

THE Monarch

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VOL. 2 NO. 8

A NEW ANGLE ON PROGRESSION...

PARALLEL PARABLES

PARALLEL PARABLES MATT. 13	LUKE 15	MOSES' TABERNACLE	II PETER	FEASTS
1) SEED 4 Types of Ground v.3	1) LOST SHEEP v.4-7	1) OUTER COURT	1) VIRTUE	1) PASS-OVER
2) SEED 2 Types good & Bad v.24		2) BRAZEN ALTAR	2) KNOWLEDGE	3) UNLEAVENED BREAD
3) SEED 1 Mustard v.31		3) LAVER	3) TEMPERANCE	3) SHEAF OF FIRST-FRUIT
4) WOMAN HID LEAVEN v.33	2) WOMAN LOST COIN v.8-10	2) HOLY PLACE	2) PATIENCE	2) PENTECOST
5) HID TREASURE v.44		5) SHEW-BREAD	5) GODLINESS	4)
6) (HIDDEN) PEARL v.45		6) INCENSE ALTAR	6) BROTHERLY KINDNESS	
7) FISH NET v.47	3) LOST SON v.11-32	3) HOLY OF HOLIES	7) CHARITY	3) 5) TRUMPETS 6) DAY OF ATONEMENT 7) TABERNACLES

PARALLEL PARABLES

We have felt that one of our major tasks in the 'Monarch' is to help bring understanding to you, for without it God's people are perishing. We don't claim to know all or see all but we do feel God has given us an important message to share.

YOU ARE PART OF A CHOSEN GENERATION.

(WHETHER YOU'RE ONE OR A HUNDRED & ONE)



We honestly believe we are living in a chosen generation and that there is a salvation (physical-body) that has been reserved for us (I Peter 1:3-5) and is now ready to be revealed. We know the time has come for some plain talk about the mysteries of the kingdom of Heaven.

JESUS SPOKE ABOUT THE MYSTERIES OF THE KINGDOM IN PARABLES.

NOW WHY IS JESUS TALKIN' ABOUT FISH?



Jesus said we have to understand with our heart not just with our head (Matt 13:15). He also said that to those who already had understanding, more would be given. But to those who had little, even what they had would be taken away. (Matt. 13:12). This is why He spoke in parables.

We have found many seven step patterns in the Bible that lead to full understanding of God. Invariably these seven step patterns can be condensed into three major steps, kind of like a stairway with seven steps and three landings.

It is very important to compare all these patterns of progression so we can learn all the aspects of our growth and see what it takes to get to that place in God where we long to be.

We can't possibly investigate all the patterns given in the Bible. But we would

like to present the basics of just a few of them to establish the idea and then give some more time to Jesus' parables of the Kingdom in Matthew 13 and Luke 15. Interestingly He gives seven parables in Matthew and three in Luke that parallel each other beautifully.

THE ABOVE CHART SHOWS FOUR BIBLE PATTERNS THAT REVEAL THE PATHWAY TO HEAVEN.



We'd like to thank Grant Hunter from Homer City, Pa. for first calling our attention to these parables and laying them out so neatly for us.

Three examples from scripture where we see these seven steps in three, other than the parables in Matthew and Luke, are: the Jewish feasts, II Peter 1:5-7, and Moses' tabernacle.

7 & 3 ARE BOTH NUMBERS THAT SYMBOLIZE COMPLETION

There are three major feasts of the Jewish year: Passover, Pentecost and Tabernacles. These closely parallel the three salvations: spirit, soul and body. Passover is actually three celebrations contained in one feast, as is Tabernacles. Pentecost is a one day celebration. This makes seven celebrations contained in three feasts.

In II Peter 1:5-7 we find seven steps leading to God. Peter tells us to add to our faith ① VIRTUE ② KNOWLEDGE ③ TEMPERANCE ④ PATIENCE ⑤ GODLINESS ⑥ BROTHERLY KINDNESS (phileo love) and ⑦ CHARITY (agapē love). These break down into three areas. ① THE first three: virtue, knowledge and temperance are self oriented. ② THE second three: patience, godliness and brotherly kindness are others oriented. ③ THE last, charity, is God oriented.

Our final example is Moses' tabernacle in the wilderness. There were three main areas in the tabernacle: ① the outer

court, ② the Holy Place and ③ the Holy of Holies. From the doorway into the outer court to the Ark of the Covenant in the Holy of Holies there were seven stopping places or major steps. These were: ① the door, ② the brazen altar, ③ the laver, ④ the golden candlestick, ⑤ the table of shewbread, ⑥ the incense altar and ⑦ finally the Ark of the Covenant.

WHEN WE REACH OUR GOAL, WE WILL HAVE OVERCOME DEATH (1 COR. 15:26)



The three examples we have cited all demonstrate ways of reaching our final goal in this life. In reaching this goal, we will have a full understanding of God and will have overcome the last enemy set before us - death (1 Cor. 15:26).

OUR FOCUS IS FORWARD



We're looking forward to a life of victory and overcoming. We want to grow up straight and tall and experience all the tremendous things God has in store for us.

Let's take a look at the parables now. Admittedly, we are taking it for granted that you already have some understanding of spirit, soul and body. And that you have some knowledge of the significance of the Jewish feasts and the tabernacle of Moses.

If you do, you will see that these parables parallel them in many ways and also add to the information about progression we find in them. If you don't, we hope your appetite will be wetted by the following explanation of Jesus parables and a de-

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sire will grow in you to learn more.

IF YOU DON'T LIKE INTRODUCTIONS JUST START READING HERE!

(OF COURSE YOU'LL MISS SOME PRETTY GOOD STUFF, BUT...)

We'll start with the three parables in Luke 15. Jesus told three stories:

1. The lost sheep
2. The lost coin
3. The lost son.

JESUS TOLD THREE PARABLES IN LUKE 15

THE 1. LOST SHEEP



2. THE LOST COIN

3. THE LOST SON



One of the first things we notice is a progression from larger to smaller numbers. There are 100 sheep, then 10 coins and finally 2 sons. As we go on in our walk with the Lord the number of those who stay with us decreases. As we get closer and closer to God the light becomes brighter and brighter, and fewer and fewer can stand it.

Another thing we see in these parables is the condition of the lost ones. The sheep knew it was lost and it cried. Those who accept

THE SHEEP KNEW IT WAS LOST AND IT CRIED..



Jesus as their savior, first come to a point where they know they are lost. If this point isn't reached there is no hope for them.

THE COIN DIDN'T KNOW IT WAS LOST...



The coin didn't know it was lost. It was a silver coin and silver is a symbol of redemption. The lost coin is symbolic of those who are redeemed in spirit yet their soul is still unsalvaged. Most people in this state believe they have all God has for them. They are lost in soul and don't know it. They have accepted Jesus as their savior (spirit) and many have received the baptism with the Holy Spirit (soul) but have thought there is no more to be had.

THE PRODIGAL SON KNEW WHERE HE WAS, WHAT STATE HE WAS IN AND WHERE TO FIND HIS FATHER.



Although it is common to refer to the prodigal son as the lost son he really wasn't lost. He knew where he was, he knew what state he was in and he knew where to find his father.

The lost sheep is symbolic of those who have spirit salvation. They have come to a point in their lives where they know they need a savior. They cry out and just as it's promised "whoever shall call upon the name of the Lord shall be saved."

THE LOST SHEEP IS SYMBOLIC OF SPIRIT SALVATION.



When we are first saved, most of us are docile like sheep. We are willing to be led anywhere by anyone we believe knows the Father closely. We enjoy being in a flock. It's a good safe place to be and grow. We admire and follow our shepherd (pastor) almost without question. It's a glorious time. Some stay there for the rest of their lives, even though the routine grows old and their spirit cries out for more. They stay out of fear, loyalty or due to a lack of understanding. They mostly stay because it is a good safe atmosphere to be in even if it does become shallow and monotonous.

If we're saved in a strongly fundamental church and the pastor is forceful enough, or the family and social ties are tight enough we may never go any further. We'll remain a lost sheep who was found. **THE LOST COIN IS SYMBOLIC OF THOSE NEEDING FURTHER ATTITUDE CHANGES BUT UNAWARE THAT GOD HAS MORE TO GIVE THEM...**



The parable of the lost coin takes us another step closer to God, a step closer to full understanding of the kingdom of Heaven.

The coin is sought for by a woman. The woman is symbolic of Pentecost throughout scripture. If we are saved in a holiness, pentecostal or charismatic church the next step for us is automatic. We receive the baptism with the Holy Spirit. Mainly we learn to speak in tongues, possibly dance or shout. In more sedate churches we become sanctified and in extreme cases believe we no longer sin, only make mistakes.

Many who reach Pentecost are pretty convinced they have all there is to be had. And why shouldn't they be? God blesses in almost all Pentecostal services. There are multiple manifestations of the spirit: healing, prophesying, tongues and interpretation. The services are energizing and uplifting if you can continually flow with them.

But there is still more to be had. Pentecost is not the end. We had Jesus in our heart at Passover, we get the Holy Spirit to screw our head on right at Pentecost. But we still have Tabernacles to look forward to when Father will inhabit our physical bodies.

Like the lost coin, those enjoying Pentecost are lost in soul, without knowing it, even though their spirit has been saved. They've taken a step beyond fundamentalism and evangelicalism but there is still a step before them, yet to be taken. 31

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THE PARABLE OF THE PRODIGAL SON IS A STORY OF BODY SALVATION



This brings us to the parable of the prodigal son. There were two sons. The oldest was a hard worker. He put in long hours in the fields. He was a good son, he never caused a stir. We'll see he is symbolic of those who have been taught that being docile is correct. They've been taught to be satisfied where they are so they cover up their true feelings but in the end these feelings come out loud and clear.



THE ELDER SON WAS A HARD WORKER.

THE YOUNGER SON WASTED HIS INHERITANCE.



The younger son wanted what was his. He had needs. He recognized them and he wanted them filled. His father gave him the portion that was rightly his and the son used it up foolishly. He spent it on harlots, women who had no intention of nurturing the seed placed in them.

Now the younger son can be looked upon as the liberal or mainline churches. The harlots are symbolic of socially oriented works which are good and needed but do not treat problems at their base and therefore bear little or no lasting fruit. They meet immediate needs: food, clothing, shelter and these things cannot and should not be neglected. But unless spiritual seed is planted there is little lasting result.

NEITHER SON KNEW THE HEART OF THE FATHER.

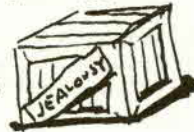


Now neither son knew the heart of their father. The older son was plugging away in the field, sowing good seed, harvesting good crops. He thought that's all there

was to life. The younger son was wasting his inheritance. He went so low that the pigs he was feeding were eating better than he. Neither one knew their father had more to freely offer them.

Finally the younger son says to himself, "What in the world am I doing here? My father's servants are better off than I am. I'll go back to him. I've really turned out to be a worthless bum. I won't even ask him to take me in as his son. I'll just ask if I can be a servant."

THE YOUNGER SON DEVELOPED THE FRUIT OF THE SPIRIT.



THE ELDER SON DEVELOPED A CASE OF JEALOUSY.

This son, out in the thick of things, out in the world, learned humility. He saw things in the raw and it caused him to grow up. Just like a stalk of wheat bows over when it is bursting with fruit, this son was bowed over. He admitted his errors and that can only be done with a certain amount of humility and insight. This son had developed the fruit of the spirit in a setting that most people who call themselves Christians turn their noses up at.

He still didn't understand the father but he was on his way home.



THE RING IS SYMBOLIC OF AUTHORITY.

SHOES. A ROBE.

THE FATTED CALF.

ALL THE THINGS THE FATHER PROVIDED WERE TO MEET HIS SONS PHYSICAL NEEDS.

Well, you know what? His father didn't even let him get all the way to the door. He saw him coming and ran to meet him (tabernacles). He called to the servants and had them bring the best robe, he wanted his son to look the part

of a son. He told them to bring shoes for his feet, to put a ring on his hand. Shoes are a symbol of peace, something the boy needed. The ring was a symbol of authority. In those days the signet ring of the father was used to seal contracts, sign the family name, having it was like having a blank checkbook.

The fatted calf was killed. There was merriment and great joy (tabernacles again). All the sons physical needs were met. He was given more abundance than he could ever use. This is the third salvation.

WE'RE EXPECTING A PHYSICAL KINGDOM.



During Jesus' earthly life the religious people were looking for a physical kingdom but Jesus brought a spiritual one and they missed it. Now most religious people are looking for a spiritual kingdom but Jesus promised a physical one. We suspect they'll miss it again.

The elder son was appalled. He said, "Look Dad, I've followed all your rules. I worked hard for you day and night and you never had a big party for me. I'm mad, what's the big idea?"

And the father said "Son, you've been with me all these years, all I have is yours. All you had to do is ask."

Neither son knew the heart of their father. One worked hard, apparently satisfied, but harboring resentment that came out when the son, who didn't follow the rules, entered the kingdom before he did.

Isn't that what Jesus said? That sinners and harlots would enter the kingdom with more ease than the religious people? (Matt. 21:31)

We have seen that these three parables pointed out a progression of understanding about the kingdom of

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Heaven. Each parable incorporated the ideas of the ones before it but revealed a bit more truth to us. Until finally, the Father was seen in His fullness, willing and ready to share His abundance and even His authority with His sons.

LET'S GET ON TO MATTHEW



If we go to the Parables in Matthew now we'll see a similar progression but it will be in a somewhat different light. More information will be added to what we have seen in Luke.

Jesus tells seven parables of the Kingdom in Matthew 13. Like the Tabernacle in the Wilderness, these seven are broken down into three categories. The first three parables have to do with seeds. The second three have to do with hidden things. And the last one stands alone.

THE NUMBERS GET PROGRESSIVELY SMALLER AS WE GO ON.

4
2
1

As we said, in the first three parables Jesus talks about seed. Like we saw in Luke the numbers get progressively smaller. First, seed is sown on 4 types of ground. Next there are 2 types of seed: good and bad. Finally there is 1 seed, the mustard seed.

THE FIRST THREE PARABLES ARE ABOUT SEEDS



Now the first parable in Luke was symbolic of Fundamental or Evangelical churches where **SEED** is first sown. The first three parables in Matthew are symbolic of the same thing - our first steps in our walk with Christ.

In the first parable we see seed (the word) is sown on four types of ground. Only a fraction of those hearing

the word of God let it grow in them. The word is good but it needs the proper place to grow in just as seed needs properly prepared soil.

Jesus is telling us here that there is no need to be discouraged if everyone we tell the good news to doesn't believe it.

Once in the door we find good seed and bad seed. Jesus changes the symbols in the second parable - the story of the wheat and tares. Seed now becomes people. Don't be surprised that in good Fundamental churches (or in any church) there are good people (wheat) and bad people (tares) growing side by side.

Be careful of placing your spiritual well-being in the hands of someone you know little or nothing about. Some shepherds enjoy fleecing their flocks and some lead their sheep right to the slaughter. There is only one mediator between God and man - Jesus (1 Tim. 2:5).



Don't be shocked when you find that some people you thought were good Christians turn out to be not so good. Jesus tells us plainly that the good and bad are growing up together in the same environment.

GOOD & BAD SEED ARE GROWING UP TOGETHER IN CHURCHES.



The final parable in this first group, that of the mustard seed, speaks to us about faith. Fundamental Churches major in faith. The salvation of our spirit is by faith. It is in the church environment that our faith is nourished and can grow. With faith our possibilities are limitless (Matt. 21:21&22).

FAITH IS THE FOUNDATION WE BUILD ON.



But having faith is not all there is. We just read in II Peter that we need this faith not as an end in itself but rather as a foundation to build upon.

We all have some measure of faith (Rom. 12:3) and Jesus tells us in Matthew 17:20 that if we have faith, just the size of a grain of mustard seed (which looks like powdered graphite - that's pretty small) nothing is impossible to us. There is tremendous potential in each one of you reading this paper.

Now we go to the second set of parables in Matthew 13. The hidden things: first leaven, then treasure and finally a pearl. These are the 4th, 5th and 6th parables. In Moses' Tabernacle the parallel 4th, 5th and 6th steps are hidden from view of the people in the outer court. Only the priests were allowed to enter the Holy Place where they were found. The things of Pentecost are likewise hidden to those in Fundamental churches.

THE SECOND GROUP OF PARABLES IN MATTHEW ARE ABOUT HIDDEN THINGS.

(JUST LIKE THE SECOND AREA IN MOSES' TABERNACLE.)



This group of parables parallel the second parable in Luke 15 (PHEW! what a tongue twister!), the lost coin. Again we have the woman, the symbol of Pentecost.

In the first parable of this group a woman hides leaven in three measures of meal. By doing this all the meal is leavened. If we look at this the old way we'll see the leaven as sin "Beware of the leaven of the Pharisees" but if we look at it in the context of these parables it becomes thoughts that the Holy Spirit brings to our minds.

PARALLEL PARABLES

Certain Christian groups specialize in various areas. There are churches where pastors emphasize faith or healing. There are groups that are full of joy. If you are having trouble in an area, say you lack faith, find a group that specializes in faith, become a part of it and soon you'll be infected with it. It will become a part of you.

**THOUGHTS PERMEATE
OUR WHOLE BEING
JUST LIKE
LEAVEN (YEAST)
LEAVENS THE
ENTIRE LOAF OF BREAD**



If you want to learn about the operation of the gifts of the Spirit, find a group where they are in operation and soon you'll find they're operating in you too. Your growth at this point depends on your environment.

As we go on in our walk with the Lord we begin to see many diversities of opinion between Christians. At this point we either become dogmatic about one group's views or we begin to dig for ourselves. Hopefully we begin to dig. We search in the word until we find a real treasure. When we find it we are willing to sell all that went before it for that treasure. This of course is the next parable.

**WE SOON START
TO DIG FOR
TREASURES OF OUR OWN.**



Selling all for this treasure means leaving some people behind. We have to learn this. There are some deep truths that are going to cost us our whole social life we've enjoyed with good Christian friends. It may hurt and many may stumble at this point, unable to go on because of strong and meaningful relationships in their Christian circles.

**TRUTH WILL
COST US OUR
CHRISTIAN
FRIENDS.**

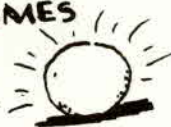


But some will be so drawn by the truth they've discovered, they'll be willing to sell all that came before it. They don't just give it up, it means too much to them, but they exchange it for that field where the treasure lies. They exchange it for something better.

Now we go one more step. The sixth parable is of a merchant who finds a pearl of great price. This is worth more than all the treasure now and he's willing to sell even the treasure that he worked so hard for, for that one perfect beautiful pearl.

The truth of the kingdom does not become more complex. It becomes rather more simplified, like one round iridescent perfectly shaped pearl. When we see the simplicity and beauty of it we're willing to trade everything we have to purchase it. All the things we thought we understood, all the rules & laws we tried to conform to, all the ways we tried to please God.... we get rid of them all in exchange for the pearl of great price.

**THE TRUTH OF THE
KINGDOM BECOMES
MORE SIMPLE
AND BEAUTIFUL.
JUST LIKE A
PEARL OF GREAT PRICE.**



The final (7th) parable in Matthew adds to our understanding of the parable of the prodigal son in Luke. This is the parable of the fishnet.

This parable puts a time element on the third salvation. The net is cast into the sea. It brings up both good and bad fish. The good are separated out and the bad are cast away. "So shall it be at the end of the world" (Matt 13:49).

The word 'WORLD' here is *kosmos* (ἀἰών) in the Greek. It means dispensation or age. The third salvation is revealed to the sons of God in the last days. (2 Peter 1:3-5)

**THE THIRD
SALVATION
IS REVEALED
AT THE END
OF THIS AGE.**



The heart of the Father is revealed to His sons. In these parables we saw the good grain and the good fish saved while the bad was cast out.

**THE HEART OF
OUR FATHER IS
REVEALED**



We have a splendid destiny. Father is longing to share His abundance and authority with us. The path we are on does not come to a dead end. With God, the end of a thing is always better than the beginning (Ecc. 7:8). He is faithful to the end and very capable of finishing the work He's started in us (Phil. 1:6). □

STRAIGHT FROM THE KJV BIBLE THE PARABLES MATTHEW 13

LUKE 15

1. THE SOWER

3. Behold a sower went forth to sow; 4. and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5. some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6. and when the sun was up, they were scorched; and because they had no root, they withered away. 7. And some fell among thorns; and the thorns sprung up and choked them: 8. but other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, and some thirtyfold. 9. Who hath ears to hear, let him hear.



2. GOOD SEED - BAD SEED

24. The kingdom of heaven is likened unto a man which sowed good seed in his field: 25. but as men slept, his enemy came and sowed tares among the wheat, and went his way. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.



3. THE MUSTARD SEED

31. The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.



4. THE LEAVEN

33. The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.



5. THE TREASURE

44. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.



6. THE PEARL OF GREAT PRICE

45. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: 46. who, when he had found one pearl of great price, went and sold all that he had, and bought it.



7. THE FISH NET

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48. which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.



1. THE LOST SHEEP

4. What man of you, having an hundred sheep if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it? 5. And when he hath found it, he layeth it on his shoulders, rejoicing. 6. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7. I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.



2. THE LOST COIN

8. Either what woman having ten pieces of silver if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9. And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.



Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

3. THE PRODIGAL SON

"... A certain man had two sons; 12. and the younger of them said to his father, Father give to me the portion of goods that falleth to me. And he divided unto them his living. 13. And not many days later the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living. 14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17. And when he came to himself, he said, How many servants of my father's have bread enough and to spare, and I perish with hunger! 18. I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. 19. Make me as one of thy hired servants. 20. And he arose and came to his father. But when he was yet a great way off, his father saw him and had compassion, and ran, and fell on his neck, and kissed him. 21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; 23. And bring hither the fatted calf, and kill it; and let us eat and be merry; 24. for this my son was dead, and is alive again; he was lost and is found. And they began to be merry. 25. Now his elder son was in the field; and he came and drew nigh to the house, he heard musick and dancing. 26. And he called one of the servants and asked what these things meant. 27. And he said unto him, Thy brother hath come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28. And he was angry, and would not go in: there fore came his father out and entreated him. 29. And he answered and said to his father, Lo, these many years I have served you, neither transgressed I at any time thy commandments and yet thou never gavest me a kid, that I might make merry with my friends: 30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31. And he said unto him, Son, thou art ever with me and all that I have is thine.