



THE CITADEL GLOBAL COMMUNITY CHURCH

SEARCH THE SCRIPTURES NUGGETS



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KINGDOM DYNAMICS – THE PARABLE OF THE LOST SON (2) By Pastor Sumbo Oladipo

2026: OUR YEAR OF FRUITFUL LABOUR | 2 Chronicles 15: 7

- The signet ring the father placed on the returning son's finger signified the transfer of absolute authority, trust and ownership back to the son. It represented full restoration of honour, legal standing and inheritance rights, even though he had received his inheritance and squandered it. It also signified delegated authority: the right to act completely on the father's behalf, with his words and actions carrying the same weight as if the father had spoken or acted (**Luke 15:22, Genesis 41:42**).
- The signet ring also conveyed irrevocable authority: what is written in the king's name and sealed with the king's signet ring, no one can revoke. And finally, it conveyed divine choice and covenant. In Haggai 2:23, the Lord said of Zerubbabel, "I will make you like a signet ring, for I have chosen you." The prodigal son had simply become the son again, irrespective of anything he

had done in the past. He had become like the begotten son of his father (**Esther 8:8, Haggai 2:23**).

- The sandals placed on the returning son's feet signified four things: **a)** his distinction from servants, since in ancient Eastern culture household slaves walked barefoot while free family members wore sandals; **b)** the removal of shame and the restoration of dignity; **c)** freedom and belonging, affirming that he belonged to the household as



All these benefits: the ring, the sandals, and the robe are benefits that God confers on us the moment our will becomes aligned with His through repentance, through salvation, and when we have made up our minds to be obedient and to walk with Him all the way. (**Luke 15:22-24**)



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an heir and not a captive; and d) readiness to walk forward, separation from a defiled past, and living out the grace he had received (**Luke 15:22, Ephesians 6:15**).

- The father covering the prodigal with the best robe was not an act of charity but of restoration. The son returned in rags and shame from the pig pen, and the robe immediately covered his nakedness and disgrace. By giving him the first and chief robe, which belonged to the father himself, he refused to make him a hired servant and publicly reinstated him as a son. This robe signifies imputed righteousness, where God removes filthy garments and clothes the repentant sinner with His own righteousness. (**Luke 15:22**)
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our minds to be obedient and to walk with Him all the way. (**Luke 15:22-24**)

- The reason the father gave for the celebration was precise: "This my son was dead and is alive again; he was lost and is found." He was dead, spiritually cut off. He was lost, physically absent. In other words, communion and communication with the father and the family had been severed, but in returning, both were restored, not just for the son, but also for the father. The father could now harvest the riches of his own inheritance from the son (**Luke 15:24**).
- The older son was diligent, not a sluggard. He was also obedient, a son who would not rock any boat. But beneath that seemingly diligence and quiet personality was a hidden resentment and envy, which eventually gave way when his brother returned to a rousing welcome from their father. When you look at it with the spiritual eye, it means he was trying to gain acceptance from

the father through works. But it is only by grace that we are saved. You cannot earn the love of the Father by your works (**Luke 15:25-28, Romans 11:6**).

- The older son had been counting and recording his service to the father, because for him, it was all about works with no grace involved. He operated a transactional relationship with the father. There are times when we are like that, where our relationship with God is all transactional, and in that situation we begin to count and record our services to Him, while forgetting to count the many services of God to us: the life He has given us to live, and the things He has given us freely for which He has charged no money (**Luke 15:29, Romans 11:6**).
- Take note of the servant who answered the older son's question. When the older son asked what was happening, "Your brother has returned" was enough for an answer, and he could have left the older son

to make his own deductions. But people like that know how to put in the poison, very little, like this, and then they let your own imagination run wild. It was a deliberate drop of a statement, like a knife put in the heart, that turned his heart. Such people are like the Shimeis; beware of them (**Luke 15:26-27, 2 Samuel 16:5-8**)

- The older son's reaction to his brother's return was not of excitement or rejoicing, but of anger. He expressed that anger by refusing to go in. When you hold someone in unforgiveness, who suffers? When all the action was going on inside – the dancing and feasting – he would not go in. But in spite of this display of anger, the father put on the magnanimity of his fatherhood and came out to seek him, because that is what the Father of fathers does for us (**Luke 15:28, Psalm 103:9, 14**).
- When the older son said "this son of yours," he used his own mouth to exclude himself from

the family, because the father never rejected him. He rejected himself by his actions and by the words of his mouth. The father never regarded him as being less of a son. Rather, it was his own disposition that gave him the feeling of rejection. Although he was a son in the house, he never had a relationship with the father. That was his major problem (**Luke 15:30, John 6:37**).

- The fattened calf signified an extravagant, highest-honour celebration, symbolising God's boundless grace, forgiveness and the joy of reconciliation. It was considered a supreme luxury in the ancient near East, where meat was rarely eaten on ordinary days. It provided enough food for an entire village to feast on for days, making it the ultimate symbol of extreme generosity, abundance and communal joy. This is the extravagant love of the Father on display, before whom nothing is too great or too costly to give (**Luke 15:23, Genesis 18:7-8**).

- As believers, oftentimes we live below our redemptive status. While God the Father is willing to give us the kingdom, we go about looking and asking for little goats. And even when we do ask, the older son reveals a second problem: motive. He wanted a goat "that I might make merry with my friends." The Bible says we ask and do not receive because we ask amiss, that we may spend it on our pleasures. May the Lord increase our faith and deliver us from the little goat mentality (**Luke 15:29; 12:32, James 4:2-3**).
- The father's final response to the older son is a significant message from the Father of fathers to us, for as long as we remain in Him, abiding in the Vine, doing His will and being obedient to Him at all times: "Son, you are always with me, and all that I have is yours." We have no reason to envy anyone, and no reason to be angry or bitter when others are celebrated. What He does for one, He is well able and willing to do for the others (**Luke 15:31, John 17:10**).



PRAYER POINTS

1. Father, I receive afresh, by faith, the full significance of the robe, the ring and the sandals: the covering of my shame, the restoration of my status and sonship, the delegated and irrevocable authority You have placed back upon my life, and the sandals that equip me to walk forward in purpose, separated from a defiled past **(Luke 15:22, Ephesians 6:15, Philippians 3:9)**.
2. Lord, I pray against every hidden resentment, envy or bitterness that may be masquerading as diligence and obedience in my heart. Reveal what is truly on the inside, and cleanse me from every transactional posture in my relationship with You: the counting, the recording, the ledger of services rendered while forgetting all that You give me freely **(Luke 15:28-29, Hebrews 12:15, Romans 11:6)**.
3. Father, identify and remove from my inner circle every Shimei, those who, rather than help to solve a problem, add to it; those who know how to put in the poison very little, and then let my own imagination run wild. Grant me the wisdom to discern the difference between a peacemaker and a provocateur **(Luke 15:26-27, Proverbs 16:28, Matthew 5:9)**.
4. Lord, let me not use my own mouth to exclude myself from the family and from what You are doing. Uproot from me every spirit of "this son of yours," every disposition of self-rejection, unforgiveness and refusal to go in, and grant me the grace to respond to You, my Father, who is even now coming out to plead with me **(Luke 15:28-30, Psalm 103:9,14)**.
5. Father, deliver me from the little goat mentality. Expand my vision, my faith and my expectation, so that I begin to petition You at the level of the kingdom You have promised, with pure motives, and not for spending on my own pleasures **(Luke 15:29; 12:32, James 4:2-3)**.

6. I stand on Your word, Father:
"Son, you are always with me,
and all that I have is yours." I
declare that for as long as I
remain in You, abiding in the
Vine, doing Your will and
being obedient to You, I have
no reason to envy another's
blessing or be bitter when
others are celebrated. What
You do for one, You are well
able and willing to do for me
(**Luke 15:31, John 17:10,
Romans 8:17**).