this portion to make clear something of GRACE. Grace abounding! Oh do not let us become occupied with words in a MENTAL way. HERE is a display of God's love, a display of love to poor guilty sinners, a display of love that brings the the outcast prodigal right in, and keeps him in, and God never turns him out. This shows a change from death into life, from being lost to being found, and unveils the infinite delight of the One Who sovereignly WELCOMES. "Welcomes" indeed - for God does not save a sinner with the sense of bare duty, yea, there is no duty, it is love, love, love, shining in its freeness and fulness, and God rejoices in every soul He has saved and is saving. Salvation is not a mere "effort", but something vastly different. God has a delight in souls who are brought to salvation, and only as we live in some measure in harmony of character with God can we enter into the FREENESS of the Gospel of His FREE grace. When the Lord Jesus said these words, the congregation was the fitting congregation; when the Holy Spirit recorded them, the context was a fitting context. The Holy Spirit knows whether it is right to put a passage in Luke 15, or in John 10; He knows what Luke 14 contains and Luke 16 as well, - and, by the way, there is no Luke 14 and no Luke 16 in the original Scriptures; - all the passages read on WITHOUT these chapter breaks, which often hinder our comparison of Scripture with Scripture. Read the books right through. They are worth all the prayerful study from end to end. Chapter divisions are useful for finding a passage, if you do not know where it is, but they sometimes make us idle and disjointed.

There came to the Lord Jesus some taxgatherers and sinners to hear Him, and the Lord Jesus, when the Pharisees murmured, spake a parable unto THEM (verse 3), and this parable had three "panels". I do not know how you will name the three panels. Personally I do not like the term "The Prodigal Son", because 60 or 70 per cent of those who read it hardly know what the word "prodigal" means. Moreover I should not like a saved drunkard to be called a drunkard for ever afterwards. I do not feel I can keep on calling him a prodigal son. I would rather call him a "found" son. In fact we do have here the FOUND sheep, the FOUND silver, the FOUND son! Every panel of the parable ends up with a finding; the lost one is found. The three S's help

our still imperfect memories. Sheep, Silver, Son. The lost sheep FOUND, the lost silver FOUND, the lost son FOUND. In every case there is the HOUSE, and in every case the parable ends up WITHIN a house, so there is plainly a linking up of all in this precious context. Undoubtedly there are diversities. It is true we read for instance, "I have found My sheep which WAS LOST", in verse 6, and similar words in 9 and 32, but the expression is different:- "I have found the piece which I had lost". The shepherd does not say "Which I lost". THE Shepherd never lost a sheep. Our precious Shepherd does not lose at all, but the woman, picturing the saints, says "Which I had lost"; but you will observe the woman lost it in the house. The Lord's purpose of covenant grace cannot be thwarted. He would not allow her to lose it OUT of the house, and He will never allow a turning out of one whom His grace has brought near. Lost in the house, but she could not lose out of the house. Grace reigns, and in the third part of the parable we have not "I have found My son", but "He was lost and IS FOUND". The words are turned round the other way. Thus we have brought before us three aspects. The shepherd finds that which was lost; the woman finds what she had lost; and the Father says, "He was lost and is found". This expression does not describe how he was found. "He came to himself" we read. Yes, that aspect comes third, for first we have the shepherd's finding, and the sheep can tell of nothing of self. This is put at the basis, though it is equally true that when God begins to work we do (as a result) come to ourselves. Do we not realise grace, grace, grace takes place before we come to ourselves, and that the third panel in the parable emphasizes the FRUIT of grace in the experience. Moreover, we have brought before us a work of our Triune God (NOT that the Holy Spirit is mentioned, but the Holy Spirit energizes the woman, the bride- HER losing illustrates the contrast), - the work of our Triune God in the guaranteed salvation of poor guilty sinners, - lost ones found, dead ones quickened. How encouraging is the passage! Oh, why is it, beloved friends, that we all feel a special interest in this subject, because it is difficult? I want it to have a special interest because it is a subject of reigning grace, free grace, sovereign grace, the glorious might of grace. I do not know how it is, yet we all have to acknowledge that our mental study of Scripture is often a very powerful factor. We want to be more and more occupied with the wonderful fragrance of the Name of the Lord Jesus Christ. If a subject is before us at any meeting which has certain mental difficulties, we almost all feel a drawing of heart:- "I must be present". A dear brother said to me a day or two ago, he did not know if he could speak at a meeting because he could only say what was known already by those present. I am not quite sure if we do not want to hear again what we know already. The important thing is to say old fashioned things in a new way, that there may be more of the fragrance of Christ, and of the power of the Holy Spirit in realising that Name which is as ointment poured forth. The fragrance of ointment does not become stale, The rose does not lose its fragrance in a few minutes, so long as that rose is preserved from decay. And the glorious Plant of Renown is ever preserved from decay. We want to be those who glorify HIS NAME, whether we gain "information" or not. A fuller view of what Christ is, is quite as precious as understanding a chapter we did not understand before. Everything in and around Him is precious!

Well, beloved friends, we have before us part of the CONTEXT of this narrative in chapter 15, and the next part in chapter 16. There we go on to the rich man who had a steward, and the steward was turned out from his stewardship, turned out from the house. You will observe that the ninety nine sheep were out of the house. The hymns may say they were safely in the shelter of the fold. The Scripture

says they were in the wilderness, and leaves them there. I hesitate to add to Scripture. There is not a word as to their safety and their continuance in a fold. They were in the wilderness, and the elder son was outside, and the steward outside. Thanks be unto God for these who are brought IN, but beloved friends, there is a solemn position outside, and you may have been a STEWARD in the house and yet be turned outside. John 8 illustrates the difference between a servant, and one born again. The Lord give us grace to feel the solemnity of truth. It is plain, therefore, that God the Holy Spirit brings before us in this passage that which should be read with the preceding reference to the Pharisees and Scribes, and the succeeding reference to the removal of the unjust steward, and the gracious arrangement of a fresh steward even as the KINGDOM OF GOD was taken from Israel and given to those bringing forth the fruits thereof. This then is the key. The context shows the Jew set aside, and the Lord's gracious blessing to His dear people out from all nations. I need hardly say some have missed the point by overstating it. They have declared that where the Lord speaks of the rich man and Lazarus, we have a further parable, and simply a pictorial setting aside of Israel. But apart from the fact that the Lord does not say "a parable", let us also notice the sequence. In chapter 15. 1 - welcoming in, in chapter 16. 7- removal from the stewardship, and the rejected steward in other people's houses, whereas a faithful child of God will be received by other believers into the heavenly habitations. And then the succeeding passage goes on to explain this. It goes on to deal with that which is AFTER THIS LIFE. Yes, Luke 16 is definitely referring to that which is after this life. May we be truly solemnized.

We come back to see the precious unveiling of grace. Grace is everywhere. It is the same with the parable of the Good Samaritan. I know of few parables, if any, that are more full of teaching, almost on the surface, than the parable of the Good Samaritan. It is full of instruction as to the present dispensation, as to the way in which the LAW comes to a sinner, and then how the Gospel comes to him. The law strikes him down and leaves him, and he is HALF-dead, (before he was altogether dead, but did not know it), and then Christ comes and pours in wine and oil, and puts on his own personal RESTING PLACE, and takes to the "welcoming all" home, as the word "inn" means, and gives two pence to pay for the two "days" (Hosea 6.2.), and then He will come back and repay those who are faithful to His people. It is filled full with dispensational teaching. And there is a very definite meaning as to practical love. The child who learns at school ought to be taught that there should not be hatred of other NATIONS; the Jews opposed the Samaritans. Luke 10 is crammed full of spiritual teaching as to the love we are to bear toward others. Though we are used to saying "Loving our neighbours as ourselves", how we feel ashamed we have fallen short. There is a fulness of wealth in Christ's teaching, doctrinal, practical, devotional wealth - altogether. We are told we must not press a parable too far, I think we have need to realise it extends far further than we have reached at present, and we have much to explore, in the powerful enabling of the Holy Spirit.

We come back, therefore, to the parable of "The Prodigal Son", - or better still "The Found Son", and notice the wonderful grace that kept from death the one who was to be brought back from the far country, - the wonderful grace that had compassion on one who was so unworthy, a grace that was energetic and that ran. You know how easy it is to settle down, but grace runs, @ the grace that fell on the neck, the grace that kissed, the grace that interrupted what the son was saying, in verse 21; the grace that brought forth the best robe, the grace that put it upon him, as definitely as on Joshua the high priest in Zechariah 3, the grace that brought forth

the fatted calf, the grace that killed it, the grace that rejoiced, the grace that uttered the words of delight in verse 24, Praise God for such grace. Grace shines out everywhere, to one who was dead, to one who was worthless, one who was brought back, who had wasted his substance in riotous living, who had run away, who had done nothing that was worth doing, yet he was received back with wonderful love, and received into the highest honour and the fullest welcome. Where sin abounded grace did much more abound. So was it as to Onesimus, the runaway slave; we read "Perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved". O the glorious Gospel of the GRACE of God! The child of God need not despair, need not be despondent. Poor lost sinners are still snatched by infinite mercy from a deserved hell, and if God's love is such, we do well to love the unlovely. If we only love those who are lovely we are out of harmony with the Lord. If we are inclined to look at things from the standpoint of what men deserve, let us remember that if we stood in our own merits, (they were all demerits), we should be in hell to-night. By the GRACE of God we are what we ARE. Where sin abounded, grace did much more abound TO US.

It is difficult to divide up the different parts of this subject. EVERY word needs emphasis, EVERY word is full of meaning. We think, for example, of the son in the far country. The far country pictures a Gentile land, or the aspect of Gentilism. We think of him living riotously, and not saving, and then he is brought to realise there is bread enough and to spare, and he perishes with hunger. Ah, yes, there is bread enough and to spare. When the wanderer is brought back he finds not only bread, but the fatted calf. Everything is changed for him. The food aspect is changed. From husks, (or rather from inability, thanks be unto God, to eat husks), he is brought to a banquet; and from rags he is brought to a robe. Observe, beloved friends, the gifts in verses 22 and 23, - the best robe, rather the FIRST robe, that which is prominent before God, even the robe of righteousness, the merits of the Lord Jesus, THAT seamless robe. You may have observed how when He died, the soldiers could not rend it, and when He died, His perfect obedience could not be broken, and therefore He was necessarily raised because of our justification, that the robe of righteousness might be placed upon the poor guilty sinner by God Who justifies the ungodly. And, therefore, it is called the righteousness of GOD by faith of Jesus Christ. The first robe! No man putteth a piece of a new garment upon an old, else he rendeth the new, and that which is taken from the new agreeth not with the old. What does he do? He throws away the rags, and takes the robe as a completely fresh clothing. The poor guilty sinner humbled by grace, throws away the rag of his righteousness which does not profit, and rejoices to be made the righteousness of God in Christ. "The Lord is well pleased for His righteousness' sake, He will magnify the Law and make a robe". Here then we have brought before us the robe. It is not only brought forth, but put on him. This reminds us again of Zechariah 3. "They CLOTHED him". If he did not know how to put on the robe, even that was done for him. "Put it on him", and give a ring to his hand, He is brought into manifest favour. He is marked out on his very hand as belonging to the Lord. A ring for the hand, shoes on his feet. Thus he is CLOTHED from head to foot, just as the High Priest of Israel, and the cleansed leper, too were anointed on ear, hand and foot. The best robe, because first a righteousness imputed, then the sense of favour, and next, the hand to serve, and next the feet shod with the ALACRITY of the Gospel of peace, - the one who is saved is to be useful. He does not go forth on his feet first, but sits down to eat the meal first. We cannot go forth in service till we have partaken of that spiritual food which the Lord provides. It is blessed to be clothed with righteousness, but, beloved friends, we need to enjoy the things of the

Lord before we tell of them . The fact of salvation is sufficient cause for rest, but the knowledge of salvation in its joyous aspect must be a background for the declaration of what Christ is. "They began to be merry" - rather "They began to be joyful in mind" Our English word "merry" has now been robbed of its true meaning. Here the joyfulness of mind has begun. We are not told that they finished. Thanks be unto God we do not finish rejoicing when we begin. Happy are those who are called to the Marriage Supper of the Lamb. There is a future rejoicing to which the present leads onward.

Now we come to "difficulties". How many of us can praise God for difficulties, not only because God knows more than we do, but sometimes He teaches us that which we need to learn- humility. I do not mean a self-satisfaction that is almost proud not to know, and proud to be lazy, and proud to say "I have salvation, I need not trouble about anything more". But I mean that HUMILITY which when we have searched, and searched, and searched, still feels "The Scripture is beyond me". The difficulties, moreover, often wake us up and cause us to compare Scripture with Scripture, and out from God's fulness we see something for which to praise Him according to His riches in glory, and as we study more we see more for which to praise Him, and our praise is awakened that God in all things may be glorified. What then are the difficulties here? I suppose I am right in saying that the chief difficulties are the Sonship of both, and particularly of the ELDER brother.. Now may I suggest that the two sons primarily bring before us, in the context, the publicans and the sinners on the one hand, and the Scribes and Pharisees on the other, and secondarily, those of whom, in their turn, these were types, namely of those saved by grace from all nations, pictured by the publicans and sinners who go into the kingdom of God before the self-righteous. Thus we have a further hint. The Pharisees are typical of all the self-righteous, not only from Israel, but from other nations as well, - those who esteem themselves and regard themselves as related to God, and who are really far off from Him. If this is the interpretation, do the difficulties disappear. I would suggest first, beloved friends that the context in verses 1 and 2 seems to indicate this is the key, and the subsequent context in Luke 16 is similar. There you have the rejected steward, and the NEW stewardship, just as in Matthew 21, the rejected husbandmen, and the new husbandmen. Now all this opens up a further question. Can we say other parts of the Lord's teaching corroborate such an explanation? Let us think of other pairs. The two sons of Matthew 21. The Lord explains that the one son pictures the publicans and harlots. Immediately after the parable of the wicked husbandmen the Pharisees knew that the words concerned them, and the elder brother in Matthew 21 was a Pharisee. Thus you will observe in that context we have RELATIONSHIP in the family first, and then the OFFICE of husbandmen afterwards. Again "Two men went up into the temple to pray". There is no doubt as to what this passage means. The Lord tells us one was a Pharisee, the other a publican. Here then we have corroboratory Scriptures. Now can we go a step further? Have we in the chapter that which would FIT WITH THE PUBLICAN in the account of the younger brother? Who were the taxgatherers? They were those who joined themselves to "a citizen" of the distant country of Rome, and were supplying the food, or shall I say supplying financial advantage to the Romans, the Gentiles, who were viewed as unclean (Acts 10. 11-15). Now let us see how this works out . The younger son desires his share of the inheritance, and he goes to a far country. Then he pictures those who are "far off"- the Gentiles of Ephesians 2. He wastes his substance in living riotously. When the famine arrives he begins to be in want. He joins himself to a citizen of that country. "A citizen" - the very term is suggestive. The Jews were not citizens - the country had robbed them of their citizenship. He was sent into the fields to feed swine - unclean animals. Evidently therefore we have a fitting

reference to Gentiles here. This would well describe the taxgatherer's work. The nature of the famine is very suggestive. Nothing for a man to eat, but still husks for the swine. In the midst of the famine, HE IS FEEDING THE ANIMALS. We are told that there became a strong famine along that country, and he HIMSELF (the language is emphatic), began to be in want. What a mercy that the Lord sent a famine along the country and made someone to feel in want! The remarkable thing is that he kept on desiring to fill his belly with the husks which the swine kept on eating, BUT NO ONE WAS GIVING TO HIM. When he reached home he had everything given to him. He offered to be a hired servant there. Men would not give to him in the far country, but in the home there is One Who gives, the Gracious God of all grace Himself. "When he came to himself". So he was mad before, Madness is in the heart of a sinner. Awakened, the poor man thinks of the hired ones of his father having sufficient bread, more than bare need, and he says, "I am perishing (emphatic "I") with hunger". But the swine were not perishing. 'Tis a personal famine. It is a mercy when we are brought to feel perishing with hunger. "I am perishing" he says. Grace had come in to stop him perishing. The tense is very remarkable. When the man on the road to Jericho FELT half dead, he was, by grace, half alive. He was quite dead before. When the law struck him down he became half alive; this is implied, in contrast with the earthly parallel, and the language is Divinely chosen to permit this contrast. When God works in a sinner's heart to make him feel he is DEAD, there is the beginning of life. When a man is being delivered from perishing he begins to say "I perish". When grace comes to us we feel our need of grace. The Father says "He had perished", yes, he was "one who had perished". But he now says "I am perishing". He is just being delivered from the ruin. So a perishing man arises. Here is a precious resurrection, he is made to stand up. Indeed, the very word contains all the first seven letters of the word "resurrection" in the right order. And so he journeys on his way, and comes to his father. It is wonderful to notice this. You will observe that in verse 11 we read "A certain MAN had two sons. The younger of them said to the father, (*"his"* is in italics), 'Father'." It is a man who had two sons, not the father. "Had two sons", but the younger did not say to his father "My father". 'Tis a MAN who had the sons. Now notice, when the lost sinner gets to the position of "I perish with hunger" he is come to himself, and he adds "How many hired servants of MY father....I will go to MY father". 'Tis not, "I will go to a certain man who had two sons". Not at all. Fatherhood comes in here. I grant there is DISPENSATIONAL fatherhood before, but it is not "I will go to MY Father" before the Divine quickening. Relationship comes in when God works. The Lord has not misplaced a single word in Scripture. "A certain man has two sons". "He arose and came to his FATHER". "When he was a long way off his FATHER saw him... And the son said "Father". "The FATHER said to his servants". You cannot keep the word out. It is here in almost every line, and stands in all its wondrous fulness and preciousness, because grace has come in. Here we have a view of the glorious Gospel of the grace of God, and the way in which God brings about a deliverance into the family. Again I would repeat, no longer "A certain man had two sons". Oh, beloved friends, God owned Israel of old, but when an individual is brought to himself, the term "man" is not strong enough, it is "My Father", "his Father". The language is changed in all its freeness and preciousness and reality, The love of the Lord Jesus shines out. The Shepherd calls together His friends and neighbours, saying, "Rejoice with Me". The Lord Jesus is not merely recording facts. He delights in grace. "Rejoice with me" If you and I have any experience of what it means to save a soul, surely we too must delight in the privilege of seeking to pray for souls, to work

for souls, that they too may share in the joy of being among those whom Christ will see according to the travail of His soul and be satisfied.

And so we have the difficulties partly met from the beginning of the chapter. But you say, They are not altogether met, there is the difficulty of the elder brother. In the 24th verse the father says, "This, My son, was dead, and he lived again". So he was dead before. Not he BECAME dead, but he WAS dead. Do not read that he became dead. This MY son was dead. Ah, one will say, he was My son first, then he died! Find the verse. "This My son, WAS dead". Keep to the Scriptures. Now observe what the father says, "This <sup>ly</sup> son", not this was My son, and he became dead. But "This, My son, was dead". The dead one has become My son. Grace reigns. Do not put the word "become" where the Lord puts "was". Do not put the word "was" where the Lord puts "become".

Now we have the elder son. Truly here is a difficulty. And the elder son is brought to hear about these things, and he is angry, and he does not wish to come in, and his father goes out and is encouraging him, and he answers and says "So many years I keep on serving Thee, and never a commandment of Thine did I keep aside from, and to me never didst Thou give a kid, that with my friends I might rejoice. But when this Thy son, which hath devoured Thy living with harlots came, Thou didst kill for him the fatted calf". And He said to him, "My son" - no, He did not, - He said, Child - a striking change of words! He said, "Child, thou art ever with Me". Our English version, with all its preciousness, sometimes confuses the words "son" and "child". Galatians 4 shows us we must never do this. The father said unto him, "Child, thou art always with Me, and all My things are Thy things". The difficulty still remains. But WHEN DID THE LORD JESUS CHRIST SPEAK? Observe this parable precedes Luke 16. Here we have the steward, the husbandmen not yet removed, the steward not yet turned out. WERE Israel dispensationally stewards? You reply, Yes. Were Israel dispensationally husbandmen? Yes. Were Israel DISPENSATIONALLY sons? Yes. Were Israel dispensationally saved out of Egypt, and otherwise viewed as saved? Yes. "Is He not thy Father, That hath bought thee?" (Deut. 32). Was there not a dispensational church in the wilderness? Are not types called by the names of the antitype? Was not the Passover lamb called the Passover, though only a picture of the true Passover, Christ? Do we not read of "Buried in baptism", and is not the bread at the Lord's Supper called His body? TYPES ARE CALLED BY THE NAME OF THE ANTITYPE. If Israel were types of saved ones in a family they would be called the family, for at the time of speaking they ~~would~~ had not been set on one side. The temple was still "My Father's house", not yet "left unto you desolate". Therefore we must keep to the language of the Divinely chosen time, But this makes it more remarkable that THERE IS NOT THE SAME STRESS on "This My Son". There is a hint of the coming change, but there is meanwhile the fitting dispensational term. Now let us see if this will fit the context. Is it not a fact that some parables are worded with three prominent thoughts apart from those which we usually recognise? Four prominent thoughts, I may say. Firstly, to show DISPENSATIONAL position. Secondly, to show what men claimed to be. Thirdly, to give a definite irony to awaken some; and fourthly, to show, as ALL the types, a measure of contrast. First, dispensational hints are important; remember the steward and the husbandmen. Secondly as to language in accord with profession, remember the wicked servant, the ninety and nine just persons who needed no repentance, called SHEEP. Thirdly, <sup>h</sup>ly irony is found in Luke 15 "just persons", "need no repentance". Are we surprised to find all these thoughts in the words of the same chapter? "Child, thou art ever with Me, and all that I have is thine". The Lord explains such language by verse 7 and this comes first to help as to the difficulty by the key to an earlier one. Do not put the key down and say, I cannot undo this lock. Fourthly, let

us recollect pointed contrasts in parables. A good example is found in the unjust judge and the widow, -THE LORD AND THE BRIDE. Here then we have brought before us the elder brother according to his profession, ("These many years do I serve Thee"). He takes his position as a Jew, and he wants to have a kid with his friends. Observe his friends are not the Father's friends. "I serve Thee" not with Thee. This is not encouraging. And the Father said to him, - No, the word "Father" is left out from verse 31:- "He said to him, Child, thou art always with Me". How many of us have read that expression as though it meant "Thou shalt always be with Me". Nay, He says, "Thou art ever with Me", that is, by thine own saying! Yet the hint is, "I am not one of your own friends, you want your friends away from Me". "Neither left Thy commandment at any time". "Thou art always with Me", (by thine own showing), "All that I have is thine". If this man has not transgressed the commandment at any time, and all that the Father possesses is his, then rejoicing TOGETHER is fitting. "It was meet for US to rejoice". Why does not the elder brother fall in with his own claim, and identify himself with the Father's will. Out of his own mouth the Father condemns him. Alas, we have all read this, "SON, thou shalt be ever with Me". But Scripture does not say "his Father", nor "His son" nor "shalt be", to explain the "always" the son had just claimed. But there is One, of Whom it can be spoken with a view to eternity; - "All Mine are Thine, and Thine are Mine, and I am glorified in them". As Christ came to be a contrast with the first Adam, and as the Last Adam, to take his place, so he was the True Israel. " O ISRAEL, Thou art My Servant, in Whom I will be glorified". He came and took the place which the Pharisees had failed to take, The words were appropriate, but for the Pharisaic, and Sadducean priests and Scribes,† the context must be taken. The elder brother makes a claim. The Father deals with the claim. In Matthew 20 the first labourers agreed for a penny. "Take that thine is, and GO THY WAY." They are out of harmony with grace, and are dealt with according to their own words. Hence we see a new force in the parable of Matthew 21. "This is the Heir, come, LET US KILL HIM, AND SEIZE ON HIS INHERITANCE". Many of Israel wanted to have everything for themselves, and the Lord refers to their own words and shows how they PROFESSED to have enjoyed a FATHER'S commandments, but would not enjoy a Father's wishes as to grace. If they continued thus they would be cast out from their stewardship, and an earnest warning is given on this very line. Thus Scripture compared with Scripture helps us, and we see the accuracy of all the Lord's words, and His deep feeling as to Israel's sad attitude. - Oh what a mercy it is if we rejoice in God's standpoint of GRACE, and if all boasting is shut out, that we, redeemed by blood, may PRAISE together with other helpless sinners who have received the same free grace salvation.

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