

# A FATHER AND HIS FOUR SONS

*From*

## The Seven Times Seven Postulates

*By LEO LORRETT*

Proved by --  
HISTORY  
ARCHEOLOGY  
OBSERVATIONS  
STORIES  
and ALLEGORIES

*TRUTH IS THE DAUGHTER OF TIME -- Bacon*  
*THE TRUTH SHALL MAKE YOU FREE -- Jesus*

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## A FATHER AND HIS FOUR SONS

*These Stories and Allegories illuminate many points in the proofs of our propositions. Kindly keep that thought in mind while reading them.*

A father had four sons; the oldest of them was kidnapped while yet a baby and the father did not know his whereabouts. He was very rich and lived on a large estate away from his smaller one which he had given over to this three remaining sons. (For convenience we will name the oldest, kidnapped son, D, and the others A, B and C). The younger son, C, was very appreciative of his father's goodness and became affectionately attached to him. He would often visit him, write him, or converse with him on the phone. Not a day would pass but that in one way or another he would be in touch with his father. The father, although he appreciated such a devotion and naturally loved the younger more than the other two, yet showed no special favor to him, nor made any outward discrimination between him and the others. He treated them all alike. The oldest son, although somewhat appreciative of his father's favors, was rather indifferent toward him. He knew that his father wished him to be just and honest toward all, and so he endeavored to be. He minded his own business, had always a good word and sympathetic, helpful hand for his neighbor. He was in every respect almost as his younger brother except for the affectionate, daughter-like devotion to his father the youngest had. The father was quite pleased with him, but there was no such affectionate relationship between them as between him and the youngest son (which, of course, the oldest could not discern because of the absolute impartiality of the father's conduct toward them all). The oldest son often talking with his neighbors said, It is evident that father does not care for such affectionate attention that my brother is lavishing on him. He does not give him anything more than me -- often even less. And when our brother B is taking his property away from him by fraud and force, Father does not seem to care, or say a word. On the other hand, when I resist B's rapaciousness and by force compel him to be decent, Father seems to approve it and entrusts to me more of the income of this place. This is evidence to me that my course is the proper one and father does not want anything more of us than straight, honest dealings with all. Father is busy, he does not want to be bothered with useless calls and requests for this, that and the other thing. He usually knows what the place needs and sends it without somebody constantly urging him to do so.

He handed us the coats and with a look, so tender and sympathetic that showed that he was deeply affected by our plight, silently left us. The coats were made of skins soft and soothing to our chilled bodies. They were large enough to cover us from head to about a half cubit past our knees. As we put them on, Eve said: How good is Jehovah, He still thinks of us. I was much pleased with her remark and chided myself that I had no gratitude like that in my heart. Thus ended our happy days in the garden and our first day of sorrow outside, but we hope that Jehovah will soon send us the promised Deliverer.

(As we have said this is only a quaint, imaginary picture of Adam's relation with Jehovah and His representative, the Logos. We anticipate when Adam and Eve will appear and humanity will hear them on the radio and see them on television or personally, it will inspire love and adoration for Jehovah beyond our present conception. So great a God that has had such a plan and has provided for such a resurrection, or living again on a perfect earth, surely is beyond all adequate love and adoration.)

Son B, although the shrewdest, was a genuine renegade, greedy and avariciously unscrupulous. There was nothing too low for him to stoop to if it brought gain. Whenever he had the opportunity he would take advantage of his neighbors with no consideration for justice. Time and again his Father sent him word to mend his ways -- to be at least decent and not to disgrace his father's name and bring such evil report on the whole place. And sometimes even warned him that if he continued such a course he would forfeit his share in the final inheritance of the place. But it was all of no avail. He only took this gentle reprimand as an insult, and retorted to the younger brother, by whom the word was usually sent, (and who lost a good deal of valuable time on account of it) you and your father better mind your own business. I am going to live my own life and will pay no attention to your father's likes or dislikes. As to my being disinherited, I'll attend to it myself.

The time came near when the father decided to divide the estate. As the youngest son had been in constant touch with him, he made this fact known to him several months before. And also told him something which up to this time he had kept to himself -- namely, that one of their brothers was kidnapped while yet a baby, but that now when he is going to divide his property, he would like to locate him if he could, so the lost one also could get his share. The son said, father, I am so glad you told me that I have yet another brother. I will leave my business and go to look for him. I will advertise in the papers and spare no time nor effort to find him. The father said, but son, you know that this is just the time when both your brothers are making money and you will lose a good deal by leaving your business looking for your lost brother. Of course, I am pleased with your loving heart and sympathy for your brother, and readiness to please me in trying to locate him. But I want you to understand that it will cost you a good deal to find him and that I don't demand such a sacrifice of you. Why, father, said the son, you know it always has been my greatest pleasure even to anticipate your wishes -- how much more now on such an important errand -- to find my own lost brother. Your estate is large -- there is plenty of room for all four of us. That is lovely of you, son. Go, try to find him, said the father. The two brothers heard that their younger brother had gone to find another lost brother. They were both somewhat surprised and B even bitterly provoked. Now just look at that fool, said Brother B, brother C leaves his business again and goes on some wild goose chase -- he says to find a lost brother -- presumably, if he finds him, he intends to bring him here on this place where there is scarcely room now for the three of us. (We wish to remark that this represents the type of people who say that there would be no room on the earth if all the billions were resurrected). Well, replied brother A, I understand that father had expressed the desire that someone should go, so now, as ever, C was only too glad to please him. But I don't believe that father wanted him to leave his place and start to hunt for that son. He never looked for him for all these years. He must be well advanced in years now, and probably doing well wherever he may be. What's the use of bringing him up here now and crowding us. You are right, said brother B. Your reasoning is correct for once. And let me suggest to you something. While he is gone let us take up all his land and divide it between us. I know he won't complain to father about it, and even if he did, father won't take it away from us. You remember some years ago he was away on some crazy mission he imagined father wanted him to do. And while he was gone I told my men to tear down the fence between our places and make that part of his land adjoining mine all in one. And I sowed it with wheat; you remember I had the heaviest crop of wheat that year. And when brother C returned, he looked, but did not open his mouth. I don't think he ever mentioned it to father, but even if he had, it had done him no good because I know father knew it, but he did not say a word to me. This last proposition did not look quite right to A, but he reasoned, well, if I don't take some of this property B will take it all, so I might just as well take a part of it.

When brother C returned he saw his place was taken but did not say a word. He went up to his father and said, father, I located brother D. He looks almost like our brother B and acts a good deal like him. I found him on the China coast among the pirates. When I told him that I was his brother and that you sent me to tell him that you had an inheritance for him he seemed to be glad. But he surely is low-down. He is a regular sea-bandit and does not even know that his conduct is wrong. He seems to think that it is just a business. Besides, he is still in captivity and has to do what he is told. I told him that he should break away from his captors and strike for home, and that if he would listen to the radio he would know of the time when the inheritance would be divided. The father said, son, you are a real son, I am much pleased with you. And now I will tell you a secret which only concerns yourself. I have been testing you for all these many years and you have stood the test. Now, I want you to come up and live with me. This place is all yours. You are a son worthy of all that I possess. I also appoint you the executive of the place where your brothers live, and I want you to see that when your brother D comes home that he is properly treated and gets his share of the land and equipment, which as you know is all mine, but at the present is monopolized by your two brothers. But father, says C, I am not worthy of such a favor, I have not done anything to merit it. I have only been trying to be appreciative of your kindness toward us all, and the joy to please you has been more than a reward to me. That is very nice of you to think that way, said the father. But look at your brothers, A and B (I say nothing about D because as yet I have done nothing for him and he knew nothing about me). They have received more than you, in fact, they have taken up all the place, including what you had, and divided it between themselves; and yet they have never thanked me for it. The only time they think of me is when they want something, or when they are in some bad luck, or trouble of some kind, then they want me to help them out. They seem to look on me as a sort of a corrupt policeman always to appear for their protection when they are the victims, but always to be absent when they are the aggressors. They have had the same occasion to cultivate appreciation toward me as you had, but they never practiced it, consequently they are what they are. I am not speaking so much in regard to A, he has been at least reasonably just and I think he will readily submit to your supervision of the place. And also son D, I know will be only too glad to do what you tell him -- to undo the evil he has done to his neighbors. But I know B will resent you being the executive and will resist you in any way he can. I want you to make him understand that now the time has come that if he wants to have any part in the estate he must be subject to your dictates. That before he can obtain any part of the inheritance he must undo all the meanness and the injustice he has done to his neighbors. He must go personally to every one of them, obtain oral and written pardons (and report to you). If he fails to do so you must exclude him from the inheritance and I will approve it.

Many thanks, father, I will surely carry out your wishes.

We could go on with our story and illustrate how it was comparatively easy for brothers A and D to comply with the father's specified conditions and finally inherit their share of the estate.

And that B, because of his constant practice of injustice, had become so vicious that he was not able, nor willing, to come up to the father's standard, was disinherited. But we have illustrated the same principle in several of our postulates, so will ask the reader: do you consider the treatment of the sons as fair and just? Would you, if you were the father, have done otherwise? Of course, keep in mind that the treatment of all the sons by the younger was absolutely fair and according to

justice. That no unavoidable mistakes were charged against any of them, but that no willful meanness was condoned. That brother B was disinherited only after he had fully refused to undo all the meanness he had committed without a cause, or an excuse.

To those familiar with the Bible and God's plan this allegory needs no explanation. But to the others its application may not be so clear. We will give, therefore, a brief interpretation of it. And we will ask again your judgment whether you do not think that it is fair. We will let God, our heavenly Father, represent the rich father, and this earth His smaller estate; the kidnapped son, all the heathen, who, as the apostle says, know not God and the three sons, the people of the so-called Christendom to whom the knowledge of God has been more or less known through the gospel, which has brought "Life and immortality to light." To be sure, hundreds of millions living in Christendom and belonging to a church know no more of God than the heathen; nevertheless, they live in the gospel light and by it know how to act, and therefore are under greater responsibility than the heathen; just as a man traveling in broad daylight and being able to read signs and directions of roads is more culpable for taking the wrong road, than the man who is traveling in pitch dark night without lights.

In this gospel age there always have been three classes of people with various degrees of devotion toward truth and justice. The class represented by C, the youngest son, are people who, when they hear the glad news that God has provided a way, through His Son, to come into fellowship with Him, are so grateful and appreciative of that favor that they are willing to do anything and everything that they find out in God's word pleases Him. In all their lives this one thought is paramount in their minds, how they could best serve God. Often they have let opportunities to get rich slip by because they considered the means by which to obtain riches not quite just; although the laws of the land would have fully justified their action. They have held them-selves under a higher, more just law, than the law of the land.

If somebody defrauded them they silently endured. They seldom have appealed to the law of the land. If they ever did it was to keep the evil doer from going further and injuring others. Like true ambassadors from the heavenly country, they have only appealed to their home government for protection, if the insult was such that could not be overlooked. They have freely mingled with people, helped them with their burdens and shared in their joys and sorrows. Not like Satan's counterfeit, the various orders of heathen priests, monks, and nuns who, enclosing themselves in gorgeous temples, cloisters and convents pose before the world as saints to be fed and clothed for the supposed prayers and inter-cessions they are making to an angry god. Those of class C have not counted their lives dear unto themselves, and have either helped to send the gospel light to all the nations of the world or have been themselves the messengers. And now just lately, at a great sacrifice, while many of them had the chance to get rich and live in ease, have gone out to tell the whole world that there is an inheritance for all living and dead, the whole human race whosoever has lived on this globe, and whosoever will accept the terms of God, the Creator. They are proclaiming just now through this volume and other publications that it is not the truth that all who obtain to everlasting life will be changed to spirit beings and live in heaven with God in His presence. But that the vast majority will inherit this earth as their everlasting home after they have come before judgment; as brothers A, B and D under the super-vision, instruction and correction and final decision of brother C -- representing as we have said the true Christian, who, as the Master says, will not come into judgment, but rule and reign with Him for a thousand years. All

who will admit that the younger son deserved the final special favor bestowed on him by the father will also admit that the true Christian deserves a special favor of God. The Master Himself makes this reasonable deduction, saying that if the earthly parent knows how to give good gifts to his children how much more the Heavenly Father to those who love Him supremely. (See John 12:26). But we might profitably return to the other three sons for a moment. We remember that A was a good man, he was reasonable, just, loving; there was scarcely any outward difference between him and brother C, except that he would not go any further than justice would demand toward his neighbors. He would always stand up for his rights and would not allow anyone to impose on him. Time and again when he could have gotten advantages over his neighbors by the leverage that his wealth and intelligence gave him, he would not take it because he considered it unjust. But, on the other hand, if someone would try to treat him unjustly he would compel such to be decent even if he had to do it by legal force. This just conduct we remember the father approved, but by it brother A deserved no special favor from the father. The father gave him the inheritance which he intended to give to all of his sons in the first place. Son C, we remember, got the special inheritance of his father's personal residence because, running his errands, he lost all he had in common with his brothers. His affection and gratitude toward his father often had caused him to neglect his own business that he might please his father. The father, of course, as we have stated, never demanded such a devotion of him, but duly appreciated it and rewarded him above his brothers. (Here we could adduce scores of Scriptures to prove that during this gospel age God has not demanded sacrifice from anyone, but has promised a reward to all who voluntarily made a covenant to serve Him sacrificially).

But someone will say, is it not a fact that the Christian pictured in this story as son C has been spurred on to such a devotion by these very promises in the Bible? We answer, yes. But these promises were known to all who have heard the gospel call, but the vast majority considered them too vague to be acted upon -- at the best they looked on them as "not negotiable" promissory notes payable many years hence and therefore of no value at all for the present ease and comfort. We think that believing these promises and acting upon them the Christian deserves credit for having such confidence in the integrity of God's promises. And here we may note that brother C acquired this confidence and knowledge of his father's magnanimity because he was in constant communication with his father (as is the consecrated Christian with his God) which son A neglected and pronounced unnecessary and B ridiculed as silliness.

But, again, some may say your allegory is not applicable to a vast majority of Christians who belong to a church, not because they want to serve and please God, but because they think that if they don't belong to some church they will go to purgatory or hell when they die. They have no such a thought as you picture for son C, or your Christian, to be honored by God as the coming executives and judges of the world. All they want is to escape the coming fire. We answer that such Christians know not God. The most of them belong to class D. They have been blinded and thus held in captivity by the god of this world -- the devil, just like the heathen. Whatever good they have done will be to their credit when they come to judgment (they are not of the class whose judgment is passed as all of those in class C) but some of them, no doubt, will be in class B because they lived in the gospel light but willfully refused to act as good as they knew how -- willfully violated their conscience, and purposely hardened themselves into greed, viciousness, brutality, robberies and meanness of every description. And sometimes, in order to get gain, even pretended

to be Christians. But their god, as the apostle says, was their belly. They minded only earthly things, gain. Their end will be destruction (Philippians 3:19).

We might also profitably call attention that in class C there are different degrees of devotion to God; just as there are different degrees of goodness and character development in class A, and also different degrees of avariciousness and meanness in class B. In regard to class C the apostle says: He that soweth bountifully shall also reap bountifully, and he that soweth sparingly shall also reap sparingly. And the same thought is expressed by the Master in the parable of the three servants and their talents. (See Matthew 25:14-30). The servants received the reward according to their faithfulness. Likewise in the parable of the sower and field, the ground of which yielded in different degrees, some hundredfold, some sixty and some thirtyfold, but all of it was classed as good ground, or, as we would say, belonged to class C (Matthew 13:3-8). It seems that it has been hard for some people to comprehend how that God, with the attributes of Justice, Wisdom, and Love would exalt some of the human race to so much higher position than the rest and even higher than the angelic order now in heaven. To make this feature of God's magnanimity and boundless Love, Wisdom and Justice plain, we have presented this allegory of a father and his four sons. We leave the reader to be the judge whether this father acted fairly. We ourselves are positively sure that our heavenly Father has.

*(For lack of space we omit this and several other imaginary lectures on various topics by the Ancient Worthies; in all of which we try to portray that the coming judgment -- reward and retribution -- will be strictly according to justice.)*