

Audio file

[The Parable of the Two Sons 3226gsm_mat_21_v28-32.mp3](#)

Transcript

00:00:00

Please come with me in the Scriptures to the New Testament to the Gospel of Matthew and chapter 21 and reading from verse 28.

00:00:10

The Gospel of Matthew chapter 21 and verse 28.

00:00:15

But what think ye?

00:00:16

A certain man had two sons, and he came to the first and said, 'Son, go work today in my vineyard.' He answered and said,

00:00:30

I will not.

00:00:32

But afterward he repented and went.

00:00:37

He answered and said, and he came to the second and said likewise.

00:00:46

And he answered and said, I go, sir, and went not.

00:00:52

Whither of them, which of them, twain, did the will of his father?

00:00:57

They say unto him, The first.

00:01:01

Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you.

00:01:10

For John came unto you in the way of righteousness, and ye believed him not.

00:01:16

But the publicans and the harlots, the prostitutes, believed him, and ye, when ye had seen it, repented not afterward, that he might

00:01:29

believe him.

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And the Lord will add his blessing to the reading of his word.

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Now, our focus tonight will be on that short parable found in Matthew, Chapter 21.

00:01:43

And I've called it the Parable of the Two Sons.

00:01:48

But it could be entitled, I Will and I Won't, because the two sons are pictures of the attitude

00:01:59

of people to the Lord.

00:02:01

I will and I won't.

00:02:04

And we'll meet them in a moment.

00:02:06

But the wider context is very important here.

00:02:10

These are the last weeks of our Lord's ministry, earthly ministry on earth.

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And he has arrived in Jerusalem-- sorry, it's the last days, of course-- and he's in the last week, and he arrives in Jerusalem, and he's hailed as the King

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and he's praised as the one who is the Son of David.

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Now, you might expect the religious leaders to be delighted with this, but instead, they question the Savior's authority and ministry.

00:02:42

They challenge him.

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And as Matthew records for us,

00:02:49

He would have been there and seen this with his own eyes when they drew nigh unto Jerusalem or come to Bethphage onto the mouth of Olives, then sent Jesus to disciples.

00:03:00

That's the Mount Bethphage is the hill of the figs.

00:03:05

But then we move on.

00:03:07

He comes into Jerusalem.

00:03:09

He's praised.

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And if I could put it like this, he has perhaps not worshiped, but he is certainly hailed.

00:03:19

He's welcomed with open arms by the crowd.

00:03:22

The religious leaders turn on the Lord, and then the Lord turns on them, and he comes to the city, and he comes to the temple.

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What's going to happen next?

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He enters into the temple, and in a righteous rage,

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Perhaps I shouldn't use that word rage, but certainly with a righteous indignation, he destroys the business of religion.

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The religious leaders were incensed by this because the Lord says to them, he quotes the Old Testament, My house shall be called a house of prayer, but ye have made it a den of thieves.

00:04:12

But notice, and that's verse 13, Matthew 21, verse 13, look at verse 14.

00:04:17

Almost immediately, some blind and lame folk come to the temple.

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He's no longer angry.

00:04:28

He's full of compassion, and He heals them there and then.

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And in many ways, just there is a snippet of the Savior's ministry, filled with righteous wrath against

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the religious leaders who had in many ways hidden the gospel from the people, and yet with open arms, welcoming those in great need.

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The chief priests are incensed not only by the praises of the crowd, but also that the Lord has overturned their money tables.

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And what does that mean?

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Well, that means all the currencies

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And by the way, the shekel of the temple was important, so they had to bring their various currencies and get it changed.

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So the drachmas and the denariis, which of course are a Greek currency, were scattered everywhere.

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Why is that significant?

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Because all those who had made money out of this now didn't know whose money was whose.

00:05:38

But the Lord then leaves them

00:05:41

probably in a complete furore, and he goes back to Bethany and he lodges there for the night.

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And the next morning, verse 18, he comes back and he judges the fig tree.

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And the fig tree is a symbol of Israel being judged.

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And the Lord Jesus pronounces judgment upon the fig tree because God's judgment is about to come upon the city of Jerusalem.

00:06:08

The fullness of God's judgment will not be realized for another few decades in 70 A.D., but judgment has come.

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And yet at the same time, the authorities, the religious leaders, did not, as it were, humbly come to the Lord and ask for forgiveness and repentance.

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No, no, no, no.

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They questioned our Lord's ministry even further.

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And they asked them this question, By what authority, this is Matthew 21:23, By what authority does these things, and who gave thee this authority?

00:06:47

Now, we know from the Bible whose authority he does it by, and who gave him the authority?

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It's Almighty God.

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But the religious leaders, sadly, are so blind that they don't see God's hand is at work.

00:07:03

How sad it is that so many don't see this.

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And then the Lord tells a parable.

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He loved telling parables.

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He doesn't say it's a parable, but it is a parable.

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A parable, of course, is an earthly story with a heavenly meaning and a heavenly purpose.

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And the parable involves 2 sons.

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But before we meet the two sons, we have to say something about the man with two sons.

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Look at verse 28 with me.

00:07:37

What think ye?

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I love that.

00:07:42

You see, the Lord Jesus, even now, is reasoning with these religious leaders, and no doubt with the rest of the crowd who had gathered.

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He says, What do you think of this?

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Here's a scenario to think about.

00:07:58

Here's something to consider.

00:08:00

Here's something to reason through in your mind.

00:08:03

You see this.

00:08:05

The Christian faith is not all about emotions and being caught up in a moment's delight.

00:08:14

It's about thinking, thinking through, thinking upon what God says in His Word.

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The Lord Jesus says, What think ye?

00:08:27

He doesn't say, What think you, individually.

00:08:32

It's everyone.

00:08:34

And this, of course, is very important when it comes to the gospel.

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It's not just for ones and twos, for the select few or for the frozen chosen.

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It's to be broadcast.

00:08:48

What think ye?

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What think ye?

00:08:52

But now let's meet the man.

00:08:54

I'm certain man had two sons.

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Now, in the original, it says a man had two sons.

00:09:02

Our translators perhaps put in a certain man there to distinguish from other men.

00:09:08

A certain man had two sons.

00:09:13

These are the two sons.

00:09:16

Who does the man represent?

00:09:19

Well, I believe he represents God the Father, God the Creator of the universe,

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God, the one who has ordained all things and purposed all things to happen in this world.

00:09:33

It's God.

00:09:34

And he had two sons.

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And both of these sons represent two types of people.

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We don't know their names.

00:09:47

This man has two sons and he has a vineyard.

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Of course, in the Old Testament, we find again and again the people of God are referred to as a vineyard.

00:09:59

The Lord Jesus uses that very term, that very picture in John chapter 15 when He speaks about Himself as the vine and God the Father as the vine dresser.

00:10:12

And those who are true Christians are brought and attached to the vine who is Christ.

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But let's move on to these two sons.

00:10:22

I really want us to meet them tonight.

00:10:24

Here they are.

00:10:26

He had two sons.

00:10:28

The first said, this is the father says, He came to the first and said, 'Son, go work today in my vineyard.' The first son says, 'I will not,' but then changes his mind.

00:10:43

The second son, he comes to the second son and he says, Likewise,

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He says, I go, sir, that father said, Go work in my vineyard.

00:10:54

And the son answers.

00:10:57

He said, I go, sir, and went not.

00:11:02

And we could call these two sons I will and I won't.

00:11:10

But notice how the order is here.

00:11:13

It's I won't, but does later.

00:11:17

And I will.

00:11:18

He doesn't obey.

00:11:21

And these two sons not only represent two types of people, but they also represent two groups in this very chapter.

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The first son represents the sinners, those who were unclean, living lives that were displeasing to the Lord, the publicans and harlots, publicans and prostitutes, men and women of disrepute, adulterers, and all manner of people like that.

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The other son represents the religious leaders.

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Very interesting, isn't it?

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How the Lord, in this little parable, in these four verses, summarizes two types of natures and two types of people and two types of answers.

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So let's meet them both.

00:12:12

First of all, we meet I won't.

00:12:15

He at once refuses but repents.

00:12:19

The second son is I will.

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He promised at once, but he disobeyed.

00:12:24

Which one are we?

00:12:27

Well, let's meet I won't.

00:12:29

I won't, but he repents.

00:12:33

This first son, who at first said he would not go, but afterwards repented, as I said, represents the publicans and the harlots.

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Look at verse 32.

00:12:43

The Lord Jesus asked the question, Whether of them did the will of the Father?

00:12:47

Verily I say unto you that the publicans and the harlots go into the kingdom of God.

00:12:54

What kind of life did these people live?

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Well, they lived a life of open sin.

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They were not surprised that men should denounce them, that they should be judged by religious leaders.

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Their lives were hopelessly corrupt and empty, and yet not empty in the sense of empty of pleasure,

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but empty of hope and empty of grace.

00:13:22

John's preaching had such an effect upon them that it went to their hearts and they sought John's gospel message and many of them repented.

00:13:37

There was an open gate before them into the kingdom of God.

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So it is for any in sin or addiction this very night.

00:13:48

The message is for us.

00:13:51

It's for you.

00:13:53

Those who are addicted to the lifestyles and to the promises and empty pleasures of this world, these are pictured in the first son.

00:14:05

Let's meet him a little bit closer.

00:14:07

Let's look at some of his characteristics.

00:14:11

Notice what he says.

00:14:13

Firstly, he was hasty.

00:14:16

He says, I won't, but then he repents.

00:14:21

I won't.

00:14:23

He's so fast, isn't he?

00:14:25

He doesn't think at all.

00:14:28

He just says, I won't.

00:14:30

I'm not going.

00:14:31

I'm not going to go to the vineyard.

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Now, he may have had a whole list of excuses.

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We're not told what kind of excuses he might have used.

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He may have been too hot.

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He may have been tired, we don't know.

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But he says straight away, I won't.

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This is not the -- this is the haste of a mind that's utterly consumed with self.

00:14:59

It's the speech of a glib tongue.

00:15:02

It was insincere.

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Another thing about him, he was thoughtless.

00:15:08

He didn't give it a moment's thought.

00:15:11

He didn't consider the request.

00:15:14

His father didn't demand that he goes.

00:15:17

He says, Son, go work today in my vineyard.

00:15:21

The father doesn't seem too unreasonable.

00:15:24

Of course, he's got two sons, and therefore he'd expect them to go to the vineyard.

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The father, no doubt, was going as well.

00:15:32

But he's thoughtless.

00:15:34

He doesn't give it a moment's thought.

00:15:37

He's already decided he's not going.

00:15:40

Sadly, many are like that.

00:15:43

They hear the gospel, they hear the truth, and they don't even think about it.

00:15:50

Their first response is, No.

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Thirdly, he was insensitive.

00:15:59

I don't mean that he wasn't a sensitive soul.

00:16:01

I mean that he was insensitive to his father's gracious request.

00:16:09

How like that so many are.

00:16:12

They don't even think of the Bible.

00:16:15

They don't even think of God.

00:16:16

They're insensitive.

00:16:19

The fourth thing is, but he still had a conscience.

00:16:23

He still had a conscience.

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And you see, that's why he's a picture of the

00:16:29

prostitutes and the harlots and the drug addicts and those people who are addicted to lifestyles that are displeasing to the Lord, living contrary to God's word and God's commands, living lives that are filled of pleasure and perverse ideas and actions.

00:16:48

But he still has a conscience.

00:16:51

He still has a conscience.

00:16:54

Though he said no, it was not a final no.

00:17:00

He had a change of heart.

00:17:04

No doubt, those who were of that lifestyle, as I've listed there, no doubt they heard these words from our Lord Jesus and they thought, That was me.

00:17:19

First of all, I said, No, I'm not interested.

00:17:23

I'm not interested in this gospel.

00:17:25

I'm not interested in this kingdom.

00:17:27

I'm not interested in this God.

00:17:28

I'm not interested in this prophet, this man called John the Baptist.

00:17:32

I'm not interested in this Messiah who's come from Nazareth.

00:17:36

After all, he's from Galilee.

00:17:37

He's not even from Jerusalem.

00:17:39

No, no, no, no.

00:17:41

They have a conscience, and so do we.

00:17:45

Isn't it a blessed thing to still have a conscience?

00:17:49

Isn't it a blessed thing to know still

00:17:52

in our conscience, and we have all a conscience.

00:17:56

Dear old John Bunyan called it Mr.

00:17:57

Recorder.

00:17:59

It records everything.

00:18:01

All we do, but also what we think and what we desire, that which is pleasing to the Lord and that which is not pleasing to the Lord.

00:18:12

God knows our conscience, because He gave us a conscience.

00:18:17

This son has a conscience, and so he has a change of heart.

00:18:23

He's a change of mind.

00:18:25

The Lord uses a very important word here.

00:18:29

Afterward he repented.

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Now that's a gospel word.

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The Lord could have said he changed his mind, but that's not enough for the Lord.

00:18:39

He repented.

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What does repentance mean?

00:18:43

Well, it simply means this, a complete change of direction.

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Once we were going in the ways of the world and pleasing ourselves and satisfying our sinful appetites.

00:18:59

Ah, but now we've turned

00:19:03

by God's grace, and now we're walking contrary to the old ways.

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I don't mean physically walking.

00:19:11

I mean in our lifestyle, in our attitudes.

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Some people would say that repentance is just a change of the mind.

00:19:19

But there's more in this word than just a change of the mind.

00:19:23

There's a change of attitude, a change of heart, a change of direction, a change of thinking.

00:19:32

and even a change of perspective.

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And it's all there in this word.

00:19:38

He repented, and he went.

00:19:43

He didn't just repent and say, well, I haven't been very pleasing to my dad, and I haven't obeyed him as I should have done.

00:19:51

He does something.

00:19:52

He proves it.

00:19:54

He goes to the vineyard.

00:19:56

And oh, so many of those that day sitting there said, yeah, that's me.

00:20:02

Oh, that's me.

00:20:03

That's the life I lived, and I no longer want to live it.

00:20:07

I want to live to please my heavenly Father.

00:20:12

This repentance did not come immediately.

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I want you to notice three things.

00:20:16

First of all, it didn't come immediately.

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It was afterwards.

00:20:22

Do you know when we hear the gospel the first time?

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I have yet to meet somebody who immediately receives the truth

00:20:31

believes the truth, and trusts in Christ by God's grace.

00:20:38

Normally, our first response is, No.

00:20:43

Not for me.

00:20:46

That's not for me.

00:20:48

That might be for you, but it's not for me.

00:20:53

I don't need this forgiveness.

00:20:56

I don't need a new heart.

00:20:59

I don't need to be made right with God.

00:21:02

Who is God anyway?

00:21:04

Our response is, No.

00:21:08

And yet, this repentance implies that he was truly sorry for his sin.

00:21:14

That's the second thing.

00:21:17

He was truly sorry.

00:21:19

Some folks seem to imagine they will be forgiven for being sinners because they've never pretended to be Christians.

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but is even less the enemy of God because he is outspoken.

00:21:32

In other words, he says, No, but then he has a moment to think about it, and he's sorry.

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He's not just sorry because he's been caught out.

00:21:44

He has a godly sorrow for his sin.

00:21:48

That's the picture of a believer.

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Yes, so initially we're saying, No, it's not for me.

00:21:54

And yet, almost over time, the Lord works deep down in our souls.

00:22:01

And because he has begun that work of grace and planted that life in our souls, we begin to respond in a different way.

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We don't say yes yet, but we say maybe, maybe.

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I'll think about it a little bit more.

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I might read the Bible.

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I might find out whether there's much in this Christianity at all.

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I might even go to a church service and listen to the gospel.

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I might even ask some questions.

00:22:34

See, that little maybe shows you a conscience.

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And then the third thing is, his repentance was immediately proved by his work.

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And notice the order here.

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It wasn't working for his repentance.

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His work or his labor or his obedience is as a result of his repentance.

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And we could call this salvation.

00:23:02

Fruit of salvation is always seen in the works.

00:23:08

The root of salvation is the grace of God, but the fruit of salvation is working for the Lord.

00:23:18

You know how the Holy Spirit works?

00:23:20

We don't know.

00:23:22

But some of us can speak about the time when we heard this message of the gospel, and we said immediately, No, and then we began to think a little bit further about it, then began to think more about it, then we began to read about it, and the Holy Spirit is at work all the time, deep down, unseen, invisibly, but effectually,

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working in our hearts.

00:23:53

He makes us willing, submissive, yielding, and obedient.

00:24:04

So as we leave this son, we called him, I won't but repents.

00:24:11

Are you this son?

00:24:14

And by the way, don't be confused that I'm just speaking about the son here because the Lord Jesus used this.

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This is a picture of

00:24:20

The person, a person who immediately refused, but imperceptibly now is believing in Christ, trusting in Christ.

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We'll see more of that in a moment.

00:24:35

So what about the second son?

00:24:38

We don't know his name, but we'll give him another name.

00:24:42

I will, but refuses.

00:24:46

Or as I said earlier,

00:24:49

I will, but disobey it.

00:24:53

Here's a picture, of course, of the religious leaders.

00:24:56

They spent most of their time professing to be God's people.

00:25:00

They were elite, you know.

00:25:03

People were supposed to show deference to them.

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They were supposed to give up their places at feasts so that the religious elite could sit down.

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But their whole religious system collapses like a house of cards.

00:25:18

Their religion was a sham.

00:25:20

There were some who were converted later, and we read about those in Acts.

00:25:25

But the Lord burst their religious bubble.

00:25:29

He pricked their pride.

00:25:33

He attacked their fake authority.

00:25:39

And how the Lord burst their bubbles, you'll see their bubble, and you'll also see their response to Him.

00:25:46

What about this son?

00:25:47

Well, let's meet him for a moment.

00:25:48

First, he was hasty.

00:25:52

He says, I will.

00:25:54

I will go.

00:25:56

That seems a very good start, doesn't it?

00:25:59

He's going to go to the vineyard.

00:26:01

He's not like the other son said, I won't.

00:26:05

And he says immediately, I will.

00:26:08

But he doesn't.

00:26:10

But notice the words he says.

00:26:11

He doesn't say I will.

00:26:13

He says, I go, sir.

00:26:15

I go now.

00:26:17

I'm not going to delay.

00:26:19

I'm going immediately.

00:26:22

Oh, how much is in this?

00:26:26

He shows, as it were, a hastiness.

00:26:31

He's going to go, and then something stops him.

00:26:36

He was thoughtless.

00:26:38

He's not really thinking.

00:26:41

He's not going to go, but he says it anyway.

00:26:46

He was deceiving.

00:26:48

He was not only deceiving his father, he was deceiving himself.

00:26:53

He wasn't going to go at all.

00:26:56

But he's paying lip service to his obedience.

00:26:58

And the third, last thing is, he was disobedient.

00:27:05

He should have gone.

00:27:07

It was his duty to go.

00:27:09

He should have gone to the vineyard.

00:27:11

He should have gone with the other son when he saw the other son leave and go, even though he had said initially he wouldn't.

00:27:17

He should have went with his father.

00:27:19

He should have went with the other servants.

00:27:21

Oh, but no.

00:27:23

No, no, no.

00:27:25

Because this son is a picture of the religious.

00:27:29

He's a picture of the self-righteous.

00:27:32

He's a picture of those who don't need a gospel, because they'll save themselves.

00:27:37

They don't need God's salvation.

00:27:39

They can save themselves very well.

00:27:41

They're very good at it.

00:27:43

They don't need Christ's righteousness because their righteousness is sufficient.

00:27:48

They don't need the grace of God because they don't see the need of it.

00:27:53

Oh, so many like this.

00:27:56

So many religious people, so many conceited people, so many self-dependent people and self-sufficient people.

00:28:07

They're in this son.

00:28:09

That's what they're like.

00:28:11

Oh, yes, outwardly they say, I go, but they don't.

00:28:15

I will, but I won't.

00:28:17

I'm going to go, but I never go because their hearts are not the Lord's.

00:28:24

Oh, how tragic.

00:28:26

Because these religious leaders are here in this text, and so many people are bound up in the same text.

00:28:35

I go, sir.

00:28:36

I go Father, I go God, but I'm not going.

00:28:43

There's one other son.

00:28:48

He's not in the parable, but I thought I'd add him in anyway, just to give the balance.

00:28:55

We could call him the I will and the doer.

00:28:59

He's a picture of the believer, the true believer.

00:29:04

The first son was a picture of the seeker.

00:29:08

who's been turned from serving self and even serving his sin to walking with the Lord.

00:29:16

That's a new Christian.

00:29:18

What about a mature believer?

00:29:19

He will be one who hears God's word and does it.

00:29:25

So the Lord Jesus said, Those who are of the kingdom, those who are of my family, those who are my brothers and sisters, are those who hear the word of God and do it.

00:29:37

Let's think about our Heavenly Father for a moment.

00:29:39

He calls us, as His people, to work for Him.

00:29:46

That's what He calls us to do.

00:29:49

And I just want to show you a little of this.

00:29:53

When we're converted to Christ, we're not then left to our own devices.

00:30:00

And we're not left to decide what our future service should be.

00:30:06

or our future lives should look like.

00:30:08

We have the whole word of God to show us how we labor for the Lord.

00:30:15

In old writing and old writers and old commentators, they call it evangelical obedience.

00:30:22

Our love for the Lord Jesus Christ is the motivating factor to serve the Lord Jesus Christ.

00:30:32

It's not a harsh

00:30:35

duty, we're under duress and we have to do it.

00:30:40

No, we want to serve the Lord because of His love for us.

00:30:44

Of course, those believers, new believers, have heard the Word of God, and what does the Lord then say?

00:30:54

Well, He says, Repent, believe, and be baptized.

00:30:58

It's found in the book of Acts in the first few chapters, again and again, that's the thing.

00:31:05

That's part of our obedience.

00:31:07

We follow in the Lord's footsteps.

00:31:09

The Lord calls us to walk with Him.

00:31:12

And the second thing, and the Lord calls us to work for Him, to work for Him.

00:31:17

And what a thing it is, to work for the Lord.

00:31:22

He's not a harsh master.

00:31:24

I hope you haven't got a harsh boss.

00:31:26

I hope you're an understanding boss, an understanding employer.

00:31:31

an understanding manager.

00:31:33

I know some sadly don't have that, but if you do have, thank the Lord for it.

00:31:38

But our Lord is not like that.

00:31:40

He's not a harsh master or a harsh employer.

00:31:43

He's a wonderful king.

00:31:45

And when we're serving the Lord, we can do it cheerfully, prayerfully, and hopefully.

00:31:52

And the third thing, our Heavenly Father calls us to work for Him at once.

00:31:58

Today, did you notice?

00:32:01

The son went to work in the vineyard that very day.

00:32:09

But what about the question the Lord puts to them, both to the religious leaders and to the whole crowd that day, Which of them twain did the will of his father?

00:32:19

Of course, it's the first son, isn't it?

00:32:24

He says, I won't, but he repents.

00:32:27

He's doing the will of the father.

00:32:31

And how can the first son be changed?

00:32:35

What has happened in the son's life?

00:32:38

Well, he's a picture of the sinner, as I said to him, first of all, refuses the gospel, but then softens and yields and becomes supple to the Lord's grace.

00:32:55

The first son is a picture of a man or a woman who has been changed by the gospel.

00:33:00

What is this gospel?

00:33:03

Well, it's God sending his son, Jesus Christ, into this lost, sinful, dying world, a world which was perfect in its original creation, but a world that had indeed suffered a great calamity, the fall.

00:33:20

Sin had entered the world.

00:33:22

Our first parents sinned against God and all those

00:33:27

Born of woman, all human beings ever since are born with that mark of sin.

00:33:35

Is there hope?

00:33:36

Of course there's hope.

00:33:38

The gospel hope.

00:33:39

The gospel lays out the promise that those who come to God by faith and trust in Jesus Christ as their Savior will have their sins forgiven.

00:33:51

The penalty for sin will be paid by another.

00:33:55

the power of sin that held them tight will be released, and sinners at last to him were brought.

00:34:08

Sinners' sin is laid on Christ, and the Saviour's life of perfect righteousness is laid to us.

00:34:17

And this all happened a few days later after this parable, when Matthew records for us,

00:34:25

the suffering of our Lord, Gethsemane and Golgotha, the agony in the garden of Gethsemane, and the nailing of our Savior on the cross of Calvary or Golgotha.

00:34:44

You see, the Gospel is not just simple, it's powerful.

00:34:51

This gospel that promises forgiveness for sin.

00:34:55

It promises a change of life.

00:34:57

It promises a change of direction.

00:35:00

It's only possible when someone trusts in Christ alone as their Saviour.

00:35:07

And when we do that, we can say that we are now serving the Lord.

00:35:14

Are we serving the Lord here tonight?

00:35:18

Are we trusting in the Lord this night?

00:35:21

Are we relying on the Lord this night?

00:35:25

Have we repented like the first son?

00:35:28

Have we had a change of life and a change of heart and a change of direction?

00:35:32

And if we haven't yet, come to the Lord right now, in your own heart, just before Him, and ask the Lord Jesus to save you from your sin.

00:35:46

Ask the Lord Jesus to come and be your Savior.

00:35:51

Tell the Lord your sin and your life.

00:35:53

He knows them all anyway.

00:35:55

Then go home and spend time with the Lord.

00:36:01

You see, the gospel is to be preached everywhere, but only those whom the Holy Spirit is working in will they ever receive the truth of the gospel.

00:36:15

Repent and believe in the gospel.

00:36:21

Only one of these sons was converted.

00:36:24

Only one of these sons is a picture of the true Christian.

00:36:29

Which son are you?

00:36:32

Let us pray.

00:36:34

Our gracious God and loving Father, thankful for this evening hour, bless us, keep us and sustain us.

00:36:41

Help us by thy Spirit to discern which son we are represented here tonight.

00:36:48

O Lord, that many of those who are hesitant about the things of God would seek the Lord and trust in the Lord as their Saviour and King.

00:36:59

We ask in Jesus' name.

00:37:02

Amen.