

“WORKING MY WAY BACK HOME”

LUKE 15:11-24

INTRODUCTION

THE SUBJECT OF OUR SERMON THIS MORNING COMES FROM THE WORDS OF A SONG THAT WAS SUNG BY FRANKIE VALLI AND THE FOUR SEASONS ENTILED, “WORKING MY WAY BACK TO YOU, BABE.”

THE LYRICS

“I KEEP WORKING MY WAY BACK TO YOU BABE, WITH A BURNING LOVE INSIDE;

YEAH I’M WORKING MY WAY BACK TO YOU BABE, AND A HAPPINESS THAT DIED;

**I LET IT GET AWAY,
KEEP PAYING EVERY DAY,
WHEN YOU WERE SO IN LOVE WITH ME,
I PLAYED AROUND LIKE I WAS FREE,
THOUGHT I COULD HAVE MY CAKE AND EAT IT TOO,
AND HOW I CRIED OVER LOSING YOU.**

**SEE I’M DOWN AND OUT,
AND I AIN’T ABOUT TO GO,
LIVING MY LIFE WITHOUT YOU,
HEY EVERY DAY I MADE YOU CRY,
I’M BEGGING GIRL, TILL THE DAY I DIE.**

**I’LL KEEP WORKING MY WAY BACK TO YOU, BABE
WITH A BURNING LOVE INSIDE,
YEAH I’M WORKING MY WAY BACK TO YOU, BABE
AND A HAPPINESS THAT DIED.**

**I LET IT GET AWAY,
KEEP PAYING EVERY DAY.**

**I’LL KEEP WORKING MY WAY BACK TO YOU BABE,
WITH A BURNING LOVE INSIDE,**

**YEAH I'M WORKING MY WAY BACK TO YOU BABE,
AND A HAPPINESS THAT DIED."**

TRANSITION TO THE TEXT

**I VENTURE TO SAY WITHOUT FEAR OF CONTRADICTION
THAT NO PARABLE IN ALL OF THE BIBLE HAS BEEN
PREACHED OR TAUGHT AS MUCH AS THE PARABLE OF THE
PRODIGAL SON.**

**THE PARABLE OF THE PRODIGAL SON IS THE GREATEST
AND MOST-BELOVED STORY EVERY TOLD IN HUMAN
LANGUAGE.**

**THIS PARABLE ILLUSTRATES TO US THAT GOD LOVES AND
REACHES OUT TO THE MOST PRODIGAL OF MEN, AND THAT
HE RUNS TO EMBRACE ANY PRODIGAL SON WHO REPENTS
AND RETURNS HOME.**

**THIS PARABLE TOUCHES ALL OF US BECAUSE THERE IS A
BIT OF PRODIGALITY IN ALL OF US.**

**WE ARE ALL FREE MORAL AGENTS WITH THE PRIVILEGE
OF CHOICE; AND ANYTIME WE ARE LEFT ON OUR OWN TO
MAKE A CHOICE, I, ME AND MINE DOMINATES OUR
THINKING.**

WE MUST ADMIT THAT SELF THINKS ABOUT SELF FIRST.

**WHAT SELF WANTS IS WHAT SELF STRIVES TO GET AT ANY
COST.**

**LIKE SO MANY TODAY, THE YOUNG MAN IN THE TEXT
CRAVED MATERIAL THINGS.**

**NOW, THIS WAS NOT WRONG TO DO, BUT A COVETING AND
CRAVING FOR THAT WHICH IS MATERIAL TO THE EXTENT
THAT EVERY PRINCIPLE OF RIGHT IS VIOLATED, LEADS TO
ONE'S UNDOING.**

UNLOAD THE TEXT**I. THIS YOUNG MAN WENT TO HIS FATHER IN [VERSE 12] AND SAID, “FATHER GIVE ME THE PORTIONS OF GOOD THAT FALLETH TO ME.”**

- (A). IT WAS NOT WRONG FOR HIM TO ASK FOR HIS PORTION.
- (1). HE WAS A GROWN MAN AND SHOULD HAVE BEEN OUT ON HIS OWN TO MAKE HIS WAY IN THE WORLD.
 - (2). BUT HE DEMANDED THAT HIS FATHER GIVE HIM HIS PORTION NOW.
 - (3). HE DIDN'T WANT HIS FATHER TO ASK HIM ANY QUESTIONS;
 - (4). HE DIDN'T WANT HIS FATHER TO GIVE HIM ANY ARGUMENT;
 - (5). HE DIDN'T EVEN WANT HIS FATHER TO GIVE HIM ANY INSTRUCTIONS.
 - (6). HE WASN'T CONCERN ABOUT WHETHER HIS DECISION TO LEAVE WOULD HURT HIS MOTHER, FATHER OR BROTHER.
- (B). THE PRODIGAL WANTED TWO THINGS:
- (1). HE SAID “GIVE ME MY INHERITANCE.”
 - (a). HE WANTED MONEY AND THE THINGS OF THE ESTATE WHICH HE WAS TO INHERIT.
 - (b). HE WANTED TO GET ALL THE FATHER WOULD GIVE HIM SO THAT HE COULD ENJOY IT NOW.
 - (c). HE HAD NOT EARNED IT, THEREFORE

HE DIDN'T DESERVE IT.

- (d). HE WAS SELFISH AND SELF-CENTERED, RUDE AND UNKIND.**
 - (e). HE DIDN'E SAY "PLEASE" OR "MAY I HAVE?" HE JUST SAID "GIVE ME."**
- (2). SECONDLY, HE WAS SAYING, "GIVE ME MY "INDEPENDENCE."**
- (a). THIS IS WHAT THE PRODIGAL WAS REALLY AFTER, THE RIGHT TO HIS OWN LIFE.**
 - (b). HE WAS TIED DOWN TO HIS FATHER'S PROPERTY, AND WAS HELD RESPONSIBLE FOR THE CARE OF HIS FATHER'S PROPERTY.**
 - (c). HE WANTED TO CUT LOOSE TO BE AWAY FROM THE FATHER AND AWAY FROM THE RESPONSIBILITY OF THE PROPERTY.**
- (C). HE WANTED TO LIVE HIS OWN LIFE AND DO HIS OWN THING.**
- (1). HIS APPETITE CRAVED SENSUAL ENJOYMENT AND MAKE BELIEF PLEASURES AWAY FROM HOME.**
 - (2). HE WAS INTERESTED IN SELF SATISFACTION WITH NO REGARDS FOR THE HIGH COST OR THE CONSEQUENCES IN THE END.**
 - (3). HOME LIFE BECAME A BORE TO HIM AND PARENTAL RESTRAINTS IRRITATED HIM.**
 - (4). HE FELT LIKE BEING OUT ON HIS OWN, HE WOULD HAVE ALL THE FREEDOM HE WANTED.**

- (5). HE FELT THAT BEING OUT ON HIS OWN WITH POSSESSIONS IN HAND WOULD ENHANCE HIS POPULARITY.
 - (6). HE THOUGHT BEING AWAY IN A FAR COUNTRY WOULD MAKE HIM A REAL MAN.
 - (7). HE THOUGHT THAT HIS FATHER WAS TOO DEMANDING AND REQUIRING TOO MUCH OF HIM;
 - (8). HE FELT THAT HIS FATHER JUST DIDN'T UNDERSTAND HIM.
- (D). LET ME TAKE SOME PULPIT LIBERTY THIS MORNING AND SAY, "HE WAS PROBABLY ENCOURAGED BY SOME OUTSIDERS OLDER THAN HIMSELF."
- (1). THEY PROBABLY TOLD HIM HE WAS A GROWN MAN NOW, AND THAT HE SHOULD BE OUT ON HIS OWN.
 - (2). THEY PROBABLY TOLD HIM THAT HE WAS NOT A BABY TIED TO HIS MOTHER'S APRON STRINGS.
 - (3). THEY PROBABLY TOLD HIM THAT WHAT HIS FATHER HELD IN TRUST WAS HIS AND HE SHOULD GET IT AND BE INDEPENDENT.
 - (4). THEY PROBABLY TOLD HIM, "GET WHAT IS YOURS AND GET IT NOW, AND GET GOING. . DON'T BE CHICKEN, BE A MAN. WITH WHAT YOU HAVE COMING TO YOU, YOU COULD PUT THE WHOLE WORLD UNDER YOUR FEET."
 - (5). THEY PROBABLY TOLD HIM, "THE HIGH CLASS AND THE SOCIALITES WOULD GLADLY EMBRACE YOU AND WELCOME YOU WITH OPEN ARMS."

- (6). **THEY PROBABLY TOLD HIM, “YOU WOULD HAVE MONEY TO BURN IF YOU HAD THE NERVE TO TELL YOUR FATHER, “GIVE ME WHAT IS MINE.”**
 - (7). **“YOUR FATHER HAS SERVANTS AND YOU COULD HAVE SERVANTS TOO.”**
 - (8). **YOUR FATHER RIDES IN A CHARIOT AND YOU COULD RIDE IN ONE TOO.”**
 - (9). **“YOU DON’T KNOW WHAT YOU ARE MISSING MAN, THE WORLD IS JUST WAITING TO SHOW YOU A GOOD TIME AND WHAT LIVING IS ALL ABOUT.”**
 - (10). **“YOU COULD WINE AND DINE WITH THE UPPER CRUST, IF YOU HAD WHAT WAS YOURS.”**
 - (11). **“MAN, YOU DON’T KNOW WHAT LIVING IS SITTING HERE UNDER YOUR FATHER’S THUMB.”**
- (E). **BUT THE STRANGEST THING IS, THEY NEVER TOLD HIM ANYTHING ABOUT HIS FATHER’S STRUGGLES TO GET WHAT HE HAD.**
- (1). **THEY NEVER TOLD HIM ABOUT HIS FATHER’S SACRIFICES IN ORDER TO REAR HIM AND HIS BROTHER TO BE MEN OF STATURE;**
 - (2). **THEY NEVER TOLD HIM ABOUT HIS MOTHER’S LOVING CARE IN NURSING THEM AND TEACHING THEM THE WAY OF RIGHT.**
 - (3). **THEY NEVER TOILD HIM THAT IT WOULD BREAK THE HEART OF HIS MOTHER AND FATHER IF HE LEFT WITH THE ATTITUDE HE HAD;**
 - (4). **NO ONE TOLD HIM OF THE COLDNESS, THE**

TREACGERY, THE VICIOUSNESS AND THE WICKEDNESS OF THE WORLD IN THE FAR COUNTRY;

- (5). NO ONE INTRUCTED HIM ON HOW TO CONDUCT HIMSELF AWAY FROM HOME;**
 - (6). NOBODY TOLD HIM THAT THE WORLD WOULD TAKE ADVANTAGE OF HIM ONCE HE WAS FROM UNDER THE PROTECTION OF HIM MOTHER AND FATHER;**
 - (7). NOBODY TOLD HIM THAT THE WORLD WOULD BEAT HIM DOWN TO THE GROUND AND LEAVE HIM IN THE GUTTER OF SHAME;**
 - (8). NOBODY TOLD HIM THAT IF HE GOT IN TROUBLE, THAT HIS MOTHER AND FATHER WOULD BE THE ONLY ONES TO COME AND SEE ABOUT HIM;**
 - (9). NOBODY TOLD HIM THAT IF HE GOT SICK, HIS MOTHER AND FATHER WOULD BE THE ONLY ONES TO GIVE HIM A BED UPON WHICH TO LAY HIS HEAD, AND NURSE HIM BACK TO HEALTH;**
 - (10). NOBODY TOLD HIM THAT NOBODY LOVED HIM LIKE HIS MOTHER AND FATHER.**
 - (11). ALL THEY TOLD HIM WAS, "GO GET WHAT IS YOURS AND GET GOING."**
- (F). THIS YOUNG MAN KNEW NOTHING ABOUT THE FAR COUNTRY:**
- (1). HE KNEW NOTHER ABOUT THE UNDERWORLD;**
 - (2). HE KNEW NOTHER ABOUT THE TRICKSTERS AND SWINDLERS;**
 - (3). HE KNEW NOTHING ABOUT THE GAMBLERS**

AND MIDNIGHT RAMBLERS;

- (4). HE KNEW NOTHING ABOUT THE PIMPS AND THE PROSTITUTES;**
 - (5). HE KNEW NOTHING ABOUT DOPE AND DRUGS;**
 - (6). ALL THEY TOLD HIM WAS, “GO GET WHAT IS YOURS, AND GET GOING.”**
- (G). ALL HE HAD EVER KNOWN AT HIS FATHER’S HOUSE WAS GODLINESS.**
- (1). IN HIS FATHER’S HOUSE, THERE WAS LOVE, JOY AND PEACE.**
 - (2). IN HIS FATHER’S HOUSE, THERE WAS SECURITY;**
 - (3). IN HIS FATHER’S HOUSE, THERE WAS FOOD, CLOTHES AND SHELTER.**
 - (4). IN HIS FATHER’S HOUSE, HE HAD HIS OWN BED AND HIS OWN ROOM;**
 - (5). IN HIS FATHER’S HOUSE, THERE WERE FATTED CALVES, SHEEP, OXEN, STALLED HORSES AND SERVANTS.**
 - (6). IN HIS FATHER’S COFFERS, THERE WAS PLENTY OF MONSY, A FAMILY ALTAR, AND THE WORD OF GOD WAS READ;**
 - (7). IN HIS FATHER’S HOUSE, PRAYER WAS THE WATCHWORD AND GOD WAS FIRST;**
 - (8). IN HIS FATHER’S HOUSE, THIS BOY WAS A PRINCE WITH A RING ON HIS FINGER;**
 - (9). IN HIS FATHER’S HOUSE, THIS BOY WORE THE FINEST ROBE AND LIVED A LIFE OF EASE;**

(10). IN HIS FATHER'S HOUSE, FATHER WAS KING AND MOTHER WAS QUEEN.

(G). BUT THIS YOUNG MAN ALLOWED OTHERS TO FOOL HIM.

(1). THEY MADE HIM DRUNK WITH THE WINE OF FLATTERY;

(2). THEY MADE HIM THINK THAT MONEY WOULD BUY HIM EVERYTHING;

(H). BUT I WANT TO TELL THE YOUNG PEOPLE HERE TODAY, THAT MONEY WON'T BUY YOU EVERYTHING.

(1). MONEY IS GOOD IN ITS PLACE AND NECESSARY FOR SOME OF THE THINGS WE NEED IN THIS LIFE, BUT MONEY IS NOT LIFE;

(2). MONEY IS SIMPLY A MEDIUM OF EXCHANGE.

(3). MEN ARE OFTEN MEASURED BY THE MONEY THEY HAVE, AND THEIR RANK IN SOCIETY IS PREDICATED UPON MONEY;

(4). BUT THERE ARE JUST SOMETHING THAT MONEY JUST CAN'T BUY:

(a). MONEY CAN'T BUY LIFE, TIME, GOOD HEALTH, A SOUND MIND, GOOD MEMORY, GOOD EYESIGHT, HEARING, SPEECH, TOUCH, LOVE OR HAPPINESS.

(b). MONEY CAN BUY FOOD BUT IT CAN'T BUY AN APETITE.

(c). MONEY CAN BUY A BED, BUT IT CAN'T BUY SLEEP.

(d). MONEY CAN BUY A HOUSE, BUT IT

CAN'T BUY A HOME.

- (e). MONEY CAN'T BUY DIGNITY, SELF RESPECT, WISDOM, CHARACTER NOR COMMON SENSE.**
 - (f). MONEY CAN'T REBUILD A WRECKED LIFE NOR EASE A GUILTY CONSCIENCE.**
 - (g). MONEY CAN'T BLOT OUT TRANSGRESSIONS, FORGIVE SINS NOR BUY ETERNAL LIFE.**
 - (h). MONEY CAN'T BUY GRACE AND THE MERCY OF GOD NOR SWAY THE DIVINE JUSTICE OF GOD.**
 - (i). MONEY CAN'T BUY A GOOD MOTHER AND FATHER, A GOOD HOME, NOR A GOOD HUSBAND AND WIFE.**
 - (j). MONEY CAN'T APPEASE THE WRAFT OF GOD, NOR BRIBE THE RIGHTEOUS JUDGE.**
 - (k). MONEY HAS NO VALUE AT THE GATES OF DEATH, AND CAN'T PAY YOUR FINE AT THE JUDGEMENT BAR.**
- (5). BUT THEY MADE HIM THINK THAT MONEY COULD BUY HIM EVERYTHING.**
- (6). SO HE TOLD HIS FATHER, "GIVE ME THE PORTION OF GOODS THAT COME TO ME."**

II. VERSE TWELVE SAID, "AND HE DIVIDED UNTO THEM HIS LIVING. AND NOT MANY DAYS AFTER THE YOUNGER SON GATHERED ALL TOGETHER, AND TOOK HIS JOURNEY INTO A FAR COUNTRY, AND THERE WASTED HIS SUBSTANCE WITH RIOTOUS LIVING."

- (A). HE LEFT HIS FATHER’S HOUSE AND JOURNEYED TO A FAR COUNTRY.**
- (1). HE CHOSE A COUNTRY THAT WAS DRASTICALLY DIFFERENT FROM HIS FATHER’S COUNTRY.**
 - (2). HE CHOSE A COUNTRY THAT WAS FULL OF CAROUSING AND DRUNKENNESS;**
 - (3). HE CHOSE A COUNTRY THAT WAS FULL OF PARTYING AND IMMORALITY, SELFISHNESS AND GREED, SIN AND SHAME, DEATH AND HELL;**
- (B). IN THAT FAR COUNTRY, HE LIVED A WORLDLY AND FLESHLY LIFE.**
- (1). HE WAS LIVING FOR THE PLEASURES OF THIS LIFE ONLY.**
 - (2). THE WORD “RIOTOUS LIVING” MEANS LOOSE, RECKLESS, WILD AND EXTRAVAGANT LIVING.**
 - (3). IT MEANS CARELESS SPENDING AND GLOUTTONOUS EATING;**
 - (4). IT MEANS PARTYING, DRINKING, CURSING, AND CAROUSING IN THE FORBIDDEN BED;**
 - (5). IT MEANS TELLING OFF-COLORED JOKES AND DRESSING TO ATTRACT.**
- (C). BUT THEN VERSE 14 SAYS, “AND WHEN HE HAD SPENT ALL, THERE AROSE A MIGHTY FAMILIE IN THAT LAND, AND HE BEGAN TO BE IN WANT.”**
- (1). THE PRODIGAL SON MET THE DAY WHEN HE SUFFERED AND WAS IN WANT.**

(D). HE SUFFERED FIVE THINGS:**(1). HE SUFFERED BEING DESTITUTE.**

- (a). HE SPENT ALL OF HIS MONEY;**
- (b). HE SQUANDRED ALL OF HIS PROPERTY;**
- (c). HE WASTED HIS TALENTS;**
- (d). HE WASTED HIS OPPORTUNITIES;**
- (e). HE MISUSED HIS PURPOSE;**
- (f). HE ABUSED HIS BODY;**
- (g). HE MESSED UP HIS MIND;**
- (h). HE CLOUDED HIS THOUGHTS.**
- (i). HE MISUSED ALL THESE IN THE LUST OF HIS FLESH.**
- (j). THE PRODIGAL HAD NOTHING IN THIS WORLD TO HELP HIM.**
- (k). HE HAS WRAPPED HIS LIFE UP IN THE PLEASURES AND SECURITY OF THE WORLD, BUT WHEN THEY WERE GONE, THERE WAS NOTHING LEFT TO HELP HIM.**
- (l). THERE HE STOOD, BARE, EMPTY ALONE AND DESTITUTE.**
- (m). ALL HE HAD BASED HIS LIFE UPON WAS NOW GONE.**
- (n). HE HAD CUT HIMSELF OFF FROM HIS FATHER, SO HE HAD NO SECURITY FROM THE FATHER.**

- (o). HE WAS LEFT OUT IN THE WORLD ALL ALONE, HAVING SPENT ALL.
- (2). THE PRODIGAL MET THE DAY WHEN HE SUFFERED NATURAL DISASTER. THE “B” PART OF VERSE 14 SAYS, “THERE AROSE A MIGHTY FAMINE IN “THAT” LAND.
- (a). THIS REFERS TO ALL OF THE SEVERE TRIALS AND DISASTERS IN LIFE BECAUSE OF THE VERY NATURE OF THE WORLD.
 - (b). IT MAY BE A STORM, SICKNESS, ACCIDENTS OR DEATH.
 - (c). WHAT EVER IT IS, IT IS DISASTEROUS AND CAUSES GREAT LOSS.
 - (d). HE WAS ALL ALONE WITHOUT GOD’S PRESENCE; THEREFORE, HE HAD TO FACE THE DISASTER WITHOUT GOD’S CARE AND HELP.
- (3). THE PRODIGAL MET THE DAY WHEN HE SUFFERED ENSLAVEMENT AND HUMILIATION.
- (a). A JEW WAS FORBIDDEN BY LAW TO ATTACH HIMSELF TO A GENTILE.
 - (b). BUT EVEN DISREGARDING THIS PROHIBITION, THE HUMILIATION OF CLEANING THE HOG PENS WAS A HORRIBLE PAIN FOR A FORMERLY RIGH YOUNG MAN TO SUFFER.
 - (c). THIS WAS A PICTURE OF A YOUNG MAN WHO WAS SPIRITUALLY, EMOTIONALLY AND MENTALLY DRAINED.
 - (d). SO HE SOUGHT REFUGE WITH A MAN

OF A FAR COUNTRY.

- (e). IT WAS THE PICTURE OF SIN LEADING AND ENSLAVING A MAN TO THE “HOG PEN” OF THE WORLD.**

- (4). THE PRODIGAL MET THE DAY WHEN HE SUFFERED HUNGER. VERSE 16 SAYS, “AND HE WOULD FAIN HAVE FILLED HIS BELLY WITH THE HUSKS THAT THE SWINE DID EAT.”**
 - (a). THE WORLD’S GARBAGE (RIOTOUS LIVING) WILL ALWAYS LEAVE A MAN EMPTY AND HUNGRY.**

 - (b). THE PLEASURES, WEALTH AND STYLE OF THE WORLD WILL PLEASE THE BODY BUT LEAVE THE SOUL EMPTY.**

 - (c). THE WORLD CANNOT PERMANENTLY SATISFY.**

 - (d). THE WORLD WILL LEAVE A MAN DISSATISFIED WITHIN HIS SOUL.**

- (5). THE PRODIGAL MET THE DAY WHEN HE SUFFERED THE LOST OF FRIENDS. THE “B” PART OF VERSE SIXTEEN SAYS, “AND NO MAN GAVE UNTO HIM.”**
 - (a). THE SO CALLED FRIENDS WHICH SURROUNDED HIM WHEN HE HAD PLENTY WERE NOW GONE.**

 - (b). HE THOUGHT THAT EVERYONE THAT GRINNED IN HIS FACE WERE HIS FRIENDS;**

 - (c). HE THOUGHT THAT EVERYONE THAT PATTED HIM ON HIS BACK, AND SPOKE SOFTLY TO HIM WERE HIS FRIENDS UNTIL HE WENT TO THEM FOR A**

HANDOUT, AND WAS REFUSED.

(d). WHEN HE HAD PLENTY, HE WAS ABLE TO MAINTAIN THE SAME SOCIAL CLASS OF FRIENDS.

(e). BUT WHEN HE WAS NOT ABLE TO KEEP UP WITH THEIR STANDARDS OF LIVING, HE WAS NOT WELCOMED.

(f). THEY WERE ABOVE HIM, AND HE WAS BELOW THEM.

(g). MAYBE THEY WERE FEELING THE PINCH OF THE FAMINE, BECAUSE THE BIBLE SAID, “NO MAN GAVE UNTO HIM.”

(E). LET ME TAKE THE TIME TO SAY TO THE YOUNG AND THE OLD HERE TODAY, BE CAREFUL ABOUT YOUR ASSOCIATES.

(1). BE CAREFUL ABOUT WHO YOU PICK TO BE YOUR FRIENDS.

(2). DON'T PUT ANYBODY TOO DEEP DOWN IN YOUR BOSOM;

(3). WATCH YOUR SO-CALLED FRIENDS;

(4). DON'T BE FOOLED BY SMOOTH TALKERS;

(5). DON'T FOLLOW THE CROWD;

(6). DON'T BUDDY WITH JUST ANYBODY;

(7). DO YOUR OWN THINKING;

(8). LEARN TO SAY “NO” TO YOURSELF AND YOUR FRIENDS.

(9). KNOW HOW FAR TO GO WITH EVERYBODY;

(10). DON'T LET POPULARITY SWELL YOUR HEAD.

(11). NO MATTER WHAT HEIGHT YOU CLIMB, KEEP YOUR FEET ON THE GROUND.

(F). THIS YOUNG MAN HAD SPENT ALL. AND THERE ARE SOME WHO WILL STOP AT NOTHING UNTIL THEY HAVE SPENT ALL:

(1). ALL OF THEIR MONEY;

(2). ALL OF THEIR CLOTHES;

(3). ALL OF THEIR FAMILY;

(4). ALL OF THEIR HOUSE AND EVERY STICK OF FURNITURE IN IT;

(5). ALL OF THEIR EMPLOYMENT;

(6). ALL OF THEIR GOOD MIND;

(7). ALL OF THEIR GOOD HEALTH AND STRENGTH;

(8). ALL OF THEIR MANHOOD AND WOMANHOOD;

(9). ALL OF THEIR ENERGY AND AMBITION;

(10). ALL OF THEIR INWARD DRIVE;

(11). ALL OF THEIR INFLUENCE;

(12). ALL OF THEIR GOD-GIVEN-TALENTS;

(13). THEY WILL STOP AT NOTHEING UNTIL ALL IS SPENT.

(G). NOTHING CAN STOP THEM:

(1). PLEADING WONT STOP THEM;

- (2). **BEGGING WONT STOP THEM;**
- (3). **COUNSELING WON'T STOP THEM;**
- (4). **PRAYING FOR THEM WHERE THEY CAN HEAR YOU IRRITATES THEM;**
- (5). **TELLING THEM ABOUT JESUS ANGERS THEM;**
- (6). **TELLING THEM ABOUT GOD'S LOVE FOR THEM FALLS ON DEATH EARS;**
- (7). **ASKING THEM TO GO TO CHURCH CAUSES AN ARGUMENT;**
- (8). **SEEING OTHERS DIE FROM AN OVERDOSE OF DRUGS DOES NOT SHAKE THEM;**
- (9). **SEEING OTHERS SHOT DOWN ON THE STREETS LIKE A JUNK YARD DOG NEVER AFFECTS THEM;**
- (10). **SEEING OTHERS GO TO PRISON FOR LIFE HAS NO BEARING ON THEM.**
- (11). **SEEING OTHERS LOCKED IN PADDED CELLS AND TIED TO A BED IS NO DETERRENT FOR THEM;**
- (12). **SEEING OTHERS DIE FROM AIDS DOES NOT STOP THEM FORM PROSTITUTION.**
- (13). **SOME FOLK WILL STOP AT NOTHING UNTIL ALL IS SPENT.**

III. BUT THE TEXT SAYS THAT THIS PRODIGAL SON DECIDED TO WORK HIS WAY BACK HOME.

- (A). **IT'S SAD THAT HE HAD TO GO THROUGH SO MUCH BEFORE HE DECIDED TO WORK HIS WAY BACK**

HOME.

- (1). HE WENT FROM RICHES TO RAG;**
- (2). HE WENT FROM PLEANTY TO POVERTY;**
- (3). HE WENT FROM MUCH TO NONE;**
- (4). HE WENT FROM A PALACE TO A HOGPEN;**
- (5). HE WENT FROM A LORD TO A LOAFER;**
- (6). HE WENT FROM A NOBLE MAN TO A BUM;**
- (7). HE WENT FROM A GENTLEMAN TO A
BEGGER;**
- (8). HE WENT FROM MONEY TO MOOCHING;**
- (9). HE WENT FROM A HOME TO A FLOPHOUSE;**
- (10). HE WENT FROM FAME TO SHAME;**
- (11). HE WENT FROM FOOD TO FAMISHING,
BEFORE HE DECIDED TO WORK HIS WAY
BACK HOME.**
 - (a). HE LEFT HOME RICH BUT NOW HE
WAS POOR;**
 - (b). HE LEFT HOME WITH CLOTHES, BUT
NOW HE WAS NAKED;**
 - (c). HE HAD NO CATTLE TO GRAZE IN THE
PASTURE, AND NO HORSES TO FEED IN
THE STALLS;**
 - (d). HE HAD NO SHEEP TO SHELTER IN THE
FOLD, AND NO CAMELS TO ROAM IN
THE FIELDS.**
 - (e). HE HAD NO LAND TO CALL IS OWN.**

(f). BUT AS HE SAT THERE, HE DECIDED TO WORK HIS WAY BACK HOME.

(B). LET US SEE IF THE PRODIGAL SON CAN TELL YOU HOW TO WORK YOUR WAY BACK HOME.

(1). TO WORK YOUR WAY BACK HOME, YOU MUST “COME TO YOURSELF.” VERSE 17 SAYS, “AND WHEN HE CAME TO HIMSELF, HE SAID, HOW MANY HIRED SERVANTS OF MY FATHER’S HAVE BREAD ENOUGH AND TO SPARE, AND I PERISH WITH HUNGER,”

(a). HE SNAPPED OUT OF HIS INSANITY BACK TO REALITY.

(b). JESUS CONSIDERS A PERSON AWAY FROM GOD TO BE MAD, INSANE AND LIVING IN AN UNREAL WORLD.

(c). REPENTANCE IS THE BEGINNING OF SANITY AND REALITY, AND THE VERY BASIS FOR BUILDING A SOUND LIFE.

(d). THE BEGINNING OF REPENTANCE IS “THOUGHT.” IT IS THINKING ABOUT ONE’S NEED TO REPENT AND TURN BACK TO GOD.

(e). NOTE THE WORDS, “WHEN HE CAME TO HIMSELF, HE SAID”. THAT IS, HE BEGAN TO THINK TO HIMSELF.

(f). HE THOUGHT LONG AND HARD UPON HIS FATHER AND HIS ENORMOUS PROVISIONS. HE SAID, HOW MANY HIRED SERVANTS OF MY FATHER’S HAVE BREAD ENOUGH AND TO SPARE.”

(g). HE THOUGHT LONG AND HARD ABOUT HIS PLIGHT. HE SAID, “I PERISH.”

(g). HE THOUGHT LONG AND HARD ABOUT

HUMBLING HIMSELF. HE SAID, “I WILL ARISE.”

(h). BUT IN ORDER TO DO ANY OF THOSE THINGS, HE HAD TO COME TO HIMSELF.

(2). TO WORK YOUR WAY BACK HOME, YOU MUST ACKNOWLEDGE YOUR SINS. VERSE 18 SAYS, “I WILL ARISE AND GO TO MY FATHER, AND WILL SAY UNTO HIM, FATHER, I HAVE SINNED AGAINST HEAVEN AND BEFORE THEE.”

(a). IF YOU ARE GOING TO WORK YOUR WAY BACK HOME, YOU MUST CONFESS YOUR SINS.

(b). YOU MUST TELL THE LORD, “LORD, I’M GUILTY.”

(c). OF LYING, GUILTY..

(d). OF STEALING, GUILTY. (ETC).

(3). TO WORK YOUR WAY BACK HOME, YOU MUST HUMBLE YOURSELF. VERSE 19 SAYS, “I AM NO MORE WORTHY TO BE CALLED YOUR SON, MAKE ME ONE OF YOUR HIRED SERVANTS.”

(C). LOOK AT THIS PRODIGAL WORKING HIS WAY BACK HOME:

(1). HE WAS RAGGED, BUT HE WORKED HIS WAY BACK HOME;

(2). HE WAS DIRTY, BUT HE WORKED HIS WAY BACK HOME;

(3). HE WAS BROKE, BUT HE WORKED HIS WAY BACK HOME;

- (4). HE WAS HUNGRY, BUT HE WORKED HIS WAY BACK HOME;**
- (5). HE WAS PHYSICALLY WEAK, BUT HE WORKED HIS WAY BACK HOME;**
- (6). HE WAS ASHAMED, BUT HE WORKED HIS WAY BACK HOME;**
- (D). BUT BEFORE HE COULD GET HOME AND REPENT, HIS FATHER SAW HIM COMING.**
- (1). HE RAN AND HUGGED AND KISSED HIM;**
- (2). I CAN IMAGINE THE FATHER SAID, “HE IS RAGGED, BUT HE’S MY SON;**
- (3). HE’S DIRTY, BUT HE’S MY SON;**
- (4). HE HAS WASTED HIS MONEY WITH RIOTOUS LIVING, BUT HE’S MY SON;**
- (5). HE TOLD THE SERVANTS, BRING FORTH THE BEST ROBE, AND PUT IT ON HIM; AND PUT A RING ON HIS FINGER, AND SHOES ON HIS FEET. AND KILL THE FATTED CALF, AND LET’S EAT AND BE MERRY. FOR THIS MY SON WAS DEAD, AND IS ALIVE AGAIN, HE WAS LOST AND IS FOUND.”**
- (a). THE ROBE RESTORED HIM TO A POSITION OF SONSHIP AND HONOR; IT SYMBOLIZED BEING CLOTHED WITH THE RIGHTEOUSNESS OF CHRIST.**
- (b). THE RING RESTORED HIM TO A POSITION OF AUTHORITY. THE SON WAS NOW TO REPRESENT THE FATHER AND HIS KINGDOM.**
- (c). THE SHOES IMMEDIATELY RESTORED AND ELEVATED HIM ABOVE SERVANTHOOD, WHICH MEANS HE**

BECAME A FREE MAN.

- (d). THE CELEBRATION PICTURES
RECONCILIATION, FULL
ACCEPTANCE, AND THE GREAT JOY
OF THE OCCASION.**

CONCLUSION

**BUT THE PRODIGAL SON WOULD HAVE NEVER BEEN
RESTORED, IF HE HAD NOT RETURNED.**

**HE WOULD HAVE NOT BEEN RESTORED IF HE HAD NOT
WORKED HIS WAY BACK HOME.**

**I'M GLAD THAT GOD MADE IT POSSIBLE FOR YOU AND ME
TO WORK OUR WAY BACK HOME.**

- (A). HE DIDN'T KILL A FATTED CALF, BUT HE GAVE
HIS ONLY BEGOTTEN SON, AND THE SON GAVE
HIS LIFE.**

- (1). EARLY ONE FRIDAY MORNING, HE DIED, SO
THAT WE COULD WORK OUR WAY BACK
HOME.**

(a). PREACH CALVARY.

- (2). THEY BURIED HIM IN A BORROWED TOMB;**

**(a). HE STAYED THERE ALL DAY FRIDAY,
ALL NIGHT FRIDAY NIGHT, ALL DAY
SATURDAY, AND ALL NIGHT
SATURDAY NIGHT.**

- (3). BUT EARLY SUNDAY MORNING, HE GOT UP
WITH ALL POWER IN HIS HAND.**

**(a). POWER TO MAKE US SONS, AND IF
SONS, HEIRS, AND JOINT HEIRS WITH
CHRIST.**

(b). POWER TO GIVE US POSITIONS IN THE

KINGDOM OF GOD.

- (c). POWER TO ELEVATE US ABOVE THE LEVEL OF SERVANTS, BECAUSE SERVANTS DON'T KNOW WHAT THE MASTER IS DOING, BUT HE CALLED US FRIENDS.**

**WHAT A FRIEND WE HAVE IN JESUS,
ALL OUR SINS AND GRIEF TO BARE,
WHAT A PRIVILEGE IT IS TO CARRY
EVERYTHING TO GOD IN PRAYER.**