

**Parable of the Prodigal Son**  
**Luke 15:11-32**  
**ABC 10/4/20**

This morning we conclude our series with one of Jesus' most familiar parables. As with all the parables, the context is important. All 3 parables of Lk 15 are given in answer to the accusation of the Pharisees & scribes in vs 2 that Jesus **receives sinners & eats with them**. Vs 1 says that **all the tax-gatherers & the sinners were coming near Him to listen to Him**. Jesus isn't just receiving sinners, He's looking for them & eagerly awaiting their coming.<sup>1</sup> He was making a place for them at His table & encouraging them to eat with Him. This was offensive to the legalists. Jesus was unclean & lawless as far as they were concerned. He's seen as guilty of the same sins as those He eats with. They accuse Him of this & the rest of the chapter is Jesus's explanation of what's really happening when He receives sinners. The 1<sup>st</sup> answer in vss 3-7 is that His receiving sinners is like a shepherd who finds a lost sheep & celebrates with his friends. The 2<sup>nd</sup> answer in vss 8-10 is that His receiving sinners is like a woman who finds a lost coin & celebrates with her friends. In both answers, Jesus leaves no doubt about what He means, because in vss 7 & 10 He tells the Pharisees that the lost sheep & lost coin represent lost sinners, being found represents repentance, & the celebration is what God & His angels are doing in heaven. 3<sup>rd</sup>, when He receives sinners & eats with them, it's like a father who finds a lost son & celebrates it. All 3 parables have in common something being lost & then found followed by a party (6, 9, 24). In this parable, there's a close correlation between the prodigal & the **tax collectors & sinners** whom Jesus was criticized for associating with & between the older brother & **the Pharisees & the scribes** who leveled that criticism (2). Commonly known as *the parable of the prodigal son*, this is a story of 2 rebellious sons & their loving, gracious father, & might better be called, *The Parable of the Compassionate Father & His Two Lost Sons*.<sup>2</sup> The story breaks neatly in 2 parts focusing on the 2 sons & the father's response to each. **11-32**

<sup>1</sup> Louw, J. P., & Nida, E. A. [Greek-English lexicon of the New Testament: based on semantic domains](#) Vol 1, p 452

<sup>2</sup> Klyne R Snodgrass, *Stories with Intent*, p 118

**1. The Younger Son** (12-20a) The story opens by introducing a **man who had 2 sons**. Both are important. The prodigal is the one we tend to focus on & he corresponds to **the tax collectors & sinners, who were coming near Jesus to listen to Him** (1). The younger son's actions set in motion the events that lead to his brother's reaction, representing the scribes & Pharisees. The prodigal makes a startling request **to his father** & said, **Father, give me the share of the estate that falls to me** (12). Those listening would've been surprised & shocked by his request. The legalists would've considered it a blatant violation of the 5<sup>th</sup> commandment to **honor your father & your mother** (Ex 20:12). For the son to demand his inheritance while his dad was alive was saying, *Dad, I wish you were dead.*<sup>3</sup> Everyone would've expected the father to be furious with him & take disciplinary action. Instead, in a surprising & unexpected turn of events, the father granted his request & **divided his wealth between** his sons (12). We're not told the details of what happened but the younger son converts everything to cash & sets off for a distant, Gentile country. There he squanders his wealth & ends up broke. To make matters worse, a famine hits. He realizes he needs to work in order to feed himself, but all he can find is a job feeding pigs. For a Jew to work with pigs in a Gentile country was one of the most degrading occupations imaginable.<sup>4</sup> Even his attempts at begging apparently failed because **no one was giving anything to him** (16). He becomes so desperate he wishes he could eat the unclean food of unclean animals of an unclean Gentile in an unclean land. His behavior illustrates the sinner's desperate difficulty. To sin against God is to rebel against His fatherhood, disrespect His honor, spurn His love, & reject His will. As a result they find themselves spiritually bankrupt, with no one to help, nowhere to turn, & facing eternal death. There's only one solution for those who, like this prodigal, find themselves in this situation. In his desperate dilemma, his only hope is to return home, even though he knows his father could have disowned him. Maybe he could work as a slave; at least he wouldn't be starving to death. **17-19** The prodigal's actions picture the repentance that leads to salvation. Notice 3 things: 1<sup>st</sup>, he **comes to his senses**. When you're alienated from God, you're also alienated from yourself. You

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<sup>3</sup> Kenneth E Bailey, *Poet & Peasant: A Literary-Cultural Approach to the Parables in Lk*, p 161

<sup>4</sup> Leon Morris, *The Gospel According to St. Lk*, p 241

can't know or properly relate to yourself if you're running from the One who made you for Himself. You were made by God in the image of God for God. Therefore, conversion is, in a sense, discovering where you came from & who you are & why you exist. Repentance is waking up to this truth. The 2<sup>nd</sup> part of repentance is humble brokenness & a sense of unworthiness before God. He says, **I have sinned against heaven, & in your sight; I am no longer worthy to be called your son** (18-19). We are all guilty rebels. We've known our Father's will & rejected it. Repentance is a humble realization of how offensive this is to God & that we have no rights before Him at all. The 3<sup>rd</sup> part of repentance is that we cast ourselves on God's free, merciful gift of grace. **How many of my father's hired men have more than enough bread, but I am dying here with hunger! I will get up & go to my father** (17-18). **Hired men** were day laborers who were unskilled, poor, living on temporary jobs at whatever wages were offered (Mt 20:13-14). What the son is saying is: *Look at how rich & generous my father is. Even the servants eat well. Even the crumbs that fall from my father's table would satisfy me.* Repentance is the sinner's part in the process of being restored to God & there's no true gospel apart from it. Repentance isn't a meritorious, pre-salvation work since, though required, it too must be granted by God (Acts 11:18; Rom 2:4; 2 Tim 2:25).

This son's focus isn't on the service he can give to the father, which his dad would then be obligated to compensate. The focus is on the incredible bounty & generosity that he's so foolishly given up for the pleasures of sin. Repentance is believing that God is so great & so good that the smallest enjoyments of His house are better than everything without Him. With that changed heart, the boy decided to **get up & go to his father**. The worst that could happen would be no worse than what he faced, but he hoped to be treated with the same mercy & compassion with which his father had always treated his servants. The best he could have expected, after humbly confessing his shameful sin, was to be allowed to work toward restitution of what he'd wasted & hope to be reconciled with his father. The scribes & Pharisees would have agreed he needed to confess, repent, be humiliated, & if lucky, receive forgiveness & mercy, but only after making full restitution. In their thinking, people earn their way back into good standing. Assuming he'd have to work to make restoration, he didn't expect to be welcomed back immediately into the family as

a son. He only hoped his father would be willing to accept him as **one of his hired men**. His sinful lifestyle had filled him with remorse for the past, pain in the present, & the bleak prospect of even more suffering in the future as he worked to earn acceptance. But as it turned out, he drastically underestimated his father.

**2. The Father's Response** The most important character in this parable isn't one of the sons. Although we can probably identify with one of them, we ought to be focusing on the love of the father for both sons. We see that in His lavish love, God can forgive the sins of both sons. We often hear of how life-like parables are, & that's true. But often Jesus' parables contain details that turn out to be unrealistic to show how God's ways are radically different from our ways. This parable provides several such unrealistic details, all involving the father. The very fact he agreed with his son's bold request sets him apart from other fathers of his day. So too does the fact that he apparently never stopped watching for the boy. The reception the prodigal was to receive was beyond his imagination, & shocked & stunned the legalists to whom the story was directed. His reception unfolds **while he was still a long way off his father saw him**, indicating he'd been watching, waiting, hoping he'd return. The father, on seeing his son, **felt compassion for him, & ran & embraced him & kissed him** (20). Particularly striking is his defiance of the cultural norms that said an elderly wealthy landowner wasn't to be seen running in public. Middle Eastern noblemen do not run. & **ran** translates a Greek verb which was used of running a race (1 Cor 9:24, 26). Determined to reach his son, the father sprinted to him. This was undignified & unheard of. Running meant gathering up his robes & exposing his legs, which was considered shameful.<sup>5</sup> But this father is so overjoyed to see his son return that he ignores convention, runs down the road, & hugs him tightly. He **embraced him** despite his filthiness & the stinky rags he wore & repeatedly **kissed him**. That gesture of acceptance, love, forgiveness, & reconciliation would have further shocked the scribes & Pharisees. The son's reception by his father took place solely by the father's love & grace, apart from any works on the boy's part. When he finally could speak & make his rehearsed speech,

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<sup>5</sup> MacArthur, J. [Luke 11-17](#), p 315

**Father, I have sinned against heaven & in your sight; I am no longer worthy to be called your son** (18-19), he left out the last crucial phrase, **make me as one of your hired men**. Why? Because there was no need to work to earn restoration & reconciliation. His father had received him back as a son. He didn't have to grovel & work his way into his father's good graces. He was instantly forgiven, shown mercy, & accepted unconditionally. The son's reception is a true illustration of believers, who come to God by repentance & faith, pleading for His grace & forgiveness apart from works & receiving full sonship. The father welcomes him home without his having to demonstrate the genuineness of his repentance over any probationary period, a stunning contrast from Jewish practice. The father then gave visible evidence of his love for his son. Those listening to this story would've found it incomprehensible that he'd lavish honors on the son who'd dishonored him. Turning to the household **slaves** who followed him as he ran to meet his son, he said, **Quickly**, without delay, **bring out the best robe & put it on him** (22). This **robe** would have been the father's & was only worn on special occasions. He was about to call for a grand celebration, yet he gave his son the garment he'd normally have worn to such an event. The **ring** was the father's signet ring, which bore the family crest & was used to stamp the seal on documents to authenticate them. It signified the father's restoring of privileges, rights, & authority on his son. **Sandals**, not usually worn by slaves, signified his full restoration to sonship. Just as the son returned to his father with nothing, so repentant, empty-handed sinners approach their heavenly Father, who justifies, not the self-righteous, but the ungodly (Rom 4:5). All this would've shocked Christ's hearers. Such love & grace bestowed on a repentant sinner is incomprehensible to the legalistic mind. Why? Because legalism hates grace. Overjoyed at his son's return, the father ordered his servants to prepare an extravagant celebration, outdoing those of the shepherd who found his lost sheep (6) & the woman who found her lost coin (9). The **fattened calf** was reserved for special events, such as the wedding of the firstborn son (Mt 22:2-4) or the visit of an important person (1 Sam 28:24). By ordering his servants to prepare it so the guests could **eat & celebrate**, the father revealed how important his son was to him. Since a fattened calf could feed 100-200 people, the entire village probably would've been invited. The shepherd had found an animal, the woman an inanimate object, & they

celebrated with a few of their friends. But the father had found his **son**, who was **dead** & had **come to life again**; who **was lost**, but now had **been found**, & the entire town **began to celebrate** with him. All 3 celebrations reflect heaven's joy at God's recovery of lost sinners. & this party, like the 1<sup>st</sup> 2, honored not the one found, but the finder, who sought his son & gave him full reconciliation through his merciful forgiveness & gracious love. Throughout history, there have been prodigals like this one. You may have been one or had one in your family, & we've probably all known some. These are people whom God is calling, assuring them, *The door is always open. Forgiveness is possible.* For those who repent, God stands ready to run & hug & welcome. The father's welcome for the returning prodigal was certainly not normal. All the details given suggest Jesus wanted to present His audience with more than a simple, realistic picture of family life. Instead He used an unusual story to illustrate God's amazing patience & love for His ungrateful children.<sup>6</sup>

**3. The Older Son** (25-30) The story doesn't end with the return of the prodigal but with the older brother. Now we see his reaction to his father's welcoming his brother home, with the focus on his resentment.<sup>7</sup> If all Jesus wanted to teach was the possibility of repentance & salvation, He could've ended the story with vs 24 & never introduced the older son at all. The story would have been complete. But there is a 2<sup>nd</sup> son & another point providing another surprise. The lesson here is that God's people ought not to resent His generosity for even the most wayward of sinners. Instead of answering the question, *What does it mean that Jesus is eating with tax-gatherers & sinners?* the question now is, *What does it mean that the Pharisees & scribes are NOT eating with them? What does it mean that they're grumbling about Jesus' eating with them?*<sup>8</sup> The story continues: The **older son** had been out **in the field** overseeing the workers & was unaware of his brother's return & the ensuing party. When **he came** in from the field & **approached the house, he heard music & dancing.** Surprised at finding a celebration in progress that he knew nothing about, **he summoned one of the servants & began inquiring what these things could be** (26). He wasn't in the loop regarding the party, even though as the eldest son he should have had the responsibility for planning it. Besides

<sup>6</sup> Blomberg, C. L. *Interpreting the Parables*, p 204

<sup>7</sup> Arland J. Hultgren, *The Parables of Jesus: A Commentary*, p 73

<sup>8</sup> John Piper, *The Blinding Effects of Serving God*, [www.desiringgod.org/messages/the-blinding-effects-of-serving-god](http://www.desiringgod.org/messages/the-blinding-effects-of-serving-god)

that, it was his resources from his share of the estate that were being used. The servant's reply, **Your brother has come, & your father has killed the fattened calf because he has received him back safe & sound** (27), should've filled him with joy that his brother had returned & his father was overjoyed. Instead it outraged & infuriated him. All his pent up anger, bitterness, & resentment spilled out in a rant that disregarded both his father's honor & his brother's blessings. Disrespectfully refusing to address him as *Father*, he bluntly **said... "Look! For so many years I have been serving you** as a slave (29)." To him, his **years** of working under his father had been nothing but slavery. There was no love or respect for his father, merely toil & drudgery. It becomes clear he wanted exactly what his brother wanted, all he could get of the estate for his own use, but he chose a different path to get it. In an expression of self-righteous hypocrisy he declared, **I have never neglected a command of yours** (29). Reflecting the amazing capacity for self-deception shown by hypocrites who think they're good, he lived under the illusion that he'd never neglected any of his father's commands. The older son saw himself as one of the **99 righteous persons who need no repentance** (Lk 15:7). His outburst continued with accusations that his father had acted unfairly & unjustly. **You have never given me a young goat**, he complained, **so that I might celebrate with my friends** (29). The implication is the people who really mattered to him, those he'd like to party with, were his friends, not his family, just like his younger brother. In addition to allegedly ignoring his faithful service, he accused his father of showing favoritism to his younger brother. Refusing to acknowledge him as his brother or even name him, he disdainfully refers to him as **this son of yours**. Then, painting the scene as black as possible, he reminded his father that his brother had **devoured his wealth with prostitutes** (30), although it seems he makes that up because he couldn't have known about the sins of his brother since he hasn't seen or talked to him. In spite of all this, his dad threw a party & **killed the fattened calf for him**. In his view, even worse was the realization that his dad had already reconciled with his brother instead of making him work to make restitution for his wastefulness & disrespect. For years he'd managed to conceal his feelings of resentment toward his father & brother. All along, though, he'd been wicked like his brother, only inwardly, not outwardly. But this event exposed his real attitude. In a burst of public display

from a long, private hatred, **he became angry & was not willing to go in** to celebrate with the others (29). He couldn't rejoice over the return of his brother because he had no love for his father. He didn't understand unmerited favor, free forgiveness, & unearned reinstatement. The scribes & Pharisees would have applauded his reaction. *Finally*, they must have thought, *someone is upholding honor & having righteous anger over the younger son's sin & the father's unmerited forgiveness*. They would've considered the father's actions outrageous, in the same way they considered Jesus associating with tax collectors & sinners as wicked. & picturing them, the older son was a hypocritical legalist, doing what was expected of him on the outside, but inwardly filled with bitterness, hatred, jealousy, & anger. The truth is, he was more lost than his younger brother, because he'd spent his life convincing himself & others he was morally upright. That made it impossible for him to acknowledge he was a wretched sinner. So it was with the scribes & Pharisees, they were the righteous that unlike sinners wouldn't come to repentance (Mt 9:13). How will the father respond?

**4. The Father's Response** (31-32) Notice 5 simple & gracious things this loving father does for the elder brother:<sup>9</sup> **A. The Father Came out to Him** (28) The father heard his older son is angry & won't come in to the party. This is one of those awkward family moments when the dinner is about to be ruined because someone's in a snit & won't come to the table. Only this is far worse. What does the father do? He deals with him the same way he dealt with the younger son. He doesn't send a servant to get him. He doesn't yell from a distance & command his son to come into the house. He goes himself. God came into the world to save hypocrites as well as prodigals. That's not all.

**B. The Father Pleaded with Him** (28c) Jesus means this to fly in the face of what the elder brother said. He declared, **I have never neglected a command of yours** (29). & here we have the Father pleading, not commanding & the son resisting, not obeying. He has a right to command his son. But even when he has every right to be angry that this son is so selfish, resentful, & rude, he isn't angry. He doesn't want mindless obedience. He's entreating, exhorting, & appealing to his son's heart. In Philemon 1:8 Paul says to his friend, Philemon, **though I have enough confidence in Christ**

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<sup>9</sup> Adapted from Piper's *The Blinding Effects of Serving God*, [www.desiringgod.org/messages/the-blinding-effects-of-serving-god](http://www.desiringgod.org/messages/the-blinding-effects-of-serving-god)



to order you *to do* what is proper, yet for love's sake I rather appeal *to you* (same word). The father isn't just trying to get the son to perform the right action; he's trying to awaken him to what a relationship of love is like.

**C. The Father Calls Him Son** (31) After the son's bitter complaint, the father responds & his words are all-important: **He said to him, Son or My child** & exposes the lie in the son's heart. The son said, **For so many years I have been serving you & I have never neglected a command of yours** (29). The father didn't argue the point. It would lead nowhere. The whole relationship was built on the wrong footing. With one word he sets it right: **Son**. This is the relationship we must have, if we're ever to join God's banquet. & what is the essence of that relationship?

**D. The Father Says, You Have Always Been with Me** (31). *With me. You are my child. I'm your father & you're with me.* This son lived in the house of the father but found no satisfaction from being there. He says, **you have never given me a young goat, so that I might celebrate with my friends** (29). This is strange. Here is the heir of the estate who has flocks of goats & herds of cattle. He has a father who is kind & gracious. Why then these harsh words? They're the words of a person for whom the grace & glory of his father have ceased to be his treasure. They're the words of a person whose heart is with his friends outside the family & who's feeling locked in, against his will, to the father's table, when he'd rather be with others. How many of us are like that? When we hear the Father say, *You are always with Me*, it means nothing. He's no longer our treasure. He's a means to our treasure. We must pray that our love would be to God & not to His gifts. But there's also a word about His gifts.

**E. The Father Says, All That Is Mine Is Yours** (31) Jesus is staring the legalists in the eye & saying on behalf of God, **All that is mine is yours** as an inheritance for a son, not a wage for a slave. **All that is mine is yours, if you'll come in with the sinners; if you'll stop relating to Me as a slave; if you'll be satisfied with all I am as a Father; if you'll receive grace & let it flow through you to your brother. If you stay out here on the porch, if you insist on relating to me as a slave the consequences are dire.**<sup>10</sup> God is very glad when you come home. When Jesus receives tax-

<sup>10</sup> Adapted from Piper's *The Blinding Effects of Serving God*, [www.desiringgod.org/messages/the-blinding-effects-of-serving-god](http://www.desiringgod.org/messages/the-blinding-effects-of-serving-god)

gatherers & sinners & eats with them, it's the gladness of the Father gathering in His lost children & giving them all that He has.

In contrast to the the older son's legalism (along with the scribes & Pharisees) & showing the same compassionate patience he'd shown toward his younger son, his **father came out & began pleading with him** to come to the celebration. The father's action symbolized God through Jesus pleading with sinners to come to salvation (Ezek 18:31; 33:11; Lk 19:10). This again would've surprised the self-righteous Jews, who would've expected the older son to be honored for his unwillingness to join a celebration for a sinner led by a host whose love overpowered his devotion to the law. The father isn't any less caring with the whining older brother than he was with the prodigal. The older son deserved to be rebuked for his ungrateful attitude. He could enjoy his father's wealth on a daily basis. & yet the father pleads tenderly with him, begging him to come in. & Jesus says the father repeated to his older son what he'd said to his younger son. **This brother of yours was dead & has begun to live, & was lost & has been found** (24, 32). John MacArthur writes:

*With those words of vs 32, the parable of the prodigal son ended—but like a musical arrangement without a final, satisfying chord resolution. No more words, & Jesus simply walked away from the public venue where He was teaching. He moved into a more private context with His own disciples, where He began to tell them a whole new parable (16:1)....*

*This is stunning. The ending is the thing in every story. We wait with anticipation for the finale. It's so vital that some readers can't resist turning to the end to see how the plot resolves before they read the actual story. But this story leaves us hanging. In fact, the Prodigal Son's story ends ... abruptly....*

*But the abruptness of the ending doesn't leave us without the point; it is the point. This is the final blow in a long series of shocks that were built into Jesus' telling of the story. Of all the surprising plot twists & startling details, this is the culminating surprise: Jesus marvelously shaped the point & then simply walked away without resolving the tension between the father & his firstborn... He intentionally left the story unfinished & the dilemma unsettled. It is supposed to make us feel like we're waiting for a punch line or final sentence.*

*Surely the people in Jesus' original audience were left standing with their mouths hanging open as He walked away. They must have asked one another the same question that is on the tip of our tongues when we read it today: "What happened? How did the elder son respond? What is the end of the story?" The Pharisees, of all people would want to know, because the elder son clearly represented them.<sup>11</sup>*

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<sup>11</sup> A Tale of Two Sons, pp 189-190

The parable remains tantalizingly & deliberately open-ended. We don't know how the older son responded. We don't know if the younger son remained repentant. Neither of those matter. What matters is how we respond. Are there areas in which we need to repent, in which we may think God won't even have us back because of all we've done? Know this: He is longing for us to return. He's wooing & drawing us to Himself. Are there those whose dramatic conversions we begrudge or whose repentance we doubt? God is calling us to break down our barriers & give those people a lavish, loving welcome. Ultimately, we're called to imitate Christ, who defended His behavior by telling this parable that reflected the love of His & our heavenly Father in forgiving both the overt, rebellious sins against Him as well as the covert, more subtle, but equally deadly sins of prejudice, legalism, & backbiting. Yes, God delights in the repentance of prodigals, but He'd prefer they not sink so low before coming to their senses. God cherishes the faithfulness of those who obey His will but doesn't want them to despise the rebellious who repent. It doesn't matter whether you're an open sinner like the prodigal, a secret one like his elder brother, or someone with characteristics from each. If you're someone who's still alienated from God, Jesus urges you to acknowledge your guilt, admit your spiritual poverty, embrace your heavenly Father, & be reconciled to Him (2 Cor 5:20). **The Spirit & the bride say, "Come!" & let him who hears say, "Come!" & let him who thirsts come. Whoever desires, let him take the water of life freely** (Rev 22:17). Jesus is inviting the Pharisees & us all to come to Him. Sinners of the worldly kind & sinners of the religious kind. Come in from the foreign land of misery & come in from the work of trying to earn acceptance. Both are deadly. But inside is the banquet of grace, forgiveness, & fellowship with an all-satisfying Father, & an inheritance unfading, undefiled, incorruptible, kept in heaven for all who live by faith in grace & not by earning merit (1 Pt 1:4). **PRAY COMMUNION**

Don't forget that Jesus told this parable, including the abrupt ending, mainly for the benefit of the scribes & Pharisees. It was a story about them. The elder brother represented them. The hanging ending underscored the truth that the next move was theirs. The father's plea was Jesus' own gentle appeal to them. If they'd demanded to know the end of the parable, Jesus might have said, *That's up to you.* The Pharisees' ultimate response to Jesus would write the end of the story in real-

life. We know how the tale ended, don't we? It isn't a happy one. Instead, it's another shocking plot turn. In fact, it's the greatest shock & outrage of all time. They killed Him. Christ's death on the cross occurred at their urging just a few months after this encounter. They congratulated themselves on what they thought was a righteous act that would preserve the honor of Israel & the religion they believed was upheld by their traditions. Here's the irony: When they did their worst, they accomplished God's best (Is 53; Acts 2:22; 2 Cor 5:21). But even Jesus' death wasn't the end of the story. No grave could hold Him. He rose from the dead, signifying He'd conquered sin, guilt, & death once & for all. His dying on the cross produced the saving sacrifice that had been shrouded in mystery until then, & His resurrection was the proof that God accepted it. Jesus' death provides for us what the blood of bulls & goats could never accomplish: a full & acceptable payment for sin. & His perfect righteousness gives us exactly what we need for our redemption, a sinless sacrifice in which our sins are traded for Christ's righteousness. We remember this as we eat the bread & drink the cup of communion.

**Now when evening came, Jesus was reclining *at the table* with the twelve disciples.... While they were eating, Jesus took *some* bread, and after a blessing, He broke *it* and gave *it* to the disciples, and said, "Take, eat; this is My body (Mt 26:20, 26)."**

We eat of the bread remembering our Lord's death in our place, to restore us to the Father.

**And when He had taken a cup and given thanks, He gave *it* to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom (Mt 26:27-29)."**

We drink of the cup remembering our Lord's shed blood, His death, in our place, to restore us to the Father.

**After singing a hymn, they went out to the Mount of Olives (Mt 26:30).**