



“John MacArthur caught adding to Jesus’ teachings and words on the Parable of the Prodigal Son”

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Here in this transcript of John MacArthur's sermon on the Parable of the Prodigal son, we find him adding to God's Word - literally, in his own words: ***“...The problem is this has eight and seven. Where is the last one? I'll tell you what. How about I write the last one. All right?...”*** And if that wasn't alarming enough, what he does from here is add to Jesus' words, even going so far to pretend (with no Scripture backing) that the scribes and Pharisees are the “older son” who does an “honor killing” just like the muslims... John MacArthur pretending there are “extremists” inside of American churchianity... the lies they tell for money... you can read it in his own words below.

Source links:

Video - https://www.youtube.com/watch?v=ATqJ1azhr_A

Full Transcript: <http://media.sermonaudio.com/mediapdf/9908135378.pdf>

Here's John MacArthur:

“... And they said to him, “Your brother has come and your father has killed the fattened calf because he has received him back safe and sound.”

In the Greek that is related to the Hebrew word shalom (shaw-lome'), peace has come, reconciliation has come.

Verse 28. And he became what? Angry. Yeah, that takes you right back to verse two when all the sinners were coming to Jesus the Pharisees were angry. Legalists are always the enemies of grace. They hate the gospel of grace. They want to earn it.

Of course he is angry. He is as lost as his brother. He, too, had no relationship with the Father.

He hides his lusts, though. He hides the wretchedness of his wicked heart and he performs on the outside to please the father in order to hang on to his riches.

He has got a little different spin on life. He doesn't want to waste his money with prostitutes. He wants to hoard it and keep it and keep up the illusion of his

obedience and allegiance because it will get him more he thinks.

*But to the Pharisees he appears like the righteous, honorable, sensible guy because he is them. He became angry, he was not willing, verse 28, to go in. His father came out and began entreating him.
Wow.*

Here, again, is condescension. Here again is God in Christ coming down even to the hypocrites. In the latter months of Jesus' ministry every time he spoke to a crowd almost the Pharisees were there and he kept extending the same kingdom invitations to them that he extended to the extreme sinners on the immoral side.

*They were the extreme sinners on the moral side. Jesus continued to offer them entrance into his kingdom. Many sinners came as far as we know, in all of the gospels only one Pharisee ever came whose name we know and that was Nicodemus. Tough to reach the legalists and hypocrites.
But from their viewpoint he was righteous.*

Verse 29. He answered and said to his Father, "Look."

Oh, wow. How about a little respect. Even the prodigal said, "Father."

Look?

"For so many years I have been serving you and I have never neglected a command of yours and you have never given me a goat, let alone a calf to have a party with my friends. What did I ever get out of you?"

Boy, he is really pent up, angry, hostile. Legalists—again I said it—hate grace. They hate the gospel of grace. That is why the liberals continue to attack the Christian gospel. And so do every other form of false kind of Christianity and religion.

"But when this son," verse 30, "of yours came who has devoured your wealth with harlots, prostitutes, you kill the fattened calf for him."

I mean this is a pretty shameful I would say. And it just pictures the Pharisees so perfectly. No category for grace. They despise it.

But the father is compassionate and in verse 31 he said, "My child..." The tenderness in that.

The son says, "Look," like, "Look, buddy," disdain.

But the father says to him, "My child, you have always been with me. All that is mine is yours."

And I always think of all those people in false forms of Christianity who have a Bible in their hand. It's all there, isn't it? It is all there. It has always been there.

"We had to be merry. We had to rejoice. We didn't have any other option for this brother of yours was dead and has begun to live, was lost and has been found."

You get the picture here. God cannot restrain his joy every time a sinner repents because it is another exhibit of his incomprehensible, lavish grace. And the party in heaven is about the grace of the father, the grace of the father, the wonderful grace that the angels don't experience, but want to look into to understand.

Well, that's not an ending. That just stopped. What happened?

I don't see anything between verse 32 and chapter 16 do you? Well, what happened?

Well, first I give you a little picture of the linguistics going on here. Stories that were told in the Middle East, even in the time of Jesus, have some very interesting formats. Typically they run sort of in a parallel fashion and a prolonged story like this should have balance in this sense. If there were eight stanzas going from the introduction of the younger son to the reconciliation with the father, there should then be eight stanzas dealing with the father's starting the celebration through the encounter with the second son. And you can show this. Kenneth Bailey in his research has shown how these stories are told that way because if you were living in a culture where everything was passed on verbally it was a memorizing device to work your way through parallel stanzas.

The problem is this has eight and seven. Where is the last one? I'll tell you what. How about I write the last one. All right? Here is the last one. The older brother seeing the compassion of his father repented of his hypocrisy, embraced by the father walked back to the celebration to enter the joy.

Do you like that?

Unfortunately, it is not the ending.

Do you want the real ending?

Upon hearing his father's words he older son picked up a piece of wood and beat his father to death.

That's the real ending. That is the ending. It was the Pharisees and the rest of the hypocrites who took the incarnate God and killed him with wood. And they even said, "Let his blood be on us."

And you know what? While the older brother was pummeling the father to death he was saying, "Someone has to protect the honor of this society. Someone has to

protect the righteousness of this family. Someone has to uphold justice. You are shameful. You are shameful. You are evil. You are satanic,” as he crushed out his life thinking he had risen to the heights of righteous judgment.

That’s what happened. But the irony is the father being beaten to death paid the penalty of death for every sinner, hypocrite or profligate who repents and comes to him.

So it all ends at the cross. Silently, but that is where it is headed.

Why did God go to the cross? Why did he let them beat him to death and crucify him?...”

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