

## THE PARABLE OF TWO SONS

(Luke 15:11-32)

There was a certain man who had two sons: the younger one said to the father, Father, give me the part of the property that falls [to me]. And he divided the estate between them. And not many days after that, the younger son gathered up all that he had and journeyed into a distant country, and there he wasted his fortune in reckless and loose living; then he came to himself and said, How many hired servants of my father have enough food and to spare, but I am perishing here of hunger! So he got up and came to his father, and he said to him, I have sinned against heaven and in your sight: I am no longer worthy to be called your son! But the father said to his bond servants, Bring quickly the best robe and put it on him, and give him a ring for his hand and sandals for his feet. And bring out that calf and kill it, and let us revel and feast and be happy and make merry, because this son was dead and is alive again; he was lost and is found! But his older son was in the field; and as he returned and came near the house, he heard music and dancing, and having called one of the servant to him, he asked what this meant; and he said to him, Your brother has come, and your father has killed that calf, because he has received him back safe and well. *Meanwhile* the elder brother was angry and resolved not to go in. Then his father came out and began to plead with him, but he answered his father, Look! These many years I have served you and I have never disobeyed your command, Yet you never gave me a kid, that I might revel and feast and be happy and make merry with my friends; and the father said to him, Son, you are always with me, and all that is mine is yours (Luke 15:11-32).

In the context of the previous parable concerning the lost and found (sinners), YAHSHUA told them this parable in response to the criticism from the Pharisees and the Scribes. It is a matter to consider who these two sons represent, for us to understand the parable in its term. We were told that the younger son represents Israel and the elder brother, the Church. Since Jews and Gentiles are two different identities of peoples with no family relationship between them, this conclusion fades quickly. Another idea of thought or understanding is that the younger brother represents the Messianic believers and the elder brother the Orthodox Jews. I leaned toward this understanding mainly for the fact that these were brothers. In this thought one can see Israel as the older brother, rejecting the Christian Church made up not only of Gentiles, but of Jews alike, (the younger brother) in their acceptance of their Messiah, Whom they had rejected. The elder brother, however, continues embracing the Law and its rituals- (These many years I have served you and I have never disobeyed your command), and he continues being angry with the younger brother for having left the Law and its rituals.

What does this parable truly represent? The truth here is that the younger brother represents the new covenant; he represents the new covenant, the new wine, the new birth, and the covenant of redeeming blood. When John's disciples came to YAHSHUA, inquiring, Why is that we and the Pharisees fast, but Your disciples do not fast? And YAHSHUA replied to them, Can the wedding guests mourn while the bridegroom is still with them? The days will come when the bridegroom is taken away from them, and then they will fast. **And no one puts a piece of cloth that has not been shrunk on an old garment, for such a patch tears away from the garment and a worse rent is made, neither is new wine put in old wineskins; for if it is, the**

**skins burst and are torn in pieces, and the wine id spilled and the skins are ruined. But new wine is put into fresh wineskins, and so both are preserved (Matt. 9:14-17).**

The elder brother was fixed in the old covenant, rejecting the new by rejecting his Messiah, YAHSHUA. He represents those who continue to follow the old code- the Law apart from repentance to receive forgiveness through the blood of YAHSHUA shed on the stake. He seeks righteousness through deeds of the Law and he rejects the new covenant offered him. As we read in verses 28-31 of Luke fifteenth, the elder brother remained bitter against his younger brother; he remained unsaved, for salvation comes only through the new covenant through Messiah YAHSHUA. Paul says in Colossians, (YAHSHUA) having canceled and blotted out and wiped away the handwriting of the note with its legal decrees and demand which was in force and stood against us, He set aside and cleared completely out of our way by nailing it to (the) cross.

The new covenant in Christ broke down the wall that separated Jews and Gentiles and made them one; it united them by the bridge of faith, the link that connects the two, therefore there is neither Jew nor Greek, there is neither slave nor free, there is no male and female- for you are all one in Messiah YAHSHUA- and if you belong to Messiah then you are Abraham's seed and heirs according to the promise (Gal. 3: 26,28-29). In the new covenant, we all are chosen by YAHWEH, sanctified by His HOLY SPIRIT, and sprinkled with YAHSHUA'S blood, which seals the new covenant offered to those who will receive it. Paul says in Ephesians 2:12-13 that the Gentiles were separated from Christ utterly estranged and outlawed from the rights of Israel as a nation, and strangers with no share in the sacred compacts of the promise in YAHWEH'S covenant, but through the new covenant of the blood of YAHSUA, the Gentiles have been offered an entrance to the rights of the new covenant.

At His last supper, before His redeeming death, YAHSHUA took a loaf, praised YAHWEH and gave thanks and asked Him to bless it and gave to them and said, Take. Eat. This is My body. He also took the cup and when He had given thanks, He gave to them and they all drank of it and He said to them, This is My **blood** [which confirms] the new covenant, [the blood] which is being poured out for many (Mark 14:22-24). YAHSHUA is the mediator of the new covenant; His blood is the means by which the new covenant is ratified or confirmed, as the writer of the letter to the Hebrews mentioned in chapter nine and verses fourteen and fifteen; in the old covenant the person is sprinkled with the blood of goats and bulls and with ashes of a burnt heifer powerless to atone for the sins of mankind. However, in the new covenant, the powerful blood of YAHSHUA has been offered as an unblemished sacrifice to YAHWEH, purifying the conscience from dead works. With that, YAHSHUA, Messiah has taken the position of Negotiator and Mediator of the new covenant with the promise of the everlasting inheritance for all those who will receive Him.

The younger son left his YAHWEH, but returned to Him with repentance and a contrite heart. Israel will never accept the new covenant as long as she rejects her Messiah. The covenant of YAHSHUA'S blood has freed Israel from the written code and regulations the law has provided, because YAHSHUA has fulfilled the Law fully. And with His blood He confirmed the new

covenant offered to her and also it opened the way for the Gentile nations to join and to be part with Israel of the new covenant. The veil of her Temple was torn from top to bottom with the death of YAHSHUA. No one could ever have done that, only YAHWEH in the person of His Son, YAHSHUA. In His death He opened the way for us to enter in the presence of YAHWEH and became our High Priest, ever interceding for us! The miracle of the covenant is salvation to Jews as well as to Gentiles uniting them to YAHWEH as His children and He as their Father. The young and the old sons must come to YAHWEH through His Son YAHSHUA's blood to receive their inheritance offered through the new covenant.

When Joseph married a Gentile woman he was typifying YAHSHUA and His Gentile Bride in the new covenant, which was the mystery Paul referred in his letters, the mystery of YAHWEH'S will – that the Gentiles are now to be fellow heirs, members of the same body and joint partakers in the same divine promise in YAHSHUA through the glad tidings of the Gospel (Ephesians 3:6).

It is amazing to see in the pages of History how YAHWEH fulfilled the plan of the new covenant: Firstly, He chose the nation of Israel for the most beautiful and honorable purpose, through whom He would send His Son, YAHSHUA, and not from a family of pure genealogy, but one that was comprised of Jews and Gentiles from the tribe of Judah of whom the prostitute Ahab from Jericho and Ruth the Moabites took active part. With this, He was letting the world know that through the new covenant to come, salvation would be available to the whole world, to every class of people, not only to the Jewish nation; when willing He would offer His life to all by the shedding of His blood on the stake or cross. So it is with the new covenant, we are one in YAHSHUA, united by the new covenant of His blood, members of one body, with one Spirit and one Father of all.