

Welcome to Promise Land Bible Church
We're glad you're here!





Call to Worship
Psalm 134

Psalm 134 A Song of Ascents. Come, bless the LORD, all you servants of the LORD, who stand by night in the house of the LORD! Lift up your hands to the holy place and bless the LORD! May the LORD bless you from Zion, he who made heaven and earth!

I Will Praise him

Hymn 359



Beneath the Cross of Jesus

Hymn 253





Praise and Prayer Request

Philippians 1:3-6 I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

Receiving of the Offering



2 Cor. 9:5 So I thought it necessary to urge the brothers to go on ahead to you and arrange in advance for the gift you have promised, so that it may be ready **as a willing gift**, not as an exaction.

Famous Quote:

“The trouble with people who are not seeking for a Savior, and for salvation, is that they do not understand the nature of sin. It is the peculiar function of the Law to bring such an understanding to a man’s mind and conscience. That is why great evangelical preachers 300 years ago in the time of the Puritans, and 200 years ago in the time of Whitefield and others, always engaged in what they called a preliminary ‘Law work.’ ”

MARTYN LLOYD-JONES



Today's Message

“Life Lessons to Learn”

Scripture text: Luke 15:11-32

We call this story “The Parable of the Prodigal Son” (the word **prodigal** means “wasteful”), but it could also be called “**The Parable of the Loving Father,**” for it emphasizes the graciousness of the father more than the sinfulness of the son. Unlike the shepherd and the woman in the previous parables, the father did not go out to seek the son, but **it was the memory of his father’s goodness that brought the boy to repentance and forgiveness.** Note in the story the three experiences of the younger son.

Rebellion—he went to the far country (vv. 11–16). According to Jewish law, an elder son received twice as much as the other sons (Deut. 21:17), and **a father could distribute his wealth during his lifetime if he wished.** It was perfectly legal for the younger son to ask for his share of the estate and even to sell it, but it was certainly not a very loving thing on his part. It was as though he were saying to his father, **“I wish you were dead!”** Thomas Huxley said, **“A man’s worst difficulties begin when he is able to do just as he likes.”** How true!

Deuteronomy 21:17-21 but he shall **acknowledge the firstborn**, the son of the unloved, by **giving him a double portion of all that he has**, for he is the firstfruits of his strength. The **right of the firstborn is his**. "If a man has a **stubborn and rebellious son** who will not obey the voice of his father or the voice of his mother, and, **though they discipline him, will not listen to them**, then his father and his mother shall take hold of him and bring him out to the elders of his city at the gate of the place where he lives, and they shall say to the elders of his city, '**This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.**' **Then all the men of the city shall stone him to death with stones. So you shall purge the evil from your midst**, and all Israel shall hear, and fear.

We are always heading for trouble whenever we value things more than people, pleasure more than duty, and distant scenes more than the blessings we have right at home. Jesus once warned two disputing brothers, “Take heed and beware of covetousness!” (Luke 12:15) Why? Because the covetous person can never be satisfied, no matter how much he acquires, and a dissatisfied heart leads to a disappointed life. The prodigal learned the hard way that you cannot enjoy the things money can buy if you ignore the things money cannot buy.

Luke 12:13-15 Someone in the crowd said to him, "**Teacher, tell my brother to divide the inheritance with me.**" But he said to him, "Man, who made me a judge or arbitrator over you?" And he said to them, "**Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions.**"

“The far country” is not necessarily a distant place to which we must travel, because “the far country” exists first of all in our hearts. **The younger son dreamed of “enjoying” his freedom far from home and away from his father and older brother.** If the sheep was lost through foolishness and the coin through carelessness, then the son was lost because of **willfulness**. He wanted to have his own way so he rebelled against his own father and broke his father’s heart.

But life in the far country was not what he expected. His resources ran out, his friends left him, a famine came, and the boy was forced to do for a stranger what he would not do for his own father—go to work! This scene in the drama is our Lord's way of emphasizing what sin really does in the lives of those who reject the Father's will. Sin promises freedom, but it only brings slavery (John 8:34); it promises success, but brings failure; it promises life, but "the wages of sin is death" (Rom. 6:23). The boy thought he would "find himself," but he only lost himself!

When God is left out of our lives, enjoyment becomes enslavement.

John 8:31-36 So Jesus said to the Jews who had believed in him, **"If you abide in my word, you are truly my disciples, and you will know the truth, and the truth will set you free."** They answered him, "We are offspring of Abraham and have never been enslaved to anyone. How is it that you say, 'You will become free'?" Jesus answered them, **"Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed."**

Romans 6:20-23 For when you were slaves of sin, you were free in regard to righteousness. But what fruit were you getting at that time from the things of which you are now ashamed? **For the end of those things is death.** But now that you have been **set free from sin** and have **become slaves of God**, the fruit you get leads to sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

Repentance—he came to himself (vv. 17–19). To “repent” means “to change one’s mind,” and that is exactly what the young man did as he cared for the pigs. (What a job for a Jewish boy!) He “came to himself,” which suggests that up to this point he had not really “been himself.” **There is an “insanity” in sin that seems to paralyze the image of God within us and liberate the “animal” inside.** Students of Shakespeare like to contrast two quotations that describe this contradiction in man’s nature.

What a piece of work is a man! How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god! (*Hamlet, II, ii*)

When he is best, he is a little worse than a man; and when he is worst, he is little better than a beast. (*The Merchant of Venice, I, ii*)

I Surrender All

Hymn 408

