

PARABLE OF THE PRODIGAL SON

Exploration Topic Eight

What to Attain from This Topic: To gain a deeper understanding of the meaning behind Jesus' Parable of the Prodigal Son as it pertains to Adam and his siblings. How the parable relates to him squandering his inheritance, his resulting life of depravity, his repentance and reconciliation with his Father, his (mankind's) return to the house (royal family), and the brother's reaction to his return.

Thought Points:

- There are five characters in the parable and represent: The Father (God), an older son (Adams angelic siblings), a younger son (Adam), a swineherd (satan), and servants (not part of the family) **Luke 15:11-32**
- The Father is clearly wealthy as he has servants and the means of inheritance for two sons
- Jesus states in the parable that there is an older and younger brother. This denotes the passage of time between them. Why not just say two brothers, or twins?
- Interesting that the two sons are **co-inheritors** of the estate, not just the oldest, which was customary in those times
- The younger son squanders his inheritance enjoying the lusts of the world leaving him subject to a swineherd, an archetype of satan. This is symbolic of the wages of sin and the consequence of estrangement from *the family*. Where could he go?
- Recognizing and repenting from his depravity, the son longs to be even as one of the servants in the house. Isn't this us? We all just want to go home but we can't. We've been sundered from the family.
- Expecting his father's ire, he is surprised to find his father running to greet him, kissing him in overwhelming joy and escorting him home. There he adorns him in new clothes and sandals (representative of the righteousness of Christ and the resurrection), putting a ring on his finger (representing the seal of the house and family), and a great celebration ensues. **Luke 15:7, Luke 15:10**

NOTE: Not all those in the house are the father's sons, they are servants. They are employed there and may live there but are not part of the family. In the context of the parable, they are created beings, but not created in the image of the Father as are the sons. It is completely logical to conclude that God has myriad created creatures throughout his creation. Simply observing the vast diversity on earth would support this view. [Job 12:7-10](#), [Genesis 1:26](#), [Psalm 50:10-11](#)

- The older brother asks a servant what is happening, and he is selfishly upset and angrily refuses to celebrate his siblings return [Luke 15:10](#)
- He confronts the father who tells him to rejoice, "your brother was dead, and is alive again; he was lost, and is found." [Luke 15:32](#) The parable stops here and does not convey whether the older brother chooses to rejoice or not.
- In the overall scheme of this biblical narrative, it might be assumed, some angels were upset with Adam even being created, much less given dominion over the earth which they saw as rightfully theirs
- Jesus touches on this parable at the last supper to his apostles [John 14:2](#)
- The two previous parables in Luke, that is, right before this parable show a different reaction from other angels-the parable of the lost sheep, [Luke 15:4-7](#) and the parable of the lost coin [Luke 15:8-10](#)

Takeaway: If there is any doubt that the Parable of the Prodigal Son concerns the reuniting of the family of God, that is, our siblings and the human race, the angel's reaction in parables of the lost sheep and coins should help to validate the true meaning of the parable. A careful study of [Mark 12:25](#) clearly states, *...they will be like the angels in heaven. We are redeemed, reconciled, and restored to our rightful place in the family and kingdom.*