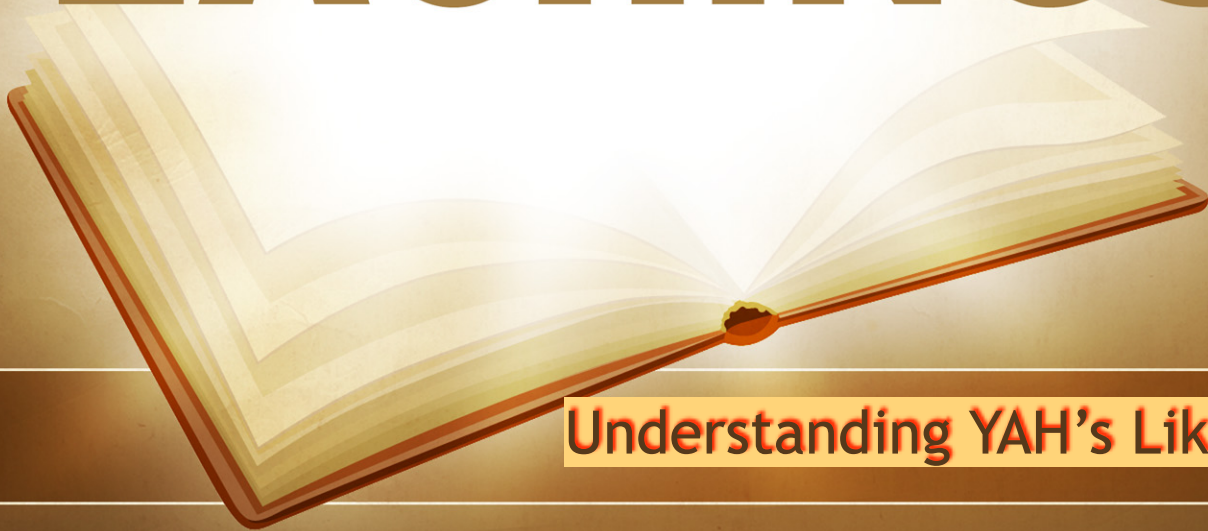



TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**# 32 B'har (בְּהָר) – Hebrew
for “on the mount,”
‘At Mount Sinai’**

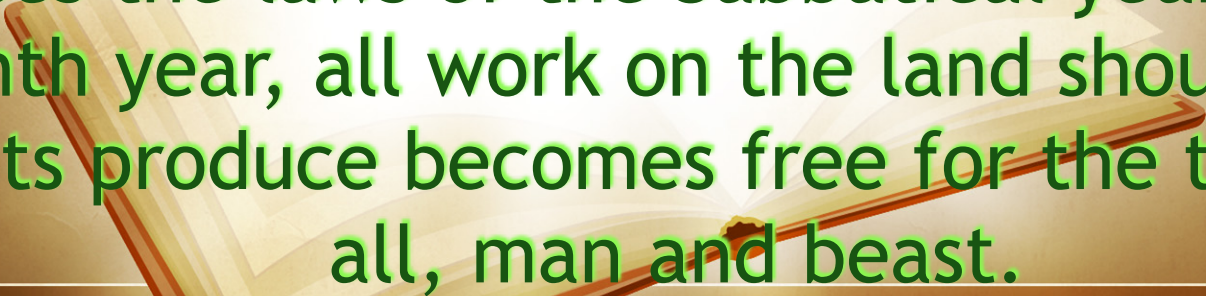
Torah: Leviticus 25:1-26:2
Haftarah: Jeremiah 16:19-17:14



TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

On the mountain of Sinai, Elohim communicates to Moses the laws of the Sabbatical year: every seventh year, all work on the land should cease, and its produce becomes free for the taking for all, man and beast.



TOPICS IN THE PARSHA

THIS WEEK TORAH PARASHAT

Seven Sabbatical cycles are followed by a fiftieth year—the Jubilee year, on which work on the land ceases, all indentured servants are set free, and all ancestral estates in the Holy Land that have been sold revert to their original owners. Additional laws governing the sale of lands, and the prohibitions against fraud and usury, are also given.

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

Elohim promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell secure in their homeland. But He also delivers a harsh “rebuke,” warning of the exile, persecution and other evils that will befall them if they abandon their covenant with Him. Nevertheless, “Even when they are in the land of their enemies, I will not cast them away; nor will I ever abhor them, to destroy them and to break My covenant with them; for I am the Yehovah their Elohim.”

As we consider this Sabbath of Sabbaths, we can see from the rendering of the word שַׁבָּת Sabbath - Strong's H7676 in the ancient pictographic lettering, the following:

THE WORD OF THE HOUSE IS SEALED



This emphasizes how the Sabbath is a sign that we are the House of Elohim, for it is His Word that marks us and the sign of that mark is our proper observance of His Sabbaths!

If we do not guard to keep and observe His Sabbaths then we are not sealed, nor are we guarding His Covenant that His Blood causes us to be grafted in to and the one who does not observe the Sabbaths of Elohim shall be cut off from His Everlasting Covenants of Promise!

Understanding firstly that all the earth belongs to יהוה, would further make this year a very fruitful experience in the life of any child of Elohim, as none would consider their possession as their own and would therefore share with all. This would be a year where the poor and needy would have the same access to that which would not readily be available in the other 6 years.


We know that in the 6 years the strict command for farming was to not cut the corners of the field and not glean the fields a second time so that the poor and needy could have provision; but here in the 7th year it was an all access pass to eat the produce of the land for all!

This is a wonderful picture of the complete restoration that will certainly take place in the 7th Millennium where sorrow and pain will be turned into laughter and joy as there will be an abundance of provision for those who heed the instructions of Elohim!

What we must take note of, in this 7th year rest, is that there would be no income generated from the crops of that year, as the farmer would not be able to harvest and take his crop to the market, but was required to leave it on the trees and vineyards and fields, for all to eat from its produce.

The crops in the 7th year are for food for all and this again is a shadow picture of the full provision of Elohim in Messiah who shall satisfy all as whoever is thirsty or hungry could come and 'buy food without cost'.

What we see, in the adherence to this command, is the clear pointing to Messiah being the One who sustains all as the invitation to the needy and poor is extended without cost!

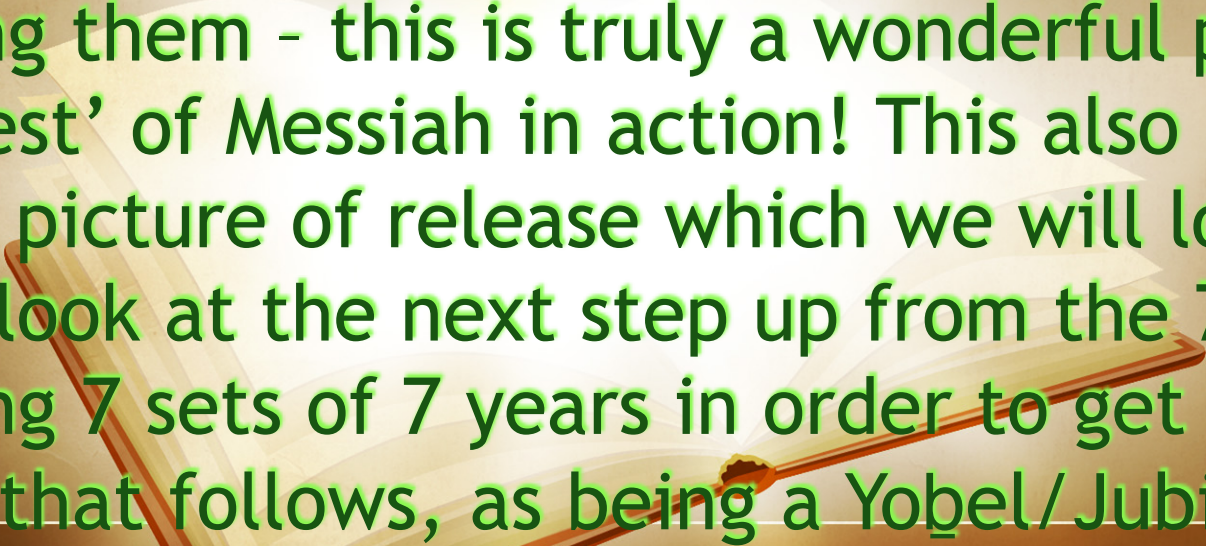


Yeshayahu/Isaiah 55:1 “Oh everyone who thirsts, come to the waters. And you who have no silver, come, buy and eat. Come, buy wine and milk without silver and without price.”

In verse 6 when we see that the crops of the 7th year is for food for all, we see a wonderful picture of complete provision and we see a wonderful fulfillment of this being lived out by those early believers in Messiah who had this mind-set of the 7th year rest as we see from the record in:


Ma'asei/Acts 4:32-35 “And the group of those who believed were of one heart and one being. And no one claimed that any of his possessions was his own, but they had all in common. 33 And with great power the emissaries gave witness to the resurrection of the Master **יהושע**, and great favor was upon them all. 34 For there was not anyone needy among them, for all who were possessors of lands or houses sold them, and brought the prices of what was sold, 35 and laid them at the feet of the emissaries, and they distributed to each as anyone had need.”

This clearly pictures for us a great picture of unity - nobody considered their possession as their own and everyone was provided for as there was no needy among them - this is truly a wonderful picture of the 'rest' of Messiah in action! This also reveals for us the picture of release which we will look at now as we look at the next step up from the 7th year to counting 7 sets of 7 years in order to get to the year that follows, as being a Yobel/Jubilee.



The Year of Jubilee

Lev 25:8 'And you shall count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years.'




Verse 8 makes it clear that we shall count 7 Sabbaths of years - this is a similar command to that which we are given to count in days from the Omer Rěshiyth (Sheaf of the First) to Shabuoth, where we do what has been traditionally called the counting of the omer and carries great insight for us in understanding how we are cleansed of sin through the Blood of Messiah and made into a community united in Him as an acceptable wave offering unto Elohim and are then filled with His Ruah (Spirit/Breath) equipping us to walk set-apart lives in Messiah, our Head!

When we look at 7 sets of 7 years, we again see the leap from days to years as we see this repeated pattern that continually aids us in recognizing the need to listen to the Torah of Elohim and walk in obedience to all He has commanded so that we are able to truly enter into His completed work at the fullness of time!

The 50th year is called a Yobel (Jubilee) - a year of release - let us look at the impact of this and the complete picture of the fullness of the work of Messiah:

Lev 25:9 'You shall then sound a shophar-sound on the tenth day of the seventh new moon, on Yom haKippurim(a) cause a shophar(b) to sound through all your land. Footnotes: (a)Day of the Coverings or Day of Atonement. (b)Animal horn - traditionally a ram's horn.

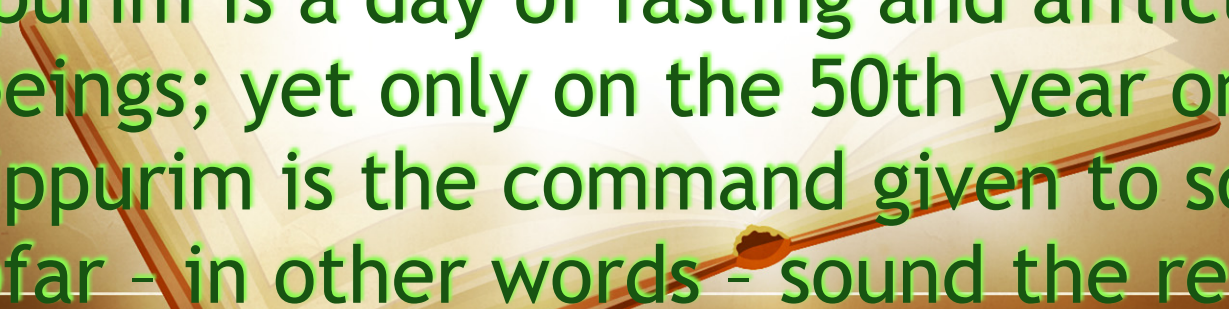


In verse 9 the command is given to 'sound a shofar sound' on the 10th of the 7th month - on Yom haKippurim!

Now what we must take into account is that the word Yobel (yo-bale') - יוֹבֵל - Strong's H3104 means, '*a ram, ram's horn (a wind instrument) or trumpet*'. This was how the year of release, the 50th year (Jubilee), would be announced and proclaimed - by the sounding of the ram's horn on Yom Kippur (Day of Atonement).

Now, in understanding the clear lesson of this picturing for us the release we have in Messiah, we see both a fulfillment of this in His first coming as well as the picture of His second coming.


Typically, on every year, the Day of Yom haKippurim is a day of fasting and afflicting of our beings; yet only on the 50th year on Yom haKippurim is the command given to sound the shofar - in other words - sound the release!!!



In the ancient pictographic script, this word Yobel
(yo-bale')- יוֹבֵל - Strong's H3104 looks like this:




Yod - י


The ancient script has this letter as  which is 'an arm and hand' and carries the meaning of 'work, make, throw', from the primary functions of the arm and hand, and it also represents worship or giving thanks in the extending of hands as a gesture of this.

The work of one's hands is the basic meaning of this letter!


Waw/Vav - ו:

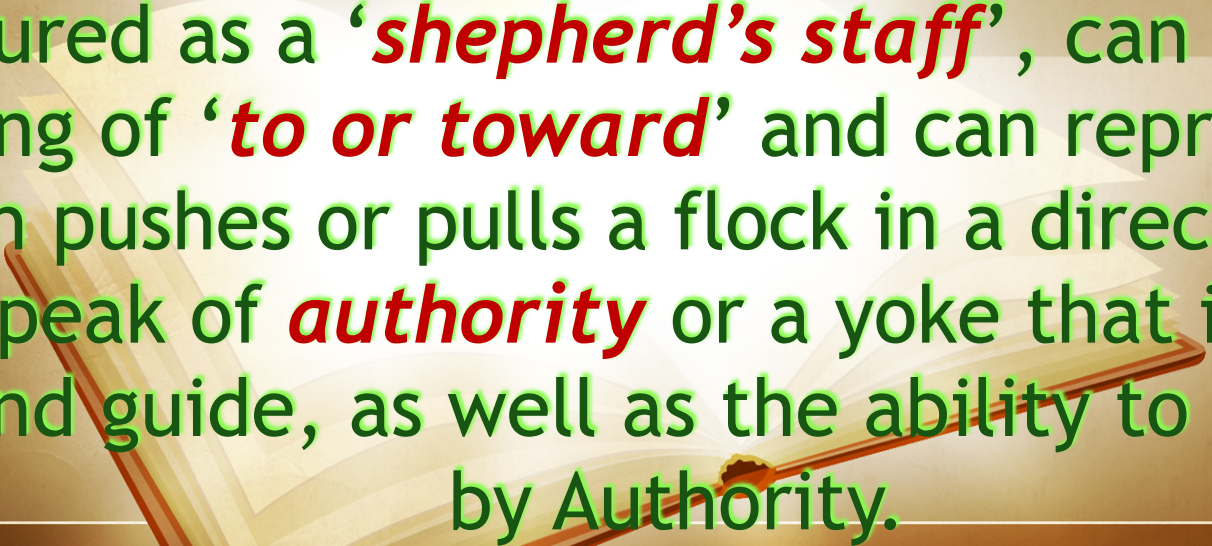
This is the Hebrew letter 'waw' or 'vav' which in the ancient script is pictured as , which is a peg or '**tent peg**', which was used for securing or tying down of the tent or other items. The possibility of it having a Y-shape is to show that it prevents the rope from slipping off. The root meaning of this letter is '**to add, secure or hook**'.

Beyt - בֵּית:

The ancient script has this letter as , which pictures a tent floor plan and means, 'house' or 'tent'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Lamed - 5:

The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.



As we consider this word in terms of the announcement of the release that our Master and Elohim came to proclaim, we are able to see the following:


**THE WORK OF THE ARM AND HAND OF יהוה
SECURES THE HOUSE OF THE SHEPHERD!**

With the House of the Shepherd being secured by the work of our Master we have the ability to hold fast to the expectation we have in Messiah, as we faithfully wait for His soon return at the sounding of the Trumpets of Elohim.

The Yobel sounded long, on Shabuoth, in the Wilderness of Sinai, when Yisra'el heard the voice of יהוה speaking the 10 Words of the Marriage Covenant and on Shabuoth, in Yerushalayim, there came a sound from heaven, as of a rushing mighty wind, as the Spirit of Elohim was poured out on the believers!

We are the Dwelling Place of Elohim, which has been secured by the work of His Outstretched Arm and Hand and are no longer slaves to sin, but are sons and daughters of the Most-High Elohim!


Galatyiym/Galatians 4:6-7 “And because you are sons, Elohim has sent forth the Spirit of His Son into your hearts, crying, “Abba, Father!” 7 So you are no longer a slave but a son, and if a son, also an heir of Elohim through Messiah.”



We know that on Yom haKippurim we shall hear the final sound of the last trumpet, when Messiah will come out of the Most Set-Apart Place and bring the final release to us, as a nation, from sin and bondage, as He binds up the Devil and ushers in His reign of peace!

What is usually 'a day of mourning' will, on that day, when He returns on the Yobel, be a day where He shall turn our sorrow into joy and mourning into dancing!!! The year of His return, on the day of Yom haKippurim, will be a day of great rejoicing for those in Messiah.

Many confuse the 2nd coming of Messiah with Yom Teruah and find themselves unable to explain Yom haKippurim; and what we must understand, is that on Yom Teruah there will most certainly be an awakening blast and a call to wake up from slumber and sleep, and in the heavenly Tabernacle we most certainly will celebrate the coronation of our King, who shall come on the clouds with the sound of the Last trumpet on this announcing of the Yobel at Yom haKippurim!



Tas'loniqim Aleph/1 Thessalonians 4:16 "Because the Master Himself shall come down from heaven with a shout, with the voice of a chief messenger, and with the trumpet of Elohim, and the dead in Messiah shall rise first."

We understand this perfect timing as we also see the call for the assemblies in Hazon/Revelation 2&3: The assembly in Sardis is told to 'wake up and strengthen what remains' or else! There were only a few who had not defiled their garments and those who overcome shall be dressed in white.

To the Church in Sardis

Rev 3:1 “And to the messenger of the assembly in Sardis write, ‘He who has the seven Spirits of Elohim and the seven stars, says this, “I know your works, that you have a name that you are alive, but you are dead.”

Rev 3:2 “Wake up, and strengthen what remains and is about to die, for I have not found your works complete before Elohim.

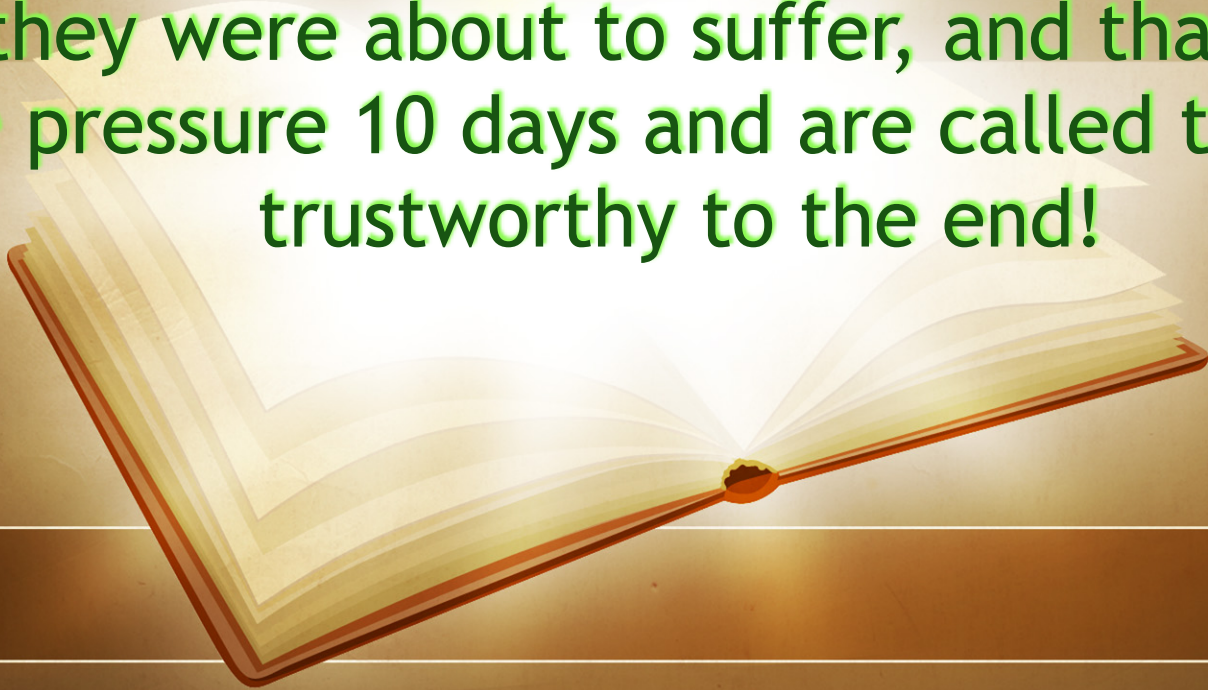
Rev 3:3 “Remember, then, how you have received, and heard. And watch and repent. If, then, you do not wake up, I shall come upon you as a thief, and you shall not know at all what hour I come upon you.

Rev 3:4 “Nevertheless, you have a few names in Sardis who have not defiled their garments. And they shall walk with Me in white, because they are worthy.

Rev 3:5 “He who overcomes shall be dressed in white robes, and I shall by no means blot out his name from the Book of Life, but I shall confess his name before My Father and before His messengers.
Rev 3:6 “He who has an ear, let him hear what the Spirit says to the assemblies.” ’



The assembly in Smurna is told not to be afraid of what they were about to suffer, and that they will have pressure 10 days and are called to remain trustworthy to the end!



To the Church in Smyrna

Rev 2:8 “And to the messenger of the assembly in Smyrna write, ‘This says the First and the Last, Isa 44:6, Isa 48:12 who became dead, and came to life:

Rev 2:9 “I know your works, and pressure, and poverty - yet you are rich - and the blasphemy of those who say they are Yehudim and are not, but are a congregation of Satan.

Rev 2:10 “Do not be afraid of what you are about to suffer. See, the devil is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. Be trustworthy until death, and I shall give you the crown of life.

Rev 2:11 “He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes shall by no means be harmed by the second death.” ’d Footnote: dSee Rev 20:6.

It is at Yom Teruah where we see the trumpet sound and the awakening blast of Elohim resounding and bringing forth His wrath - and those who are sealed in Messiah must stand firm and hold fast for the 10 days until Yom haKippurim, when the last Trumpet will sound His spectacular entrance. And the dead in Messiah will be raised and be gathered and assembled for this, the last Yom Kippur, when the Atonement of the House of Yisra'el will be completely fulfilled at His coming, as He treads the winepress of His wrath destroying the works of the enemy and bringing the release to His people at the sound of the Yobel!

We also know that **יהושע** Messiah was the perfect Pěsaḥ Lamb in a Yobel year, as He brought us release so that we may, as a people belonging to Him, return to Him.

In Messiah, our release has been announced at His first coming when He died at the stake and rose on the 3rd day, and at the 50th day after His resurrection we see how the early assembly received the Spirit of Elohim, bringing a release and freedom from bondage to a called out and chosen people, who are now free to walk in the fullness of Messiah as they guard to do His Torah.

We are cautioned to not use this freedom that he brought us at His death and resurrection as a license to be lawless!!!

Galatians 5:13 “For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another.”

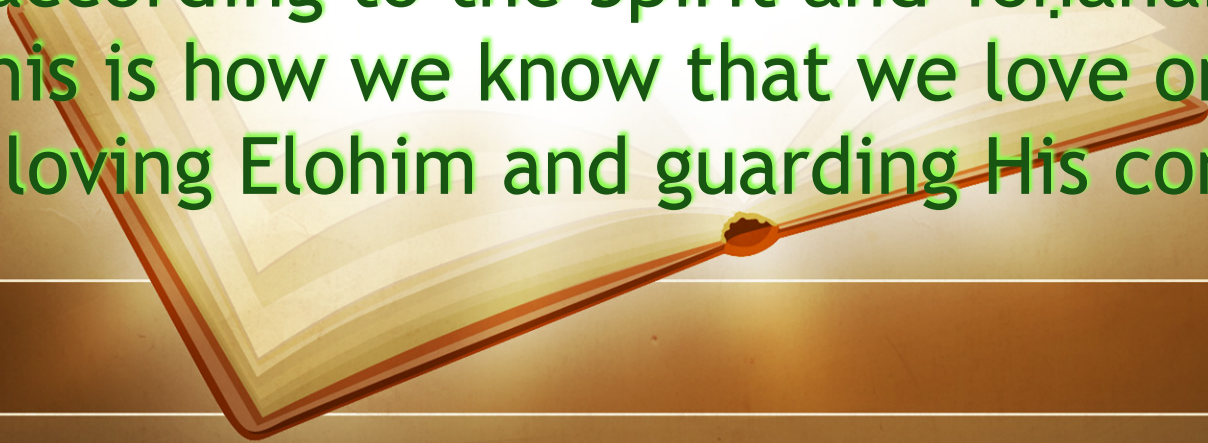
The language used here is clearly a pointing to a Yobel language, as we see the words declaring that we have been ‘called to freedom’!

This 'called to freedom' terminology, is easily understood and is a clear picture in the mind of any true child of Elohim, who guards the Torah and keeps the appointed times of Elohim, that this shows us the power of the Yobel in the work of Messiah's life, death and resurrection!

Now that the release has sounded and we as individuals can now return to our 'clan' (the body of Messiah), we must take care not to use our true freedom to walk in the flesh, but rather through love serve one another.

This one verse has so much power in showing us our need to walk in the Torah and not walk as the nations who do not know Elohim walk!

Sha'ul tells us in Romiyim/Romans that the Torah is Spiritual and so, we walk not according to the flesh but according to the Spirit and Yoḥanan tells us that this is how we know that we love one another - by loving Elohim and guarding His commands:



Yohanan Aleph/1 John 5:2-3 “By this we know that we love the children of Elohim, when we love Elohim and guard His commands. 3 For this is the love for Elohim, that we guard His commands, and His commands are not heavy.”

At the death and resurrection of Messiah we see how He, being the Pěsaḥ Lamb that covers us, that by His Blood we are ‘sealed in Him’, and as long as we ‘remain in the House’ the messenger of death will have no power over us who are part of the first resurrection at His coming at the sound of the Yobel on Yom haKippurim.

This entire Torah portion points to the complete and full work of Messiah and how our deliverance will be made complete at His second coming at the sound of the Yobel!

We also see wonderful pictures of the fact that the year He laid His life down that it was in fact a Yobel year - and it had to have been or else we would not be able to reconcile the joy of His release that He brings and announces:

Lukas/Luke 4:16-21 “And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read. 17 And the scroll of the prophet Yeshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written: 18 “The Spirit of יהוה is upon Me, because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, 19 to proclaim the acceptable year of יהוה” 20 And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him. 21 And He began to say to them, “Today this Scripture has been filled in your hearing.”

There is so much that we can take from this passage!
Firstly, we see that He went into the congregation on
the Sabbath, according to His practice!!!

According to His practice - This is what He did in
obedience to the commands of Elohim!

He tells us, in Scripture, that He only does that which
the Father tells Him, and therefore His 'practice' would
have only been according to the strict instructions
(Torah) of Elohim and so He guarded the Sabbath as
required; and we are told that we who 'stay in Him'
ought to walk as He walked (Yohanan Aleph/1 John2:6).

1Jn 2:6 The one who says he stays in Him ought himself also to walk, even as He walked.



So, the keeping of the Sabbath is critical to our life,
and we better understand the importance of this
when we see how each and every Sabbath we are in
fact 'rehearsing' that which is to come at the Yobel.


It was here that **יהושע** 'proclaimed the release' -
and therefore He 'sounded the Yobel', as He is the
perfect ram that Elohim provided for us, as
foreshadowed on the day when **יהוה** provided a ram
in the bush before Abraham sacrificed Yitshaq!

Do you see this? Messiah, the Ram - by His voice -
By His word, sounded the release of the captives!!!

This was an announcing of the Yobel year - a year
of release and who better to announce it than the
Perfect Ram Himself!

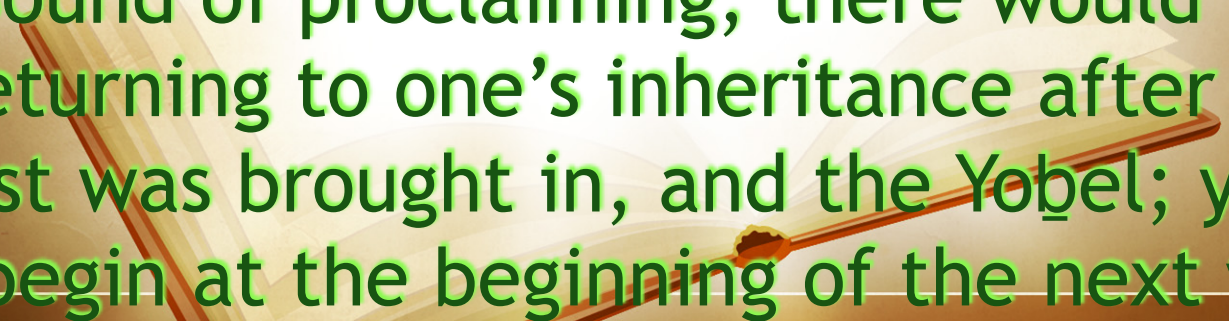


Lev 25:10 'And you shall set the fiftieth year apart, and proclaim release throughout all the land to all its inhabitants, it is a Yobel(c) for you. And each of you shall return to his possession, and each of you return to his clan. Footnote: (c)See Explanatory Notes: Yobel.



In **Verse 10** we see that the 50th year is set-apart and it was on Yom Kippur of year 49 that a release was to be proclaimed!

The year of Yobel does not begin at Yom Kippur, but is simply 'proclaimed' on Yom Kippur, and at this sound of proclaiming, there would be a time of returning to one's inheritance after the fruit harvest was brought in, and the Yobel; year would begin at the beginning of the next year!



The Yobel year begins in the month of Abib, as all years begin - the Yobel is simply the 50th year, that is 'proclaimed' on Yom Kippur before that year begins! It is proclaimed on Yom Kippur on the 49th year, giving people time to make ready to return in the 50th year!

The Hebrew word for 'proclaim' is קָרָא qara (kaw-raw')- Strong's H7121 which means, 'to call, proclaim, read, make a proclamation, summons, read aloud, i.e., to speak aloud something, reciting what has been written down'.

The term וַיִּקְרָא Vayyiqra, is derived from this, which means, 'And He called'; and so, in terms of the Yobel, we are further able to see the great freedom that our Master came and proclaimed to us, His called-out ones! The Hebrew word that is translated as 'release', here in Wayyiqra/Leviticus 25:10, is דֶּרֶר deror (der-ore')- Strong's H1865 means **'a flowing, free run, liberty'** and carries the wonderful picture for us of the Torah of Freedom and it is for freedom that Messiah has set us free - anointed for service has set us free from the world's enslavement!

When we look at the price that He paid, in relation to the Yobel instructions, we see how Messiah paid the full price by coming on a Yobel and paying the fullness until the next great Yobel.

By His proclamation of release, we must recognize the full responsibility we have in Messiah as we walk in the freedom that He has brought us.

We do this by making sure we do not use the freedom as a licence to sin, but rather are properly equipped in obedience!

Galatiyim/Galatians 5:13 “For you, brothers, have been called to freedom, only do not use freedom as an occasion for the flesh, but through love serve one another.”

Another passage in Scripture which many may not recognize in terms of its significance in relation to the Yobel is the account of the man who came to Messiah and asked what He should do to have everlasting life, to which Messiah responded that if you wish to enter into life one must guard the commands.

He asked יהושע which ones and יהושע said, “‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ ‘Respect your father and your mother,’ and ‘You shall love your neighbor as yourself’.

The man then replied that he had done all of those since his youth and then came the real test of obedience!

He was told that if he wanted to be perfect that he should go and sell all he has and give it to the poor and then come and follow Messiah.

This was too hard for him and he could not do this and left being sad because of all his possessions!!!
(Mattithyahu/Matthew 19:16-24).

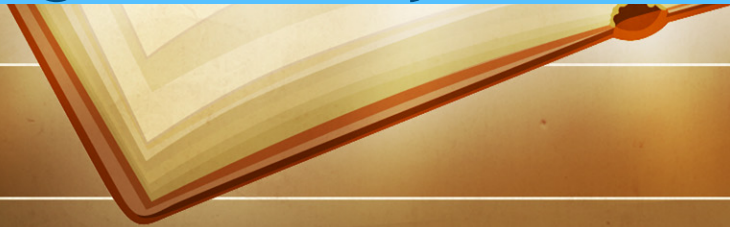
What was Messiah telling him here?

The Rich Young Man

Mat 19:16 And see, one came and said to Him, “Good Teacher, what good shall I do to have everlasting life?”

Mat 19:17 And He said to him, “Why do you call Me good? No one is good except One - Elohim. But if you wish to enter into life, guard the commands.”^b Footnote: ^bSee also Luk 10:28, Joh 12:50, Rev 22:14.

Mat 19:18 He said to Him, “Which?” And **יהושע** said, “ ‘You shall not murder,’ ‘You shall not commit adultery,’ ‘You shall not steal,’ ‘You shall not bear false witness,’ Exo 20:13-16, Deu 5:17-20. Mat 19:19 ‘Respect your father and your mother,’ Exo 20:12, Deu 5:16 and ‘You shall love your neighbour as yourself.’ ” Lev 19:18.



Mat 19:20 The young man said to Him, “All these I have watched over from my youth, what do I still lack?”

Mat 19:21 **יהושע** said to him, “If you wish to be perfect, go, (c) sell what you have and give to the poor, and you shall have (d) treasure in heaven. And come, follow Me.” Footnotes: c Luk 12:33, Luk 16:9, Act 2:45, Act 4:34. d Mat 6:20.

Mat 19:22 And when the young man heard the word, he went away sad, because he had many possessions.

Mat 19:23 And יהושע said to His taught ones, “Truly, I say to you that it is hard for a rich man to enter into the reign of the heavens.

Mat 19:24 “And again I say to you, it is easier for a camel(e) to go through the eye of a needle than for a rich man to enter into the reign of Elohim.”

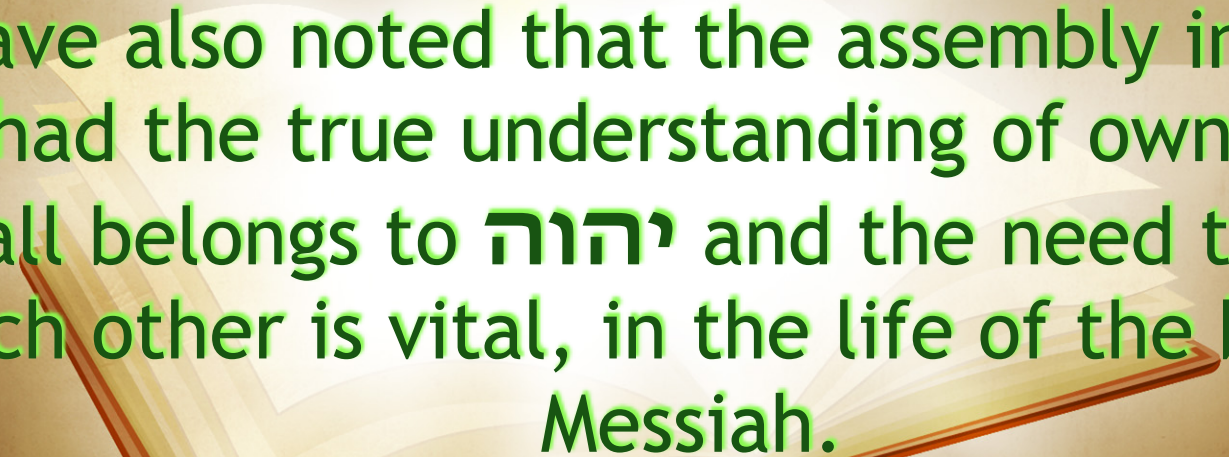
Footnote: e Aramaic “gamla”, which is camel or rope.

It was more than just giving up one's possessions - it was about the Yobel and the understanding thereof. I mentioned earlier, that the 7th Sabbath year would teach us to trust in יהוה and that in that year all the poor and needy would be taken care of.

Now, in the Yobel, the responsibility of this reaches its ultimate fulfillment, in that release is proclaimed and so, when Messiah instructed this man to go and sell all he had we see both the Sabbath year picture as well as the Yobel picture being illustrated for us.

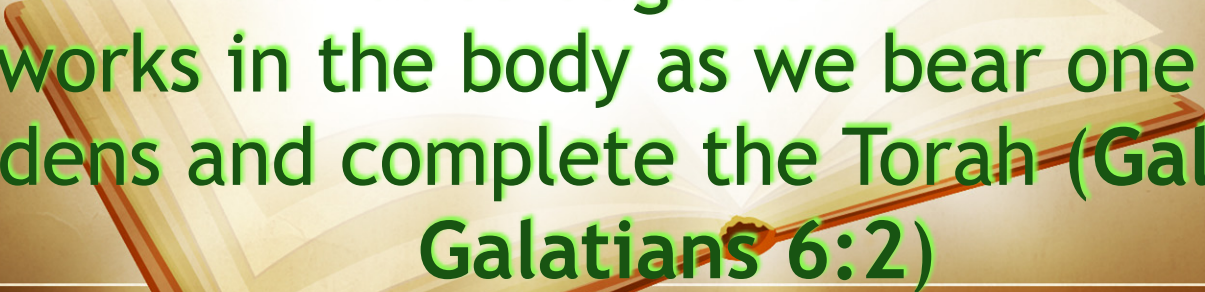
This man could not release, what he held to be precious and considered his own.

We have also noted that the assembly in Ma'asei/Acts had the true understanding of ownership, in that all belongs to יהוה and the need to care for each other is vital, in the life of the body of Messiah.

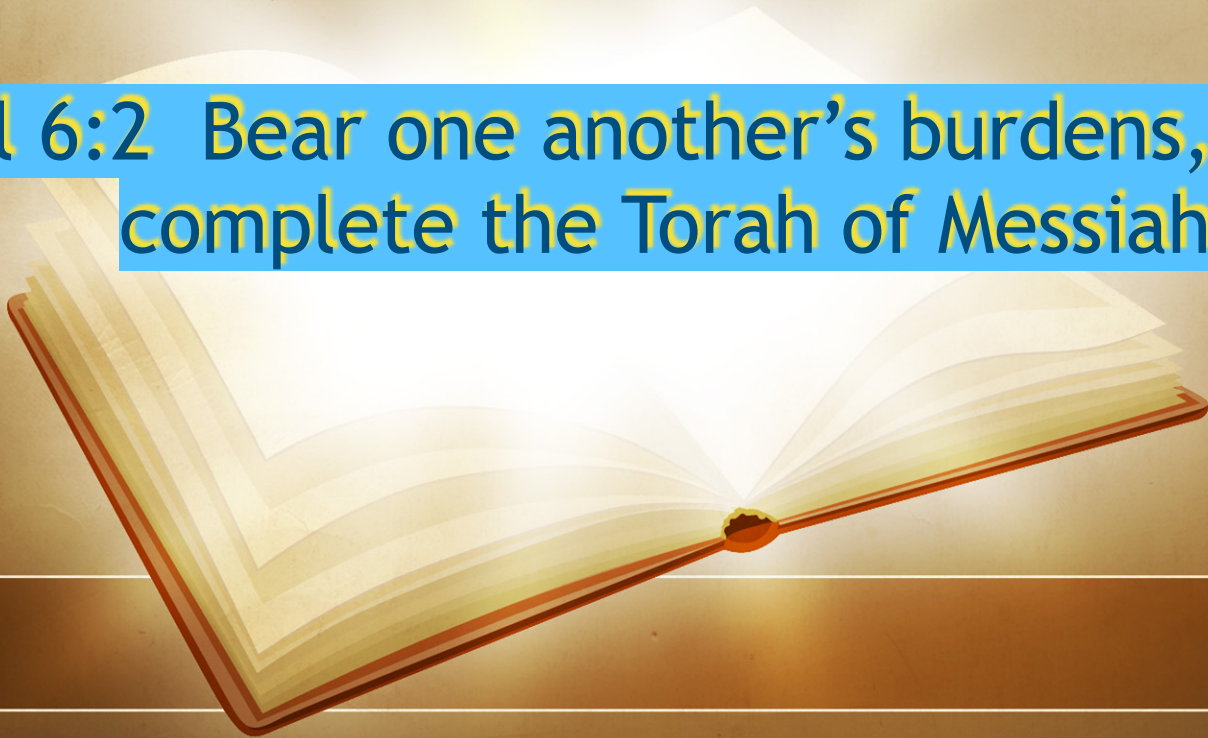


Messiah, coming to proclaim the Yobel was a test for this man, to lay all he had down and trust in **יהושע** totally, and this he could not do!

Understanding the Yobel and the proclamation of release in our lives ought to stir us to love and good works in the body as we bear one another's burdens and complete the Torah (Galatiyim/
Galatians 6:2)



Gal 6:2 Bear one another's burdens, and so complete the Torah of Messiah.



Lev 25:11 'The fiftieth year is a Yobel to you. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine.



Verse 11 - In the Yobel sowing, reaping and gathering was also forbidden and one has to realize just how much trust and faith this would require, bearing in mind that the year before a Yobel year would be the 7th Sabbath year and so you would have essentially 2 years of no sowing, reaping or gathering - this requires a double trust if you will!

Can you imagine?

2 years being unable to gather in the harvest! And to top it off, each would return to his possessions - the Yobel year is a year of rejoicing and pictures for us the wonder of the Millennial reign in Messiah as we 'return to our possession' in Him!

What we must recognize here is that for anyone who would have been through 7 cycles of Sabbath years, the ability to trust יהוה in the Yobel would come easier than the one who had been disobedient!

We also note that while this day of Yom haKippurim in the Yobel year will be a great day of rejoicing for those in Messiah, it will be a day of despair for those who are not as this will certainly be a day of judgement if found on the wrong side of the equation!

Before this great and awesome day of יהוה, יהוה
will send the spirit of Ėliyahu:

Mal'aḱi/Malachi 4:5 “See, I am sending you Ėliyahu
the prophet before the coming of the great and
awesome day of יהוה.”

In these statements by Mal'aḱi we see that he also
speaks that there will be a returning of the hearts
of the fathers to their children and the hearts of
the children to their fathers.





Lev 25:12 'It is a Yobel, it is set-apart to you. Eat from the field its crops.

Lev 25:13 'In the Year of this Yobel let each one of you return to his possession.

This carries great insight in light of the Yobel as we see in **verse 13** of this Torah portion that in the year of the Yobel each one will return to his possession.

The word 'possession' also carries the meaning for property and, in essence, speaks of a returning home and can picture a returning of sons, as in the parable of the prodigal son, who returns and is released from all debt and enters into a great celebration!

With many of the parables and teachings and instructions of Messiah, we can begin to see being pictured the very essence of the Yobel and the proclaiming of the release.

The Parable of the Prodigal Son

Luk 15:11 And He said, “A certain man had two sons,

Luk 15:12 and the younger of them said to his father, ‘Father, give me the portion of goods falling to me.’ And he divided his livelihood between them.

Luk 15:13 “And not many days after, the younger son, having gathered all together, went away to a distant country, and there wasted his goods with loose(a) living. Footnote: (a)Or unbridled.

Luk 15:14 “And when he had spent all, there arose a severe scarcity of food throughout that land, and he began to be in need.

Luk 15:15 “And he went and joined himself to one of the citizens of that country, and he sent him to his fields to feed pigs.

Luk 15:16 “And he was longing to fill his stomach with the pods which the pigs were eating, and no one gave to him.

Luk 15:17 “But having come to himself, he said,
‘How many of my father’s hired servants have
bread enough and to spare, and I am perishing
with hunger!’

Luk 15:18 Having risen, I shall go to my father and
say to him, “Father, I have sinned against the
heaven, and before you,

Luk 15:19 and I am no longer worthy to be called
your son. Make me like one of your hired
servants.” ’

Luk 15:20 “And having risen, he went to his father. And while he was still a long way off, his father saw him and was moved with compassion, and ran and fell on his neck and kissed him.

Luk 15:21 “And the son said to him, ‘Father, I have sinned against the heaven, and before you, and I am no longer worthy to be called your son.’

Luk 15:22 “But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.

Luk 15:23 And bring the fattened calf here and slaughter it, and let us eat and rejoice,

Luk 15:24 because this son of mine was dead and is alive again, and he was lost and is found.' And they began to rejoice.

Luk 15:25 "And his older son was in the field, and when he came and approached the house, he heard music and dancing.

Luk 15:26 “And having called one of the servants he asked what this meant.

Luk 15:27 “And he said to him, ‘Your brother has come, and your father has slaughtered the fattened calf because he received him back in health.’

Luk 15:28 “And he was wroth and would not go in. So his father came out and pleaded with him.

Luk 15:29 “And answering, he said to his father, ‘See, these many years I have been serving you, and I have never transgressed a command of yours, but to me you have never given a young goat, so I could rejoice with my friends.

Luk 15:30 But when this son of yours came, who has devoured your livelihood with whores, you slaughtered the fattened calf for him.’

Luk 15:31 “Then he said to him, ‘Son, you are always with me, and all I have is yours.

Luk 15:32 And we had to rejoice and be glad, for your brother was dead and is alive, and was lost and is found.’ ”

