

Episode 27 (Exposé 35): Grand Finale—Part 1

Anchor Lady: Hello viewers! This is Exposé 247, where we reveal Christ through the pages of the scriptures. And this is a very very special day... today because we are doing the Grand Finale on this Prodigal Father series. We have started a while back. So, how many episodes have we done?

Peter: Yeah! I mean as at last one...

Anchor Lady: last!

Peter: We were on the 34th episode.

Anchor Lady: Oh! That's a whole lot but it is never compared to some pastors, [both laugh]... Some preachers have been on some part of the Bible for some years and everything. But it's not even about the length, it's about how blessed you are; the contents. And we just believe that you have been blessed by this series.

So, today we just want to do a crash course; a condensed session on this series. And that would be a very good opportunity for anyone who has never joined because we are looking at this scripture, this passage in a fresh light. We are looking at it—we are trusting the Lord for fresh revelation. We are trusting the Lord that some other truth will be reinforced. We are trusting the Lord for some things that might have been missed that would come to light today.

So, we are going to start today and tomorrow to round off this series and we are just hoping that you are going to be there today. Even if you have been joining for all the 34 (episodes), you just need to be here today and tomorrow because I know there's something special, something new about this... So, I think we should just jump into it and let's get started.

Peter: Viewers all over the world! This is one of the parables that Jesus spoke in Luke 15:11-32. It's one of the most, you know, highly revelational... that Jesus has actually ever spoken in the scriptures. And you see, if you want to understand the true nature of things, not just about God but about yourself and about humanity as a whole, this is a parable to look into.

So, today we are actually doing a summary and we have titled today 'Part One' so we have the summary 'Part Two' tomorrow regarding the whole of this 'Prodigal Father series.' So let's get into it.

Now you see, this story parable... Actually this parable starts from verse 11, Luke 15:11, and it starts with a younger son who the Bible says, *"a man had two sons and the younger son went to his Father..."* And the reason why this parable is very important is, to start with, you want to wonder the issue of what this younger son wanted from his Father. He said, *"give me the portion that is due to me..."* and the question that rises if you are a deep thinker, somebody who meditates on the scripture, you wonder what does this younger son want to achieve in asking his Father for the portion of his inheritance. And you know why the question becomes

important? It's important because this younger son was already in the house; he already had access to all his Father's resources, he was a son. He had a retinue of servants at beck and call.

So, what does he want extra? It's not that he doesn't have all that he needs in the house as a son, so we now wonder what he wants to achieve by asking the Father to divide inheritance. And there is only one answer to that: he wants control, he wants independence. How did I know that? Because immediately, as soon as he asked for the inheritance, the bible says, "*he went away...*" So...

Anchor Lady: *[cuts in]* I was expecting you would tell us the background, how did the story come about, who are the audience and everything?

Comment [JO1]: I was just about to raise the same issue when I heard this! Well done ma!

Peter: Okay viewers! Thank you for making reference to that. I think...

Anchor Lady: *[cuts in]* How did it come about? What's the point because we really need to know.

Peter: Yeah! I mean... thank you for that. Before we actually get into the story itself, thank you for bringing that into my remembrance.

You see, we need to talk about the first thing which is the audience... the audience that were there when Jesus spoke this parable. The reason for the parable, the motivation for the parable.

You see, the Pharisees and the Sadducees and the scribes, they actually accused Jesus of eating with the sinners and the publicans... and instead of Jesus taking time out to explain to them the reason why He was eating with sinners and publicans, Jesus used this parable to illustrate to them the reason why He (Jesus) was sitting and eating with the sinners and publicans. So, this parable was supposed to be a thing that Jesus would use to say things that even the Pharisees and Sadducees were accusing Him about. And you see, one thing... what people that do fine art and who do designs, they always say one thing that, "*a picture can speak a lot more than a thousand words!*" So, this parable was just a means of Jesus showing the Pharisees and the Sadducees the whole part of who the Father is and what humanity is in general.

And so the two sons in this parable actually reflect all of humanity, the younger son and the elder son. You can categorize every person on the planet earth today, every person that is alive today can be categorized into the younger son and the elder son.

So, Jesus used this parable, not just to speak to the Pharisees and the Sadducees but to speak to all of mankind and this is the backdrop of the parable. And you see, going beyond that, the parable started with the younger son and like I said before, the younger son asked the Father for his inheritance and you need to understand that the reason he asked for his inheritance is not because... The Bible didn't tell us that the younger son was suffering in the house of the Father. The Bible didn't tell us that the younger son didn't have all that he needs. And the Bible

tells us that the Father has a retinue of servants and this younger son was a son in the house and he had access to what the Father has. So, the question you want to ask is why the son is asking the Father to give him a portion of his inheritance that was due to him. And the only answer to that is that he wanted independence, he wanted control. How did we know that? Because as soon as he got his inheritance, verses 12 & 13 tells us that *he went his way into a distant country...* This is what he was looking for; control and Independence. And let us stress this fact; Jesus used this parable about this younger son to tell the whole world what sin is. Now you see, when we talk about sin, when we talk about falling short of God's glory, we have different types of notions but Jesus used this parable to tell the whole world what it means to be a sinner. And if you notice in the parable, the fact that remains there is that the Father had everything, the Father was willing to share everything with his sons. But you see, when we talk about independence and we talk about disconnecting from the Father as the foundation of sin, we might not appreciate this until we understand the reason why God created humanity.

If I ask you the question, *"Why did God create you? Why did God make mankind? Did God make mankind because God was looking for ministers of the Gospel? Did God make man because He wanted servants who will preach the Word?"* That's not true and I will tell you the reason. Because the Bible says He already made angels, He said, *"are they not ministering spirit who have been sent to minister to those who be heirs of salvation"*.

God already created angels who were doing the bidding of God. They would do the bidding of His words. God did not need man to actually be sent on errand or be sent to do the will of God. So, God did not make us to be messengers or to be servants. And the Bible tells us that God is—El-Shaddai—that God is the all-sufficient; God didn't need to make mankind. In fact, Acts 17:25 tells us that God didn't need anything. So, why did God create mankind? The Bible tells us in the book of Genesis that God said, *"let us make man in our image and after our likeness..."* It means God wanted people to share His image with. God wanted people to share His likeness with. It means in this Prodigal Father story, the Father had two sons that had the benefit of sharing in the Father's inheritance.

So, it means then, the bottom line of sin will be for someone to say, *"you know what? I think I can get things done... I can disconnect myself and walk away from the Father..."* This is the foundation of sin.

You see, we have reduced sin to a matter of doing the right thing and doing the wrong thing. Sin is much more deeper than that. When somebody disconnect themselves, when somebody says, *'you know what? I think I can run the show of the inheritance by myself... I think I can see things by my own effort and my own energy...'* This is the foundation of sin. So, Jesus redefines what sin is by presenting this parable of showing us a younger son who was not just contented to being a son in the house enjoying the benefits of the inheritance. He wasn't just happy enough to enjoy the inheritance in union with the Father but all he wanted was to be independent and that's the foundation of sin.

Now, if you think about it, look at how Satan deceived the first man and the first woman in the garden of Eden. If you look at all that... You see, most times when we read the story of Adam and Eve, most times we get the idea that the reason why Adam actually fell out with God was because he disobeyed God. Now, if you ask the question, what actually did he disobey? It's not that God gave Adam instructions to see how far he can actually disobey God. God doesn't have time for all those kind of jokes. The reason why God gave him an instruction was simple. God said to Adam, *"don't eat of the tree of the knowledge of good and evil"*. Why did God say that? You would know later what the enemy did. What did the serpent do? The serpent went to Eve and told her one thing. Please take note of what the serpent told her. The serpent said to her, *"God knows that in the day that you eat of the fruit coming from the tree of the knowledge of good and evil, in that day you will become like God, knowing the difference between good and evil, you will not need him anymore..."* That's why the book of Hebrews chapter 5 say, we are supposed to discern between good and evil. Not just to know—to get the revelation from the Father. So, the whole point of the attack of Satan in the garden of Eden was to tell mankind, *"you can do this; You don't need him... You don't need to take from Him... You don't need to receive life from Him. You don't need to receive revelation from God to know the difference between good and evil. You can run this show by yourself."* And that was the main thing that was disobeyed in the garden of Eden.

And it's the same attack that came on Jesus, Matthew Chapter 4 tells us about the temptation of Jesus. If you look at the temptation of Christ, the foundation of that temptation was to tell Jesus to be independent of the Father. So, we see in this story that this story started with the younger son who didn't just want to enjoy the Father's inheritance but who wanted independence, who wanted to be disconnected from the Father. In this parable, we see the starting point that shows us that the whole bottom line of sin and disobedience as we see in the life of this younger son was disconnection from the Father.

Anchor Lady: Yeah! So we could see that sin was redefined

Peter: *[cuts in]* Sin was redefined!

Anchor Lady: *[continues]* in this story.

Peter: Sin is about being disconnected from the Father's life. Sin is about humanity saying, *'You know what? We don't need the Father'*. And that's why Jesus said in John chapter 15, He said, *"Without Me, you can do nothing. I am the vine, you are the branches..."* He said, *"No much more can a branch survive without the vine than you can survive without Me..."* That's why we were created. We were created to share in the Father's glory. God didn't need humanity. God never needed us, He wanted us. He wanted us to be part of the family, to share in His glory. That's why we were created, that's why we were made, to share in the Father's glory. And that is what the younger son missed in this starting story... He wanted the inheritance but he wasn't interested in drawing revelation, in drawing life, in being connected with the Father. And it doesn't matter whether the younger son or the elder son.

If you look at the elder son as well, he had the same foundational problem. He was trying to say, *"You know what? I cannot derive my sense of righteousness... I cannot derive my sense of holiness or my sense of purity from the Father. I think I can establish my own righteousness..."*

That's why Jesus spoke about Israel, about the Pharisees and the Sadducees and even Paul wrote about them. Paul said, *"there is a pain in my heart"*, in the book of Romans chapter 11, Paul said, *"it is so painful to me that my brethren, the Israelites had forsaken God's righteousness and have gone about to establish their own righteousness"*.

So, the problem and the foundation of the error of the Pharisees, of the Sadducees, of the Jews is the same foundation. It is that we (mankind) can get things done, we can establish our own righteousness and we don't need the righteousness that only God can confirm. And this was the problem of the elder son. So in summary, you would notice, if we use the barometer as it were, or if we use the yardstick of the foundation of Jesus' definition of sin, we would notice that the younger son and the elder son have the same problem.

The reason why there are so many hypocrites today especially we who are Christians is that we don't understand what God calls sin. We think sin comes all the way down to what you do and the activities you perform. Sin is much more deeper than that. Sin is a matter of identity. It is a matter of where do we derive the sense of our value from? Where do we derive the sense of who we think we are from? It's an identity problem. It is not what you do that is called sin. Primarily, I understand that doing the wrong thing, committing evil is sin. I understand but that is not the foundation of sin. Jesus, in this parable of Luke 15:11-32 redefines what sin is as a matter of identity which means when we seek identity through anything disconnected from what comes from the Father. So, we see the starting point of the story of the younger son who didn't just want inheritance—because he already had inheritance. He was in the house but he wanted to enjoy the inheritance on his own term, on his own control, independent from what comes from the Father and this really was the foundation of the problem that the younger son had in Luke 15:11-32. And if we don't view sin...

Anchor Lady: *[Cuts in]* in that line

Peter: *[continues]* in this revelation, we will miss the point about what sin is, we will miss the point because we think it's all about doing the right thing and making sure we act right. It's deeper than that. It's not about that, it's about where do we get our sense of life from? What defines us? This is it—if anything defines us apart from the Father, we are in sin.

Anchor Lady: Yeah! If there's any takeaway point from this story, we concede that sin was redefined in a deeper sense.

Peter: So, Jesus redefined what sin is, it's disconnection from the Father.

Anchor Lady: Yes! And I will like to take you back to that story of Matthew 4, the temptation of Jesus.

Peter: Yeah

Anchor Lady: I think you were saying something about it.

Peter: Yeah

Anchor Lady: But there is a point where the devil wanted him, whether verse 2, to act outside the Father's time afresh.

Peter: Thank you for that. If you notice, Hebrew 4 verse 16 tells us that Jesus was tempted in every point as we are but yet without sin. So, we know that the temptation of Jesus was a drive to move Jesus to the point of sin according to Hebrew 4 verse 16. Now, we want to investigate...How did Satan try to achieve that purpose of driving Jesus into sin? And I began to investigate... I began to look...Did Satan try to make Jesus to fornicate? Did Satan try to make Jesus commit adultery? Did he try to make Jesus to lie? Did he try to make Jesus to steal? Did he try to make him covet? No! He didn't do all that. You see, that's what we call sin but what Satan tried to do with Jesus was to make Jesus derive His sense of value, was to make Him derive the sense of who He was by acting outside whatever comes from the revelation of what the Father has given. If you notice the first temptation, he told Jesus, *"Can You turn stone to bread?"* And Jesus said one thing, *"It's not all about turning stone to bread, it's about what is the Father saying?..."* That's why He said, *"Man shall not live by bread alone but by every word that proceeds from the mouth of the Father"*. So, Jesus was saying, I can turn stone to bread, I can make things happen but it's not about making things happen that matters but is it coming from insight, from the life, from the revelation that the Father has given. That's why He said you shouldn't live by bread alone but by every word that comes from the mouth of the Father. So, Satan knew he was going to tempt Jesus to sin by making Him turn stone to bread without the revelation that the Father has given about turning stone to bread. That's why we said the whole point of sin is about where do we derive our life... our motivation... our drive... our identity from? Is it from the Father or is it from anything else?

Anchor Lady: And the second temptation is just like that too.

Peter: Second temptation of Jesus—the same thing. Satan told Jesus; he took Him to the peak of the temple and he told Jesus to jump down. And if you notice what he said, you see, we wouldn't have time to read all those verses today but we will summarize that temptation of Jesus. The second temptation. Satan told Him, he said *'according to the scripture that said if you jump down, he will give his angel charge over you'* and Satan inserted a phrase that was not there. He quoted this from the book of Psalms. Let me tell you something, if you are looking for somebody that can quote the scriptures, the devil is number one. Satan is the master of deception. And when it comes to deception, deception doesn't mean that Satan will lie completely outright, he doesn't do that. All he does is to put a half lie and a half truth and match them together. Because the devil knows that every moron can spot a lie. So what he does is, he put the truth and then xxxxx the truth with the lies. What did he tell Jesus? He said, *"the scripture has been written concerning you that you will not dash your foot against a stone, he*

will give the Angels charge over you." But what Satan is... he said *'lest at any time' you dash your foot against a stone*. He quoted that from the Psalms, that was a lie. In the book of Psalms, he never put *'lest at any time'*. Satan inserted that and told Jesus and put those phrases in the midst of that scripture. He was telling Jesus that he could do this at anytime and what was he asking Jesus to do? He was asking him to Jump down, do a miracle and become popular and *'there is no point for You to go to the cross, for You to be lifted up and for all men to be drawn towards You. You don't have to go through that process, You can become an instant fame straight away'*. And that's what Satan told Jesus. And Jesus said to him and told him to get behind him. He said, *because you don't mind into the things of God but to the things of men*. What was Jesus trying to tell the devil? He was saying, *you know what? Whatever I'm going to do, whatever I'm going to achieve, it has to come from the identity that the Father gives*.

So, let's say this, in summary... Jesus opens this parable to let us know what sin is. The younger son wasted his resources, he spent his living riotously. That is true but those are activities, those are symptoms of the bigger disease. And you see, I believe because of the modern day technology that we have, we know a bit difference between symptoms and diseases. A disease is the real problem, the symptoms are just manifestations that something is wrong. Let me say this, for the fact that this younger son was wasting his inheritance, for the fact he was living riotously, he was blasting everything away, living in an ungodly manner, that's not his problem, that's not the disease, that's the symptom. The disease is that he chose to disconnect from the Father. And you see, it doesn't matter what we use, we could use money, we could use children, we could use even ministry. People use anything these days to actually not receive the identity that comes from the Father. Whatever you do, whatever you engage yourself in....

Anchor Lady:*[cuts in]* Whether noble works or not.

Peter:*[continues]* Whether good, bad, even right, wrong, that's not the issue, the issue is - is that thing stemming down from the identity that only God gives you? Are you doing that thing from that understanding or are you using that thing in your life as a means to escape or to deny the need to receive your identity from the Father? When we keep talking about the Father's identity, it's not something that is so ambiguous or vague, because the bible tells us that we have been made valuable in Christ Jesus. Why? Because of the price that the Father was willing to pay for us. If you ask people today that what is the value of a house in the market if you want to buy a house or buy a land, they will tell you. The value of anything is what people are willing to pay for it. That's the reason you notice if a land cost a thousand last week, this coming week, it could be worth ten thousand in whatever currency it is. And you wonder how come it was a thousand last week and it has gone to ten thousand this week. It means the value of things is what people are willing to pay for it. Let me tell you something. The Father was willing to spill the blood of His Son, Jesus Christ, because of you. The Father was willing to sacrifice His Son. The bible tells us in the book of Romans chapter 8, he said, *"if God was not able to withhold His Son from us..."* If God did not say *I think My Son is too valuable to waste, to redeem the world back to myself...* The Father says, *you know what? I will rather forsake My Son*. Jesus Christ

cried, He said, *"My Father, My Father, why have You forsaken Me?"* The Father was willing to forsake His Son on the cross, He was willing to forsake Jesus because He wanted you and I to come into glory, He wanted many sons to come into glory. If that's the case and that's true, which is true, it means you are as valuable as that. You are as worthy as that and that's the foundation of the identity that the Father gives. If anything we do in life, if anything will run after in life doesn't stem from that understanding, if it doesn't stem from that revelation, Jesus calls it a sin. It doesn't matter whether it's good or evil or right or wrong. Sin is trying to run life without the Father's identity, without the Father's revelation that He has to us and this is the problem of the younger son. It was disconnection that was the problem, to start with, other things were just symptoms that happened to him.

Anchor Lady: Yes. To take this further, we find out that we saw the salvation project also redefined. As sin redefines, so was salvation project redefined. We saw the elder brother was going about, wants to save himself, he has his own means.

Peter: Yeah! Thank you for mentioning that. Our viewers, we want you to understand, based on what we said, the fact that what we think is sin are the symptoms of sin. And we need to separate between symptoms and the disease itself. If you look at the elder brother, which is very important... we have actually looked at it in the series... the elder brother seems to be the perfect person. He was the person you would call the perfectly moral person and the reason you tell someone that they are sinners... And I think that's one thing about the gospel; people will not see the need for the Grace of God if they don't see themselves in the light of who they are. The elder brother is your perfect definition of a moral person. By his testimony and by his own admission, he said one thing, he said to the Father, *"I have never broken any of Your rules, I have always laboured for You"*. So, this was the perfect person but yet he was living in sin. I will tell you the reason. Because the sense of his identity, the sense of who he is, of how he feels about himself, they didn't come from what the Father calls him. The Father called him *"my son"* but it seems that whatever name the Father call him was not going into his system. He was trying to establish a sense of worthiness through what he was doing. And was just an affront against the Father; that was a fight against the Father. So, it means, if you understand sin in this light, it would help us to be able to relate with the Father and not look at symptoms as if they are diseases themselves. And you see, to start with, if you see how the Father accepted the younger son back which is what we are talking about because that's a different aspect of this Prodigal Father series crash course. There is something I remember now and I think our viewers should know that before we go on to talking about the issue of the calf that the Father killed.

Let's say this to people who say they are freethinkers and I think I need to say that. You see, people talk about they are freethinkers, they say, *'I can think independently, I think I am somebody, I know what I want in life'* and all of this. Now, just because we have said the Father created us to depend on Him doesn't really mean we are simply saying we shouldn't take responsibility for life and I think we need to clarify that. If you notice, when God made

mankind, He said *let them multiply, let them be fruitful, let them replenish the earth*. It means, in actual fact, when God made mankind, He gave mankind responsibility. He gave us responsibility to dominate the earth. And we are not simply saying just because we are drawing the life of our identity from the Father, we are not saying we should live life anyhow or we shouldn't take responsibility. God made mankind to have dominion but notwithstanding the dominion we have upon the world should be coming from the Father's revelation at the same time. It's a simultaneous thing and we said that for those that think that *it doesn't matter...Who needs God in life?Who needs God?I know what I want in life and I can achieve it, I don't need God*. Let me say this to you—and they call themselves freethinkers—they say, *I'm not manipulated by religion. I'm not affected by the issue of religion or Christ or whatever. It doesn't matter, I know what I want in life and I'm going for it altogether*. But let me say this to you, there is no such thing as 'freethinker', it's a mirage. If you look at the younger son in this story, look at the younger son, he disconnected himself from the Father. He said, *who needs the Father? I can run the show...* And by the time he disconnected himself from the Father, what happened? What happened? He wanted to be independent. It was a mirage, you know why? The Bible says as soon as he divide, he wasted his resources, there was a great famine in the land and he began to be in want and the next thing says, he joined himself to a citizen of that country. Can you see that?He said he didn't want to be controlled, he disconnects himself from the Father. But what happened? He still clinged himself to somebody else. That's the point! Freethinker talking about the fact that *I'm independent...* It's a lie. It's impossible. By the time you disconnect yourself from one thing, you automatically connect yourself to something else. So, that's the reality.

Anchor Lady: Even when he was to be joined to the pigs.

Peter: He joined himself. You see? In fact it's so terrible that by the time he met the citizens of the country, the Bible says that citizen of the country... that man sent him to the field to feed his swines and Bible says nobody gave him anything. Can you see that? That was somebody who wanted independence, is that independence? Independence from the Father but dependence on the system that bound him to eat with the pigs. And so, the reality of what I'm saying is, there is no such thing as independence and freethinking. People that disconnect from the Father, they connect to something that they don't want to connect to, indirectly. Having said that, let's go to - What is the Father's strategy?

Jesus has shown us from Luke 15:11-17, He had actually shown us what sin really is at its foundation, at its core. Going beyond that, this Prodigal Father series as a crash course, we are summarizing the whole thing. The next thing Jesus showed is the nature of the Father. You see, first, He showed the true nature of sin in verses 11-17 and from verse 18, Jesus began to expose who the Father really is. And one thing we say is one of the major problems of humanity is: 'not knowing the Father's true nature and the Father's true identity.' Religion has come to present a type of God to humanity. People has come to present Who God is to us. And you see, one thing we have said on this series is, you cannot really walk with the Father unless

you understand His true nature. Amos 3:3 tells us, *"Can two walk together unless they agree?"* Can you walk with God unless you come into agreement of the Father's true nature. And on this series, we began to expose and begin to reveal to you what the Father's true nature is.

Contrary to what people think, of course, God became angry at sin. God punished sin. But let me tell you something about what got into Adam in the garden of Eden which is very important. People talk about the fact that God is so angry against sin, that if you actually break His rules, He's going to crush you. But listen, we began to look at this series and we saw the younger son who wasted his Father's resources. And we've been waiting for the Father to execute retribution against him. And here was the Father waiting for him to come home. Even the Bible tells us in this Luke 15 that the Father ran towards him. And the question you wanna ask is, *'how come the Father is not reacting to what the younger son did when he (younger son) wasted His inheritance?'* And we said this, according to the New Testament, we are showing a God who is not reactive towards us but a God who is active towards us. A God who is proactive, not reactive. The picture of a God who is reactive to what you do is the picture under the law. But the Bible says the law dispensation is over because Christ came to abolish the law. Christ became the fulfillment of the law. And the Bible says right from the time of Jesus that God is no more imputing sin of men against them anymore. That's why God never counted... The Father in this story didn't count the sin of the younger son against him.

Listen. We established the fact that if anybody sins, they will suffer the consequence of sin. Let's go back to the garden of Eden because people cannot differentiate the consequence of sin and the Father punishing sin. Those are two different things. The confusion is in the church. We can't separate between when God punishes sin and when men suffer the consequence of sin by breaking God's law. Those are two different things. There are times they overlap, that's why under the law of Moses, there were some overlap between God's punishment of sin and the consequence of sin but let's clarify this. In the time of Adam, when he disobeyed God, there was no law through Moses in Adam's time. People talk about the fact that when God said to Adam, and God said, *"the day you eat of the fruit of the tree of knowledge of good and evil, you shall surely die"*. Yes, that was God saying *'Adam, if you break the law, I will punish you'*. How can that be true? Watching as soon as Adam fell with Eve, his wife, you know what happened? Adam decided to cover his nakedness when God showed up in the garden. The Bible says it was God who removed the trees and the figs that Adam used to cover himself. God decided to kill an animal and used the skin of the animal to cover their nakedness. Does that sound like a God who is punishing? How does that sound to you? God was even covering their nakedness. The word God told Adam is, God simply said, *'Adam, if you disconnect from Me, if you disconnect from life, death will follow as a consequence'*.

I will use an illustration so that you can understand this. For example, when Jesus said in John chapter 15 that He is the vine and we are the branches. Let's understand this revelation. If we have an orange fruit connected to the orange tree, if you disconnect the orange fruit from the tree and you leave the fruit on the table for some days or probably for some weeks, you and I

understand that the orange fruit will start to go bad, it will start to decay. Now, you wouldn't say the orange tree is causing the orange fruit to decay, will you say that? That doesn't sound rational, you wouldn't say that because as long as the fruit is disconnected from the life that flows from the tree, it naturally goes bad; it starts to rotten. That's what the consequence of sin is. God told Adam, if you allow Satan to inform you that you can be like God and you don't need me anymore, what happens is that Adam and Eve, you will disconnect yourself from the life I give. And when you disconnect yourself, you will naturally die because there is no life being supplied anymore to you. That's why God warned Adam and said if you eat of that tree, you will die. It was God telling him about the consequence of sin. So, what we saw in the younger son in Luke 15:11-17, when he started eating with the pigs, everything that happened to him when he disconnected himself was the consequence of sin in his life. The Father in this story was not a party to the punishment. And the same thing applies to us today. Anytime we break the divine laws of God, we suffer the consequence. It doesn't mean that the Father is supervising the punishment. And that's what we learn from the Father, from verse 18 of Luke 15; it reveals the Father to us who loves us unconditionally. He reveals the Father to us... The Bible says in 2 Timothy, that even when we remain faithless, God remains faithful. It means He is ever consistent. James 1:17 reveals a God to us, He said *"God is a Father of light, in him there is no shadow of turning nor variableness"*. It simply says God is ever consistent. God will never change His nature. Any gospel presented to you that is inconsistent, a God that reacts to what you do is not the true Father of the scripture. But listen, just because we said this of the Father doesn't mean if you break the laws of God, if you do things out of ungodliness... You will still suffer the consequence of sin which the younger son did in this parable. He suffered the consequence of sin. It is not funny eating with the pigs, it's not funny staying there with the swine. He suffered the consequence. But have you noticed, all the time that the younger son was suffering the consequence, the Father was at home and the Father had nothing to do with what happened to him. It was a result of disconnection. He suffered the consequence of his disconnection from the Father.

Anchor Lady: I think I we'll have to stop it here today, then you know, I think we have a problem here because this is the session we are thinking of rounding off but we are going on and no. So, it will take a miracle tomorrow to really have a grand finale on this episode. There is so much to talk about, there is so much to dig about, there is so much truth in this story and so I don't know... So tomorrow, we still want you to join us again. We really want to get to the end of this story and bring an highlight to some of the truth of this story. So, we are expecting you same time, 7pm UK time as we just put a concluding end of the story.

Peter: You can check our previous episodes and they will really bless you. Just go through them.

Anchor Lady: So, till we see tomorrow to conclude this series, we say stay blessed. Bye!!!

Peter: Byeeee

