

DEAD AND LOST
Lk.15:11-32
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I. INTRODUCTION

1. One thing for certain, the Bible teaches that sin on the part of people results in their being **dead** in sin and being **lost** spiritually.
2. This Parable of the prodigal son involving the two sons of a certain man, both the younger and the elder son, which we are using as the basis for our title and our study is an example in proof of that proposition.
3. Before we examine this parable in proof of our proposition, we cite some N.T. passages that affirm it, Lk.9:60; Eph.2:1,2; 1Tim.5:6; Cf. Rom.6:16,21,23.
4. Now to the Parable of Lk.15:11-32.

II. DISCUSSION

A. THE SPIRITUAL CONDITION OF THE YOUNGER SON AND WHY.

1. He asked his father for the portion of his goods that rightfully belonged to him, which he received, V.12.
2. Shortly thereafter he took his journey into a far country and wasted his inheritance in riotous (wanton; undisciplined; unchaste; lewd; licentious; profligate) living; he spent all of it, and found himself in desperate physical conditions without even enough food to sustain himself, and no one gave him what he needed to feed himself, Vv.14-16
3. At this point in time, though he was alive physically, he was **dead** in sin and **lost** spiritually, V.24.
4. What had brought about the situation of his being **dead and lost**? **His sin!** V.21.

B. NOTE FURTHER THE TWO PARABLES OF LK.15 AND THE LOST THEREIN, WHY EACH ONE WAS LOST, AND WHY JESUS SPOKE THE PARABLES.

1. The parables were spoken to answer the Pharisees and scribes' complaint about Jesus receiving and eating with sinners, and to make

them aware of the joy in heaven over even one penitent sinner, Vv.1-3,7,10.

2. First, the Parable of lost sheep and the lost coin, Vv.4-10.
 - a. The first example was the lost sheep, Vv.4-6.
 - (1) The sheep was lost because of thoughtless straying.
 - (2) There is no indication that the sheep planned to be lost from the ninety-nine.
 - (3) But the sheep was still lost!
 - (4) Note also the concern of the shepherd over just one lost sheep out of the ninety nine and his joy over finding and recovering the one lost sheep, Vv.4-6.
 - b. The second example was the lost coin (the one piece of silver), Vv.8,9.
 - (1) The one piece of silver was lost because of the carelessness of the woman who owned it.
 - (2) But the coin was still lost!
 - (3) Note the diligent actions of the woman in her attempt to find and recover the one lost coin, V.8.
 - (4) Also consider her actions and her joy when she had succeeded in finding the one coin which she had lost, V.9.
 - c. Why did Jesus speak the parables to the complaining Pharisees and scribes over his receiving and eating with sinners? Vv.7,10.
3. 2nd, the parable of the prodigal son further examined.
 - a. The younger son was lost because of decisions he himself made.
 - (1) Not because he asked for and received his inheritance. He had a right to that. His father didn't object to that. He readily "divided unto them his living," V.12.
 - (2) He was lost because of the decision he made as to how he would use his inheritance and the life he would live in his use of it!
 - (3) He chose to live riotously. In other words, he chose to be **lost!**
 - (4) But he was still **lost!**
 - (5) He was both **dead and lost**, though still alive in the flesh!
 - b. The elder son of Vv.25-32, in one sense is another story, while in another sense it's the same story; for he too was both **dead and lost** while still alive in the flesh!
 - (1) When the younger son "came to himself;" when he realized how foolish and how wrong he had been in his decision and his life, he resolved to return to his father in

the most humble penitence and confess his sin against both his father and heaven, Vv.17-22.

- (2) His father's reaction was one of joyful reception with compassion, forgiveness and restoration, Vv.20,22-24.
- (3) But the elder son, refusing to accept it, acting out of anger, jealousy, selfishness, and self-righteousness, pouted like a spoiled child, in spite of his father's plea and explanation, Vv.25-32.
- (4) Although the elder brother had lived a good life all through the years, had served his father well, had always obeyed his father's commandments, he, too, is now lost in sin because he refused to forgive his brother!
- (5) He, too, is now **dead and lost!** What a needless shame!

C. IF YOU ARE DEAD AND LOST, WHY?

1. Is it because you, like the lost sheep, have thoughtlessly strayed away from God? Lk.15:4-6.
 - a. It happens. Cf. Heb.2:1-3; 12:25.
 - b. It happens though the thoughtless, careless and neglectful to not plan to be lost any more than did the sheep.
2. It is because you, like the prodigal son have deliberately chosen the pleasures of sin? Lk.15:12,13.
 - a. If that is the case, you have nothing to be proud of.
 - b. Because in that case, you are like he was. You are in a miserable spiritual condition, in not a physical one. You are **dead and lost** while alive in the flesh! Lk.15:24,32.
3. Is it because you, like the elder son who stayed at home, have the wrong attitude toward others?
 - a. Is it because you are selfish? Self-righteous? Envious? Jealous?
 - b. Is it because you refuse to forgive the penitent who seek forgiveness?
 - c. Is it because you pout like a spoiled child and claim you have served faithfully all these years while others lived in sin and are now welcomed home with open arms?
4. Whatever the reason, you are still in sin; you are still **dead and lost!**

D. FOR EMPHASIS THINK ABOUT WHAT IT MEANS TO BE DEAD AND LOST.

1. According to Eph.2:1-3 it means:
 - a. To be “dead in trespasses and sins,” V.1.
 - b. You are walking “according to the course of this world (in alienation from and in opposition to God; not as a friend of but as an enemy of God),” V.2.
 - c. “According to the prince of the power of the air (i.e., under the influence of the devil),” V.2.
 - d. You are of “and have the spirit that works in the children of disobedience,” V.2.
 - e. Your way of life is “in the lusts of the flesh, fulfilling the desires of the flesh,” V.3.
2. It means to be in spiritual darkness, under the power or dominion of darkness, the power of Satan, Ac.26:18; Col.1:13. Cf. Jno.8:34.
3. It means to be without Christ, without hope, and without God in the world, Eph.2:12. Cf. Isa.59:1,2.
4. It means you are a child of the devil, 1Jno.3:8-10.
5. It means one is in danger of receiving the wages of sin (Rom.6:23) which is eternal death for both soul and body, separated from God eternally, cast into a devil’s hell, the place prepared for the devil and his angels, into the fire that shall never be quenched, where the worm dieth not, Mt.10:28; 25:41; Mk.9:43-48; Rev.218. Cf. 2Th.1:6-10.

E. IF YOU ARE DEAD AND LOST, WHAT CAN AND WHAT MUST YOU DO ABOUT IT IN ORDER TO BE MADE ALIVE? TO BE BORN AGAIN?

1. The Ephesians, who at one time were **dead and lost** “in trespasses and sin,” were “quickenened” or made alive (Eph.2:1,4-8). Therefore the **dead and lost** can be made alive again!
2. The prodigal son who was once alive, then **dead and lost**, was once again **alive and found**, Lk.15:24,32.
 - a. Note once again what he had done that brought about his spiritual death (Lk.15:12,13,21): he had sinned.
 - b. Then note what he had to do and did to be made alive, Lk.15:17-21.
 - (1) “He came to himself.”
 - (2) He finally realized how foolish, how wrong he had been, what a sinful life he had lived, what sin had done to him.

- (3) He changed his mind about his life, about sin, about righteous living. He repented. He resolved in his mind what he would do about it, Vv.17-19.
 - (4) He returned to his father and confessed his sin, Vv.20,21.
 - (5) Then and only then was he acknowledged as being “alive again,” as being “found,” Vv.24,32.
3. We, if we are sinners, must follow his example and do the same thing in the same way with the attitude toward our former life of sin, whether it be one sin or many sins.
4. Furthermore, what the Ephesians did in their conversion in order to be made alive, to be saved, is what we must do today.
 - a. See Eph.1:12,13; Ac.19:1-6; Eph.5:24-27.
 - b. Cf. Mk.16:15,16; Ac.22:16; 1Pet.3:21.
 - c. Also, Jno.3:3-6; Ac.2:36-38; 2Cor.5:17; Rom.6:3-6; Gal.3:26,27.

III. CONCLUSION

1. We have considered the spiritual condition of both the younger and the elder son of the parable.
2. We have briefly examined the two parables of Lk.15, the lost therein, why each one was lost, and why Jesus spoke the two parables.
3. We have asked and discussed the question: If you are **dead and lost**, why?
4. For emphasis we have called upon you to think about what it means to be **dead and lost**, with biblical passages describing what it really means.
5. Finally, we have used the examples of the prodigal son and the Ephesians to teach what the **dead and lost** must do to be made alive, to be born again.
6. Now, my questions are:
 - a. Are you **dead and lost**?
 - b. Are you living or dead spiritually?
 - c. Will you do what is necessary to be made alive, to be born again?
 - d. Will you do it now?
 - e. If not, why not?

