

THE OTHER SON

Int.

1. Aim: To show that the other son had some problems and lessons we can learn from him
2. Luk 15:25-32
3. This story in Luke 15 is about a father who had 2 sons - the Prodigal Son is the one who was younger - he left home - got into trouble - repented and came back.
4. The other son was the older brother who had stayed home but he also had some very serious problems in his life and there are lessons we can learn from the study of this man.
5. The Elder Brother, in a sense, is a prodigal son also. His younger brother was lost in the far country, but he was lost at home.
6. This is also a parable about a father's love for a rebellious, self-willed son and a son with a bad / ugly attitude. In fact, some have suggested it should more properly be titled "The Parable of a Father's Love."
7. Notice how the Father loved this son also, in spite of his evil ways.

Discussion

I. THE STORY OF THE OTHER SON - Lk. 15:25-32

- A. Came in from field - v. 25 & 26
 1. Older son was out working - came in from work and heard noise
 2. Asked servant what was happening
- B. V. 27 explained
 1. Your younger brother has returned
 2. They are having a celebration in honor of him being received back safely

- C. Reaction of older brother - v. 28 -30
 - 1. Angry - would not go into the house
 - 2. Father came out to speak with him
 - 3. I have worked faithfully for many years - you never did anything like this for me
 - 4. But this son of yours who has been wasting your money with harlots returns and you give him a big feast
- D. Father's response - 31 - 32
 - 1. You have everything - you are here
 - 2. But it was proper that we should celebrate when your brother returned.

II. THE GOOD IN THE OTHER SON

- A. He was a hard worker
 - 1. He was out in the field working
 - 2. While the prodigal son was wasting his substance in riotous living
 - 3. He was not in the far county but staying at home with his family
- B. He was honest - he was obedient - not a spendthrift like his younger brother
- C. He was a good moral man
 - 1. Nothing to indicate that he was a bad character
 - 2. The townspeople may have said: "this is the father's good son."

III. SINFUL ATTITUDES OF THIS SON

- A. (1) "HE WAS ANGRY" (Verse 28).
 - 1. Not just a temporary fit of anger but DEEP SEATED wrath.
 - 2. This is the Greek word orgizo which means "passionate rage."

- a. It comes from the root word orgao which referred to plants and fruits swelling with juice to the point of bursting.
 - b. The older brother was so filled with rage that he was ready to burst!
3. He felt nothing but RESENTMENT for his brother. His attitude should have been one of JOY, like that of his father.
- B. **(2) He was pouting** and "would not go in".(verse 28).
1. He was unwilling to go in and celebrate with his father and brother.
 2. Notice here, however, that by refusing to fellowship with his brother, he also excluded himself from the fellowship of the father's household!!!
 3. While the house was filled with joy and merrymaking, he stood sullenly outside.
- C. **(3) -He was self-righteous.**
1. He said to his father, "And he answering said to {his} father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment..."
 2. Verse 29 He saw nothing good in the situation except his OWN GOOD.
 3. He saw NOTHING good in his brother at all. ALL was BAD.
 4. EXALTS himself and ABASES his brother.
- D. **(4) - He was SELF-CENTERED** and Jealous
1. "Thou never gavest ME A KID..." (Verse 29).
 2. Only a self-centered person would have such pity on himself.
 3. "Thou killest for HIM the fatted calf" (Verse 30).
 4. It hurt him to see his brother honored.
 5. To HIM, it showed that his father did not appreciate the faithful service he had given.

E. **(5) - He was filled with CONTEMPT.**

1. He spoke to his father of his brother as "THY son".
2. He could not bring himself to address him as "my brother".
3. He was NOT happy that his brother had "come home".
4. It's as if he were saying, "He may be your son, but he's NOT my brother!"

F. And the elder brother himself suffered.

1. By his attitude, he had cut himself off from the fellowship and the joys of the father's household.
2. He stood outside miserable, angry and alone.

IV. APPLICATION

A. These three parables of the Lost Sheep, Lost Coin and Lost Sons is given by Jesus in answer to a charge made against him.

B. Lk. 15:1-2 **"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."**

1. Jesus had already expounded the reasons for his moving "into the streets and lanes of the city" (Luke 14:21) to include the sinners and publicans as objects of the divine mercy;
 - a. In this chapter, the explanation behind his holy actions was revealed.
 - b. Even a single sheep, or a single coin, was something of eternal value in the eyes of the Father.
 - c. God loves every man.

2. **"This man receiveth sinners"**

- a. They intended this as a slander
- b. But this was really true - it was correct because Christ did receive sinful men

3. **"And eateth with them"**

- a. The attitude of those self-righteous leaders of the people who held themselves to be so far above the common class of sinners was in itself the worst of sins,
- b. Jesus made it the climax of this sermon on the lost, as exemplified by the older brother in the third parable.

C. Parable of the Lost Sheep = Analogies

- 1. The man with one hundred sheep = Christ the Good Shepherd
- 2. The sheep which wandered away = backsliders from the faith
- 3. Finding the lost sheep = Christ saving sinners
- 4. Elevating it to his shoulders = uplifting the fallen
- 5. The rejoicing of the shepherd = joy in heaven over the saved
- 6. The fact of there having been only a single sheep is not an indication of how few were lost, but of the Lord's concern even for a single lost person. As a matter of fact, the lost sheep stands for countless millions of people.

D. Lost Coin - Analogies IN THE PARABLE

- 1. The woman = the church
- 2. The lost coin = the "dropout" from church
- 3. The lighted lamp = the word of God
- 4. The broom = the church's concern for true virtues and morality

5. The diligent search = the church's urgent activity to save souls
6. The rejoicing = the joy in heaven over one who is saved

E. Parable of the Two sons

1. The prodigal son represents the Gentiles who rebelled against God and departed from the Father's house.
2. The elder brother represents the Jewish religious establishment who remained, nominally, in the fold of God, but who nevertheless became proud, self-righteous, unfeeling recipients of the Father's mercy, having lost all contact with the Father.

F. The Main purpose of this parable of the two sons is to illustrate in a real-life situation the attitude of the Pharisees toward publicans and sinners.

1. All that has gone before in the prodigal's story illustrates how publicans and sinners repent and how mercifully God receives them.
2. But the prodigal's story is primarily background for the story of the elder brother which now follows.
3. This story will cast the attitude of the Pharisees in black contrast to that of Jesus' (and God's).

Conclusion

1. The story ends here with no indication whether the elder brother changed his mind or not.
 - a. The Pharisees kept on despising publicans and sinners.
 - b. God, in His Son, kept on receiving them and saving those who repented.

- c. This, perhaps the greatest of all the parables, stands as a judgment on the Pharisaical self-righteousness which will not forgive a prodigal brother even when the Father has forgiven him.
2. Sadly, there are many "elder brothers" in the family of God today!
 - a. Individuals who are faithful in their service to God the Father who are obedient who are not given to loose, worldly living and who are hard workers.
 - b. But who also just can't bring themselves to love or forgive or accept or even fellowship with their brethren.
 - c. The Father pleads with you you prodigals who have remained at home, but aloof from your brothers to enter into the joys of FAMILY.

Sources

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Will God Run? By Charles B. Hodge, Jr.

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