

## Notes on the Greek New Testament Week 19 – Luke 14:15-15:24

### Day 91: Luke 14:15-24

#### Verses 15-24

Cf. Mt 22:1-14 for a similar parable. "It is best to see in the story Jesus' comments on the 'pious' in Israel who neither entered the kingdom themselves nor allowed others to enter (11:52); they are warned that they will be excluded from the kingdom, and the way will be opened up (as it was by Jesus) to the needy and the outsiders... It is possible that Jesus intended a conscious allusion to the gentile mission." Marshall

#### Verse 15

Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.  
 συνανακειμαι sit at table with, eat with  
 ὅστις, ἥτις, ὁ τι who, which, whoever  
 φάγεται Verb, fut midd dep indic, 3 s  
 ἐσθιω and ἐσθω eat  
 ἄρτος, ον m bread, a loaf, food

"The phrase 'to eat bread' refers to eating a full meal (14:1; cf. 7:33)." Marshall

#### verse 16

ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπος τις ἐποίει δειπνον μέγα, καὶ ἐκάλεσεν πολλούς,  
 δειπνον, ου n see 14:12

A 'great feast' is a common figure for salvation.

μεγας, μεγαλη, μεγα large, great

"The invitation may be taken to represent God's call to Israel, given in various ways, and not necessarily restricted to one particular group of people." Marshall

#### Verse 17

καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δειπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν.

ἀπέστειλεν Verb, aor act indic, 3 s  
 ἀποστελλω send

Corresponding to contemporary upper class courtesy among both Jews and Romans.

ὥρα, ας f hour, moment  
 ἤδη adv now, already  
 ἔτοιμος, η, ον ready, prepared

"It may be best to assume that the meal stands for salvation in its totality, including both the present experience of those who respond to the gospel and the future consummation." Marshall.

#### Verse 18

καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρον ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελεθῶν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.

ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω  
 midd begin

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, a, an, single

ἀπο μιας An idiomatic phrase meaning, 'with one consent', 'with one voice', 'unanimously'.

παραιτεομαι ask for, request, excuse

πρῶτος, η, ον first

ἄγρος, ον m field, farm

ἀγοράζω buy, redeem

ἀνάγκη, ης f necessity, compulsion

Perhaps implying a legal obligation associated with completion of the sale.

ἐξελεθῶν Verb, aor act ptc, nom m s  
 ἐξερχομαι

ἰδεῖν Verb, aor act infin ὄραω see

ἐρωταω ask, request, beg, urge

σε Pronoun, acc s ου

παρητημένον Perf pass ptc, m acc & n

nom/acc s παραιτεομαι request,

excuse; ἔχε με π. have me excused,

please accept my apology

"The excuses bear a certain resemblance to those that are advanced in Dt 20:5-7; 24:5... as reasons for withdrawing from a holy war. Nevertheless, the correspondence is far from exact, and it is therefore improbable that this should be regarded as a main motif in the parable. All three excuses are concerned with the details of commercial and family life, and fit in with the teaching of Jesus regarding the danger of letting love of possessions or domestic ties interfere with total commitment to the call of discipleship; they do not need to be allegorised in order to be interpreted outside the parable. At the same time, however, there are undoubtedly reminiscences of Dt. throughout Lk., and hence the lesson may well be that the kind of reasons that were valid for non-participation in the holy war are improper excuses for refusal to accept the gospel invitation." Marshall

### Verse 19

καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.

ἕτερος, α, ον other, another  
 ζευγος, ους n pair, yoke  
 βους, βοος m ox  
 πεντε (indeclinable) five  
 πορευομαι go, proceed  
 δοκιμαζω test, examine, approve, prove, discern

### Verse 20

καὶ ἕτερος εἶπεν, Γυναίκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

γυνη, αικος f woman, wife  
 ἔγημα Verb, aor act indic, 1 s γαμεω marry

A weak excuse. "Note how the man simply states that he cannot come, without asking to be excused: did he think that such a request would be refused by the host?" Marshall

### Verse 21

καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

παραγενόμενος Verb, aor midd dep ptc, m nom s παραγινομαι come, arrive  
 ἀπαγγελλω announce, proclaim  
 τότε then, at that time

ὀργισθεὶς Verb, aor pass dep ptc, m nom s ὀργιζομαι be furious, be angry  
 οἰκοδεσποτης, ου m householder, master  
 ταχεως adv. (formed from ταχυς) quickly, at once, soon  
 πλατεια, ας f wide street  
 ῥυμη, ης f street, alley  
 πολις, εως f city, town  
 πτωχος, η, ον poor, pitiful  
 ἀναπηρος, ου m a cripple  
 τυφλος, η, ον blind  
 χωλος, η, ον lame, crippled

Same list as is found in 14:13.

εἰσάγαγε Verb, aor act imperat, 2 s εἰσαγω bring into, lead into  
 ὧδε adv here, in this place

### Verse 22

καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

γένονεν Verb, perf act indic, 3s γινομαι  
 ἐπέταξας Verb, aor act indic, 2 s ἐπιτασσω command, order  
 ἐτι still, yet, moreover  
 τοπος, ου m place (here meaning room)

### Verse 23

καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·

ὁδος, ου f way, path, road  
 φραγμος, ου m fence, wall, hedge; perhaps lane, path

Perhaps where beggars might rest for protection.

ἀναγκαζω force, compel, urge

"The use of the word implies the situation of oriental courtesy in which an invited guest will at first politely refuse to come until he is pressed to do so (cf. Gen 19:3)." Marshall

εἰσερχομαι enter, go in, come in  
 γεμιζω fill

"Two motifs appear to be present. The one is to indicate a call to a wider circle of people, who can most plausibly be identified with the gentiles; the other is to indicate that the task of inviting the guests is still incomplete and hence to stress the continuing task that must be carried on by the disciples." Marshall

**Verse 24**

λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

οὐδεὶς, οὐδεμία, οὐδεν no one, nothing  
ἀνὴρ, ἀνδρὸς m man, husband  
ἐκεῖνος, ἡ, ο demonstrative adj. that, those  
γευομαι taste, eat, experience

Derrett argues that the reference is to sending portions of food from the banquet to guests who were unable to come (Ne 8:10-12). "There is no way to the messianic feast except by responding to the invitation once given." Marshall

**Day 92: Luke 14:25-33****Verses 25-35**

The theme of the cost of discipleship runs like a refrain through Luke (cf. 9:57-62; 18:24-30).

**Verse 25**

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεῖς εἶπεν πρὸς αὐτούς, συμπορευομαι go along with

I.e. on his journey to Jerusalem.

στραφεῖς Verb, aor pass ptc, m nom s  
στρεφω turn, turn around

**Verse 26**

Εἷ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής.

μισεω hate, despise, be indifferent to

It is commonly argued that hate here has the Semitic sense to love less (16:31 par Mt 6:24; Gen. 29:31-33; Dt 21:15-17; 2 Sam 19:7; Prov 13:24; Is 60:15; Mal 1:2f.; Rom 9:13; 1 Jn 2:9). But we must take care not to reduce the force of Jesus' point which is that his demands upon us must have precedence over every other claim. "The thought is ... not of psychological hate, but of renunciation" Marshall. Cf. v.33.

γυνή, αἰκος f woman, wife  
τεκνον, ου n child; pl descendants  
ἀδελφή, ης f sister, female believer  
ἔτι still, yet, moreover  
τε enclitic particle and, and so; τε καὶ and also

ἔτι τε καὶ means 'and in addition' (Acts 21:28). τε is omitted by p<sup>75</sup> and a few other MSS and replaced by δε in TR.

ψυχή, ης f self, inmost being, life, 'soul', living being

Cf. Jn 12:25.

μαθητής, ου m disciple, pupil, follower

**Verse 27**

ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου οὐ δύναται εἶναί μου μαθητής.

καὶ is added before ὅστις by κ<sup>c</sup> A (D) W Θ fl f13 TR. The whole verse is omitted from a few MSS by homoioteleuton (*the similar ending* of this and the preceding verse misleading the copyists eye).

ὅστις, ἥτις, ὅ τι who, whoever, anyone  
βαστάζω carry, bear  
σταυρός, ου m cross

αὐτοῦ rather than ἑαυτοῦ is read by p<sup>45</sup> p<sup>75</sup> κ D Θ TR.

ὀπίσω prep with gen after

Cf. 9:23. "To come after Jesus is the same as to follow him (9:23; Mt has ἀκολουθεω ὀπίσω...). The phrase is used in the OT of going after false gods and walking in the ways of Yahweh (Dt 13:4; 1 Ki 14:8; 18:21; 2 Ki 23:3...). Jesus, however, calls men not to follow God but to follow himself in the path of self-denial: cf. Dt 13:4, where following after other gods and total love for Yahweh are contrasted." Marshall

**Verse 28**

τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

θελω wish, will

πυργος, ου m tower, watchtower

οἰκοδομεω build

οὐχὶ (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

πρωτον adv. first, first of all

καθίζω sit down, sit, take one's seat

"Conveys the idea of settling down to make a deliberate calculation." Marshall

ψηφίζω figure out, calculate

Only here and in Rev 13:18

δαπάνη, ης f cost, expense

Here alone in NT.

ἀπαρτισμος, ου m completion

Here alone in NT.

**Verse 29**

ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξονται αὐτῷ ἐμπαίζειν

μήποτε **lest, otherwise**

ἵνα μήποτε "appears to be a strengthened form of ἵνα μη, expressing apprehension" Marshall

θέντος aor. ptc. τιθημι **place, set**  
θεμελιος, ου m (also θεμελιον, ου n)  
**foundation, foundation stone**  
ἰσχω **be strong, be able, be sufficient**  
ἐκτελεω **finish, complete**

Only here and in the following verse.

πάντες Adjective, m nom pl πας  
θεωρω **see, watch, observe, notice**  
ἄρξονται Verb, aor midd subj, 3 pl ἄρχω  
midd **begin**  
ἐμπαίζω **ridicule, make fun of, trick, deceive**

Cf. 18:32 par Mk 10:34; Lk 22:63; 23:11,36.

**Verse 30**

λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

**Verse 31**

ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

ἢ σ  
βασιλευς, εως m **king**  
ἕτερος, α, ον **other, another, different**  
συμβαλλω **meet, put together, engage**  
πολεμος, ου m **war, battle**  
βουλευομαι **plan, decide, consider**  
δυνατος, η, ον **possible, able**  
δεκα **ten**  
χιλιας, αδος f (group of) **a thousand**  
ὑπανταω **meet, fight**

Here has the sense 'oppose' (cf. 8:27)

εἴκοσι **twenty**

**Verse 32**

εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

γε enclitic particle adding emphasis to the word with which it is associated

For εἰ δε μη γε cf. 5:36.

ἔτι **still, yet**

πορρω adv **far away, far**

πρεσβεια, ας f **messenger(s), representative(s)**  
ἀποστελλω **send, send out**  
ἐρωτᾷ Verb, imperf act indic, 3 s ἐρωταω  
**ask, request, beg**  
εἰρηνη, ης f **peace**

There are several textual variants to the unusual phrase τα προς εἰρηνην. Marshall is of the opinion that, "The whole phrase appears to represent Hebrew *sa'al b salom* 'to greet (an opponent)' hence 'to do homage, surrender unconditionally' (1 Sa 30:21; 2 Sa 8:10; 11:7; 1 Ch 18:10; Ps 121:6...), rather than 'to ask for terms of peace!'"

**Verse 33**

οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.

οὕτως adv. formed from οὗτος **thus, in this way**

ἀποτασσομαι **say good-bye, leave**  
ὑπαρχω **be at one's disposal (τα ὑ. possessions).**

"Just as one should not attempt a venture without having sufficient resources to complete it, but will need to put everything into it in order to be successful, so the disciple must be continually ready (present tense) to give up all that he has got in order to follow Jesus (cf. 9:23...)." Marshall

**Day 93: Luke 14:34-15:7****Verse 34**

Καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

Cf. Mt 5:13; Mk 9:50.

καλος, η, ον **good, precious**

Here the sense is 'useful'

ἄλας, ατος n **salt**  
ἐὰν **if, even if, though**  
μωραινω **make foolish, make tasteless**

"The verb used ... is strange. μωραίνω means 'to be, make foolish' (Mt 5:13; Rom 1:22; 1 Cor 1:20), and no other meaning is attested... The solution to the problem is that the Hebrew root *tpl* has the double meaning of 'saltiness' (*tapel*, Job 1:6) and 'folly' (*tiplah*, Jer 23:13; Job 1:22; 24:12); it is to be presumed that the same root was used in Aramaic in the same way, especially since the word would give a word-play with *tabbel*, 'salted, seasoned'... If so, Mark's version has reproduced the literal meaning of the verb, which fits 'salt' as a subject, whereas the Q version (followed by both Mt. and Lk.) has used the other meaning of the verb, so that what fits the disciples has been inappropriately used within the metaphor in order to bring out the application. Probably one should continue to translate by 'lose its taste', but a footnote explanation should be added." Marshall

ἀρτυω season, restore flavour

"The explanation probably lies in the nature of Palestinian salt. It was obtained by evaporation from the Dead Sea. Since the water of the Dead Sea contains various substances, evaporation produced a mixture of crystals of common salt and carnallite... Since the former crystallises out first, it is possible to collect relatively pure salt by fractional collection of the first crystals, but it would be easy to mistake crystals of bitter-tasting carnallite for salt, especially if contaminated with fine clay, etc., which would also produce a stale taste. Carnallite, or gypsum out of which the salt content had been dissolved away, would be 'salt that had become tasteless'." Marshall

"There is an astringent quality about discipleship. If a man lacks it, then whatever other qualities he may have, as regards discipleship he is useless." Morris.

### Verse 35

οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὡτα ἀκούειν ἀκουέτω.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

γη, γης f earth

κοπρια, ας f dung-heap, rubbish heap

The significance of salt on a dung heap is unclear. Marshall mentions several possibilities, including its use as a weed killer, concluding that none is free from difficulty. However, the sense is clear – it is good for nothing.

εὐθετος, ον fit, suitable, useful

ἔξω out, outside, away

οὖς, ὠτος n ear, hearing

Cf. 8:8; Mt 11:15.

### Chapter 15

"There can be no doubt that ch. 15 forms one self-contained and artistically constructed unit with a single theme. The theme is announced at the outset: Jesus is criticised for welcoming sinners and having fellowship with them, and he gives parabolic teaching to justify his attitude." Marshall

#### Chapter 15, Verse 1

Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.

ἐγγίζω approach, draw near

"The periphrastic form ἦσαν ... ἐγγίζοντες is perhaps meant to indicate that the general circumstances of Jesus' ministry rather than one particular incident are in mind." Marshall

τελωνης, ου m tax collector  
ἁμαρτωλος, ον sinful, sinner

#### Verse 2

καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.

διαγογγυζω complain, grumble

Cf. 5:30 and the note on 5:29 regarding the importance of meal scenes in Luke.

τε enclitic particle and, and so; τε και and also

γραμματευς, εως m scribe, expert in Jewish law

οὗτος here is strongly derisory

προσδεχομαι receive, welcome, accept  
συνεσθιω eat with

#### Verse 3

εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων,

The singular παραβολή may be used for a parabolic discourse (cf. 5:36).

#### Verse 4

Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἕξ αὐτῶν ἐν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὗρη αὐτό;

The ἄνθρωπος may form a deliberate contrast with γυνή in v.8.

ἑκατον one hundred

A fairly normal size of flock for a small farmer.

προβατον, ου n sheep

ἀπολέσας Verb, aor act ptc, m nom s

ἀπολλυμι destroy, lose

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one

καταλείπω leave, leave behind

ἐνενηκοντα ninety

ἐννεα nine

ἐρημος, ου f deserted place, uninhabited region

"It is obviously presupposed that the sheep are left in the care of a helper (cf. Jn 10:3)."

Marshall

ἀπολωλός Verb, perf act ptc, n nom/acc s

ἀπολλυμι

εὔρη Verb, aor act subj, 3 s εὕρισκω

"The parable takes up the theme of God's care for his flock (Ezek 34:12, 23f.) which is now fulfilled in the Messiah." Marshall

### Verse 5

καὶ εὐρων ἐπιτίθουσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων,

ἐπιτιθημι place on, place

ὤμος, ου m shoulder

Here and in Mt 23:4. Cf. Is 40:11

χαίρω rejoice, be glad

### Verse 6

καὶ ἔλθων εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, Συγχαρήτέ μοι, ὅτι εὐρον τὸ πρόβατόν μου τὸ ἀπολωλός.

συγκαλεω call together; midd call to oneself

Probably to a feast.

φίλος, ου m and φιλη, ης f friend

γειτων, ονος m & f neighbour

συγχαίρω rejoice with, rejoice together

εὐρον Verb, aor act indic, 1 s & 3 pl

εὕρισκω

### Verse 7

λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενηκοντα ἐννεά δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.

Cf. a differing application in Mt 18:14.

οὕτως adv. formed from οὗτος thus, in this way

ἔσται Verb, fut indic, 2 s εἶμι

οὐρανῷ is a veiled reference to God (cf. Mt 18:14) and probably to the angels (cf. 15:10).

ἁμαρτωλος, ον sinful, sinner

μετανοεω repent, have a change of heart ἢ or, than

δικαιος, α, ον righteous, just

οἵτινες Pronoun, m nom pl ὅστις, ἦτις, ὁ

τι who

χρεία, ας f need, want

μετανοια, ας f repentance, change of heart, change of way

The last phrase is probably ironic, 'people who think that they are righteous and have no need to repent'.

## Day 94: Luke 15:8-14

### Verse 8

Ἦ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχνον καὶ σαροὶ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὔρη;

δραχμη, ης f drachma (Greek silver coin with approximate value of a denarius – a day's wage)

δεκα ten

"The money would appear to represent the woman's savings or dowry." Marshall

ἀπτω light, ignite

λυχνος, ου m lamp

σαρω sweep (of a house)

ζητεω seek, search for

ἐπιμελως adv carefully, thoroughly

εὔρη see v.4

### Verse 9

καὶ εὐροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα, Συγχαρήτέ μοι, ὅτι εὐρον τὴν δραχμὴν ἣν ἀπώλεσα.

Compare verse 6

### Verse 10

οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐν οὐρανῷ τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

Compare verse 7

### Verses 11-32

The central figure in the parable is the father, hence Thieliicke's famous description 'The parable of the waiting father'.

"What is portrayed in the parable, therefore, is the love of God for his wayward children, a theme already developed in the OT: with reference to Jer 3:22, G. Quell notes how the backsliding Israelites are summoned to return to God as to a Father, and 'in Jer 31:18-20, where the sons of Ephraim are now the son, one may clearly perceive the original of the parable of the prodigal'; cf. Hos 11:1-9; Is 63:15f..

"The elder son represents a religion which relies on its own ability and imposes a claim on the Father, instead of recognising its dependence on the kind of fatherly love shown in ordinary human relations." Marshall. Stephen Wright (*Tales Jesus Told*) comments, "But to jump to these identifications too quickly is to miss much of the story and its suggestive power. First and foremost, this is the story of a human family, and all three of the members of the family we see are crucial to the story." Wright goes on to say, "It is very unlikely that anyone who was really listening could have remained neutral. For some, indeed, the response would surely have gone deeper than just taking up a stance of sympathy or hostility to one or other of the characters. It would have entailed *identifying* with them: saying 'that is me'. And in that identification the story might have brought profound joy or sadness, yearning or remorse. "The setting in which Luke places the story is very plausible and helps us to imagine some of its potential impact on different groups of people. Pharisees and Scribes have been expressing disapproval of Jesus on account of his easy mixing with groups of people considered unclean – the customs officers and 'sinners' (Luke 15:1-2). Along with the pictures of a shepherd searching for his sheep and a woman searching for a lost coin, Jesus tells this story to these leading figures. But others too would be listening in, especially the 'sinners' themselves and Jesus' disciples.

"Jesus invites his hearers to envisage a rebellious son who puts himself outside the pale of family, community and ancestral faith; who flouts God's law and ends up in the most shameful state of uncleanness – in the household of a Gentile, feeding pigs. What would they think of him? For the Pharisees and Scribes, such a person would be the very personification of a reprobate, someone whose company a strict law-abiding Jew would shun. Little sympathy for the son would come from that quarter... Different members of the audience would have reacted differently to the son's decision to return; the Pharisees and Scribes looking cynically at his motives; the customs officials and 'sinners' recognising a familiar pattern of desperation." Tom Wright (N T Wright, *Jesus and the Victory of God*) argues that this parable subverts the story Israel was telling of itself and was living out, the story of Exile and Restoration. Jesus subverts the story by asserting that the real return from exile "is taking place, in an extremely paradoxical fashion, in Jesus' own ministry... His welcome to all and sundry ... was a sign that resurrection – forgiveness – restoration – return from exile – the reign of YHWH – were all happening under the noses of the elder brothers, the self-appointed stay-at-home guardians of the father's house. The covenant was being renewed, and Jesus' welcome to the outcasts was a vital part of that renewal... In telling this story, he is explaining and vindicating his own practice of eating with sinners: his celebratory meals are the equivalent, in real life, of the homecoming party in the story. They are the celebration of the return from exile. What is more, Jesus is claiming that, when he does all this, Israel's god is doing it, welcoming sinners no matter whether have passed all the normal tests for membership, as long as they will accept the welcome of Jesus... He is making a claim, a claim to be the one in and through whom Israel's god is restoring his people. The claim is highly controversial." Tom Wright adds that, for Luke, there is a parallel between this parable and the debate within the early church recorded in Acts 15.

### Verse 11

Εἶπεν δέ, Ἄνθρωπός τις εἶχεν δύο υἱούς.

εἶχεν Verb, imperf act indic, 3 s ἔχω  
δυο gen & acc δυο dat δυοιν two

**Verse 12**

καὶ εἶπεν ὁ νεωτερος αὐτῶν τῷ πατρὶ,  
Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς  
οὐσίας. ὁ δὲ διείλεν αὐτοῖς τὸν βίον.

νεωτερος, α, ον younger, young,  
youngest (comparitive from νεος)  
δος see 14:9

Such a request is unheard of in Ancient Near Eastern literature apart from this parable.

ἐπιβαλλω fall to  
μερος, ος n part  
οὐσια, ας f property, money, wealth

"The OT law prescribed that the first son was entitled to a double share of the property, so that here the younger son might expect one-third on the death of his father; if, however, a disposition was made to take effect earlier, the share would be less, possibly two-ninths." Marshall.

διεῖλεν Verb, aor act indic, 3 s διαίρω  
divide, apportion

βιος, ου m living, possessions

"The younger son thereby deprived himself of any further claims on the father's estate, as he himself later recognised (v.19)." Marshall. Kenneth E. Bailey (*Poet and Peasant*) writes, "The prodigal is shown as wishing his father's death in his request for his portion. The father demonstrates almost unbelievable love by granting the request." Bailey also draws attention to the silence of the older brother who also receives his share of the inheritance at this point. The younger brother's leaving and the older brother's silence, letting him go, both signify an unwillingness to live together in the inheritance of their father, a living together idealised in Ps 133:1.

**Verse 13**

καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν  
πάντα ὁ νεωτερος υἱὸς ἀπεδήμησεν εἰς  
χωρὰν μακράν, καὶ ἐκεῖ διασκορπίσεν τὴν  
οὐσίαν αὐτοῦ ζῶν ἄσωτως.

The litotes οὐ πολὺς is Lucan (Acts 1:5).

συναγαγὼν Verb, aor act ptc, m nom s  
συναγω gather, gather together

Marshall says that the meaning here is 'to turn into cash'.

ἀποδημεω leave (home) on a journey, go  
away

χωρὰ, ας f country, region, land  
μακρὰν far, far off, at some distance  
ἐκεῖ there, in that place, to that place  
διασκορπιζω scatter, squander  
ζαω live, be alive  
ἄσωτως adv. recklessly, immorally

Cf. Eph 5:18; Tit 1:6; 1 Peter 4:4.

**Verse 14**

δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο  
λιμὸς ἰσχυρὰ κατὰ τὴν χωρὰν ἐκείνην, καὶ  
αὐτὸς ἤρξατο ὑστερεῖσθαι.

δαπανήσαντος Verb, aor act ptc, m nom s  
δαπαναω spend

λιμος, ου m & f famine, hunger

"Jeremias has traced a series of ten famines in and around Jerusalem from 168 BC to AD 70 (excluding the results from war). Famine would have been a very powerful image for any first-century Palestinian audience."

Bailey.

ἰσχυρος, α, ον strong, powerful  
ἐκεινος, η, ο demonstrative adj. that  
ὑστερεω lack, have need of; midd be in  
want

**Day 95: Luke 15:15-24****Verse 15**

καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν  
τῆς χωρᾶς ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς  
τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους·

πορευθεὶς Verb, aor pass dep ptc, m nom s  
πορευομαι go

ἐκολλήθη Verb, aor pass dep indic, 3 s  
κολλαομαι unite oneself with

A strong verb, 'joined himself to'. "To become an employee or, indeed, the slave – as seems almost to have been the case here – of a Gentile would have been shameful enough for a Jew. To find oneself tending pigs, unclean to Jewish people, was more degrading still." S. Wright.

εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one  
πολιτης, ου m citizen, fellow-citizen

χωρὰ, ας f see v.13

ἐκεινος, η, ο see v.14

πεμπω send

ἀγρος, ου m field, farm, countryside

βοσκω tend, feed

χοιρος, ου m pig

Feeding pigs was an unclean occupation (Lev 11:7) and thoroughly degrading for a Jew. Bailey suggests that the prodigal may have been given this job in an attempt to get rid of him. Jeremias reasons that the prodigal could not have observed the Sabbath, would have been associated with unclean animals, and thus was "practically forced to renounce the regular practice of his religion."

**Verse 16**

καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν  
κερατίων ὧν ἦσθιον οἱ χοῖροι, καὶ οὐδείς  
ἔδίδου αὐτῷ.

ἐπιθυμῶ long for, desire, lust after

The imperfect may represent an unfulfilled desire.

χορτασθῆναι Verb, aor pass infin χορταζῶ  
feed, satisfy

"χορτασθῆναι (6:21) is the reading of p<sup>75</sup> & B D L f1 f13... and was accepted by UBS on the basis of the external evidence... Other MSS have γεμισαί την κοιλίαν ('to fill his stomach'); so A Θ pm lat sy<sup>sp</sup> bo; TR; (and RSV mg; NEB; JB; TEV; NIV). It is more likely that this strong, almost crude expression was corrected by scribes ..., than that it was later added to the text; here, therefore, the inferior MSS may preserve the correct reading." Marshall.

κερατιον, ου n pod (of the carob tree)  
οὐδεις, οὐδεμια, οὐδεν no one, nothing  
ἔδίδου Verb, imperf act indic, 3 s διδωμι

Indicates the desertion of his friends. "It is not necessary to assume... that the youth was reduced to stealing: would he not have received some tiny wage for looking after the swine?" Marshall.

Linnemann suggests that the prodigal wanted to eat the carob pods but was unable to do so because someone else was feeding the pigs and would not give him any. Bailey and S. Wright, however, suggest he was forced to eat what were *wild* carob pods which are bitter and could not satisfy his hunger. Wright comments, "From tasting the brief thrills of *nouveau riche* luxury, he descends to tasting the fodder of unclean animals and the bitter pill of poverty. The same words are used of his 'longing to be filled' as are used in another story, that of the beggar Lazarus, who is 'longing to be filled' with crumbs from the rich man's table (Luke 16:21)."

**Verse 17**

εἰς ἑαυτὸν δὲ ἔλθων ἔφη, Πόσοι μίσθιοι  
τοῦ πατρός μου περισσεύονται ἄρτων,  
ἔγω δὲ λιμῶ ὧδε ἀπόλλυμαι.

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

'come to one's senses' – a Semitic phrase meaning 'repent'. Bailey argues that it is only 'repentance' in a weak sense. Stephen Wright comments, "For Judaism, the justice enshrined in the Torah given by God to Israel entailed, centrally, obedience to God, family loyalty and care for all members of the community, including the poorest. In demanding his inheritance, leaving his family and spending his money on himself, this young man had flouted all three principles. He had left the environment where God was worshipped, where he owed a duty to his friends and neighbours, and where he himself would receive support in time of need. Now he was alone and alienated from that safe and sacred space. This was not divine punishment for his folly, simply its self-imposed consequence. And, in a moment of self-awareness, he sees that there is only one course of action he can now take."

ἔφη Verb, imperf act ind, 3s φημι say  
ποσος, η, ον how much(?), how many(?)  
μισθιος, ου m hired man, labourer  
περισσευω abound, excel, have plenty  
ἄρτος, ου m bread, a loaf, food  
λιμος, ου m & f see v.14  
ὧδε adv here, in this place  
ἀπολλυμι midd be lost, perish, die

**Verse 18**

ἀναστάς πορεύσομαι πρὸς τὸν πατέρα  
μου καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς  
τὸν οὐρανὸν καὶ ἐνωπιόν σου,

ἀναστασ aor. ptc. ἀνιστημι rise, arise

Marshall, following Jeremias, says that ἀναστασ πορευσομαι represents an Aramaic phrase meaning 'I will go at once'.

ἐρῶ Verb, fut act indic, 1 s λεγω  
ἡμαρτον aor. ἀμαρτανω sin, commit sin

εἰς τον οὐρανον means 'against God'.

ἐνωπιον before, in the presence of

**Verse 19**

οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου·  
ποίησόν με ὡς ἓνα τῶν μισθίων σου.

οὐκετι adv no longer, no more  
ἄξιος, α, ον worthy, deserving, fitting  
κληθῆναι Verb, aor pass infin καλεω

He has no claim on his father since he has already received all that he was entitled to.

Bailey follows Derrett in suggesting that the prodigal wanted a measure of independence as a hired servant with a day wage. He may even have hoped that in due course he could pay back what was due to his father. Furthermore, in working as a hired servant he will not be eating his brother's bread and thus does not need to be reconciled to his brother. Perhaps he hopes that by returning to the village as a hired servant his position there will also be secured. He sees repentance in terms of making reparation.

### Verse 20

καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα  
ἐαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος  
εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ  
ἐσπλαγγνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ  
τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν  
αὐτόν.

"His father ... knows how the village (which certainly has told him he should not have granted the inheritance in the first place) will treat the boy on his arrival. The prodigal will be mocked by a crowd that will gather spontaneously as word flashes across the village telling of his return... As soon as the prodigal reaches the edge of the village and is identified, a crowd will begin to gather. He will be subject to taunt songs and many other types of verbal and perhaps even physical abuse.

"The father is fully aware of how his son will be treated, if and when he returns in humiliation to the village community he has rejected. What the father does in this homecoming scene can best be understood as a series of dramatic actions calculated to protect the boy from the hostility of the village and to restore him to fellowship within the community. These actions begin with the father running down the road." Bailey.

ἔτι still, yet

μακρὰν see v.12.

ἀπέχω intrans. be distant

εἶδεν Verb, aor act indic, 3 s ὄραω trans  
see, recognise

ἐσπλαγγνίσθη Verb, aor pass dep indic, 3 s  
σπλαγγνίζομαι be moved with pity or  
compassion

Expresses the heart of the story.

δραμῶν Verb, aor act ptc, m nom s τρέχω  
run

"An Oriental nobleman with flowing robes never runs anywhere. To do so is humiliating... The text says, 'He had compassion.' We would suggest that this 'compassion' specifically includes awareness of the gauntlet the boy will have to face as he makes his way through the village. The father then runs the gauntlet for him, assuming a humiliating posture in the process!" Bailey. The act of the father in the parable is a reflection of the ministry of the Son.

ἐπέπεσεν Verb, aor act indic, 3 s ἐπιπιπτω  
fall upon

τραχηλος, ου m neck

καταφιλεω kiss

Cf. Acts 20:37; Gen 45:14f; 33:4. The father's kiss prevents the son from kissing the hand or even the feet of the father.

"The action is a sign of forgiveness (2 Sa 14:33) and of the restoration of the broken relationship, with the initiative being taken by the father." Marshall. The reconciliation takes place publically, on the edge of the village. John Nolland says, "The language of the father's action here is likely to be based upon that of the classic reconciliation scene between Jacob and Esau (Gen 33:4)."

### Verse 21

εἶπεν δὲ ὁ υἱὸς αὐτῷ, Πάτερ, ἡμάρτον εἰς  
τὸν οὐρανὸν καὶ ἐνωπίόν σου, οὐκέτι εἰμὶ  
ἄξιος κληθῆναι υἱὸς σου.

Some MSS (x B D 33) complete the son's words rehearsed in vv.18,19, missing the point that his father will not let him finish his prepared speech.

Bailey comments on the missing offer to be a hired servant, "As we have seen, the prodigal comes home with a rabbinic understanding of repentance. He is shattered by his father's demonstration of love in humiliation. In his state of apprehension and fear he would naturally experience this unexpected deliverance as an utterly overwhelming event. Now he knows that he cannot offer any solution to their ongoing relationship. He sees that the point is not the lost money, but rather the broken relationship which he cannot heal. Now he understands that any new relationship must be a pure gift from his father. he can offer no solution. To assume that he can compensate his father with his labour is an insult. 'I am unworthy' is now the only appropriate response."

**Verse 22**

εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ ἐξενέγκατε στολὴν τὴν πρωτὴν καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,

δουλος is a household servant as opposed to the μισθος, a hired hand.

ταχυ adv quickly, without delay, soon  
ἐξενέγκατε Verb, aor act imperat, 2 pl  
ἐκφέρω carry or bring out, produce  
στολη, ης f robe, long robe  
πρωτος, η, ον first, foremost

Here meaning 'best' – almost certainly the father's (though it may have been the son's former robe).

ἐνδύω dress, clothe  
δότε Verb, aor act imperat, 2 pl διδωμι  
δακτύλιος, ου m ring (for the finger)

A symbol of authority, especially royal authority (Esth 3:10; 8:8; also 6:6-11 with its focus on 'the man whom [the king] delights to honour').

χειρ, χειρος f hand, power  
ὑποδημα, τος n sandal  
πόδας Noun, acc pl πους, ποδος m foot

"The shoes were a sign that a person was a freeman, not a slave; at the same time, they were worn in the house by the master, and not by the guests, who took them off on arrival. Hence they indicated authority and possession as well as freedom." Marshall. All of this not only restores his place in the family but also in the community.

**Verse 23**

καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε καὶ φαγόντες εὐφρανθῶμεν,

φερω bring, carry, lead  
μοσχος, ου m calf, young bull  
σιτευτος, η, ον fattened, fattened

Only here and in vv. 27,30 in NT. "The reference is to an animal specially fed and kept to be slaughtered on a special occasion." Marshall

θωω slaughter, sacrifice, kill  
φαγόντες Verb, aor act ptc, m nom pl  
ἐσθιω and ἐσθω eat  
εὐφρανθῶμεν Verb, aor pass subj, 1 pl  
εὐφραίνω make glad; pass be glad, rejoice

Includes an implied invitation to the community.

**Verse 24**

ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλώς καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.

νεκρος, α, ον dead  
ἀναζαω come back to life, come to life  
ἀπολωλώς Verb, perf act ptc, m nom s  
ἀπολλυμι destroy, kill, lose  
εὐρέθη Verb, aor pass indic, 3 s εὐρισκω  
ἤρξαντο Verb, aor midd indic, 3 pl ἀρχω  
midd begin  
εὐφραίνεσθαι Verb, pres pass infin  
εὐφραίνω

A link with the previous parables (15:4,8).